The Collected Works of Chinul

TRANSLATED WITH
AN INTRODUCTION BY
ROBERT E. BUSWELL JR.

THE KOREAN APPROACH TO ZEN

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The Korean Approach to Zen

THE COLLECTED WORKS OF CHINUL

Translated with an Introduction by Robert E. Buswell Jr.

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Frontispiece: Opening folio of Chinul's *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes,* from a manuscript formerly belonging to the Seoul National University collection and now in the archives of Komazawa University Library. Calligraphy by Chŏng Kye-byŏn. Reproduced from Kamata Shigeo, *Shūmitsu kyōgaku no shisōshi teki kenkyu* (Tokyo: Tokyo University Press, 1975), illustration 6. Reproduced by permission.

To My Parents, Bob and Miriam

Contents

Preface

WITH THE RAPIDLY GROWING INTEREST in Buddhism, and especially the Zen tradition, in the West today, it is surprising that there is still such general ignorance about the Buddhism of Korea. Korea preserves a rich Buddhist culture and undoubtedly the healthiest Mahāyāna church in East Asia. A thriving scholastic tradition combined with intensive Zen practice makes the Buddhism of the peninsula one of the best kept secrets in the religious world. Unfortunately, there is little material available in Western languages for the student of the tradition and virtually nothing has been published on the philosophical stance of Korea's Buddhist schools. This gap will, I hope, begin to be filled by this study and translation of the works of the founder of the native Korean Zen tradition: Chinul (1158–1210).

Together with the Silla dynasty scholiast Wonhyo (617–686), Chinul is one of the two most important figures produced by Korean Buddhism. Chinul was the inheritor of a mature tradition already rich after seven hundred years of symbiotic development with its Chinese counterpart. The Buddhism of his time was, however, a religion suffering from a deep split: on the one hand were the adherents of scholastic sects who relied upon the teachings found in the Buddhist scriptures; on the other were the students of Zen (known in Korea as Sŏn) who followed what they considered to be a special transmission which transcended the canonical instructions. After centuries of royal patronage, the religion was also showing severe signs of the decadence which is all too often characteristic of entrenched state religions. As a confirmed student of Sŏn who retained a profound interest in the scriptures, Chinul confronted the task of reestablishing the tradition on a footing which would be able to draw on the teachings of the scholastic sects without abandoning the practical application of those teachings in formal Sŏn practice. Drawing on his vast knowledge of the scriptures and deep experience in Sŏn meditation, Chinul produced some of the most important writings ever to appear in Korea. In fact, his insights on the problem of syn-

cretism and the adaptation of these insights to Sŏn practice inspired the entire future development of Korean Buddhism. It was Chinul who established the philosophical basis and practical foundations for a revitalized Korean tradition which still prevails today in the modern Chogye Order. In the process, he became one of the most revered of Korean teachers and indisputably the most important thinker of the medieval tradition. Indeed, Chinul's thought is the key to a comprehensive understanding of the mature Korean church.

Chinul's attempts to validate a syncretic approach to Buddhist thought not only give us insights into the subsequent course of Korean Buddhism; they provide as well an overview of the philosophical debates current in the East Asian tradition of his era. Since these debates were carried on via the philosophical writings of the period, we find in Chinul's works extensive quotations, trenchant synopses, and cogent critiques of the seminal thinkers of the greater East Asian tradition—including the Zen dialecticians Kuei-feng Tsung-mi, Ta-hui Tsung-kao, and Yung-ming Yen-shou as well as the Hua-yen figures Li T'ung-hsüan, Ch'eng-kuan, and Ŭisang. Hence Chinul's writings cover the entire expanse of the Chinese and Korean traditions and are recognized as some of the finest examples of medieval scholastic composition. To the possible surprise of Western students who might only have been exposed to the iconoclastic aspect of Zen commonly presented in Western writings, the mature tradition discussed by Chinul reveals the profound intellectual side of Zen, where precise investigation of epistemological, etiological, and hermeneutical questions was welcomed, not denounced. Indeed, the fact that Chinul intended his works to serve as handbooks shows the mastery of Buddhist and Zen philosophy he expected of his students.

Chinul's intellectual acumen and command of the literature challenge the resources of a translator continually. Chinul assumes familiarity with the doctrines and terminology of the major schools of Chinese Buddhism—each of which is a field of study in its own right—and his writings are peppered with quotations from the works of teachers in the Ch'an, Hua-yen, and T'ien-t'ai schools. Given the highly technical nature of much of the material, I have had to tread a fine line between being overly literal—which would make the discussion all but unintelligible to anyone who does not read classical Chinese—and overly interpretative—which would distort the texts by construing them from a Western philosophical standpoint. The reader, I hope, will be a lenient judge of my efforts.

Korean scholarship on Chinul remains primarily interpretative. Since this is the first attempt at a critical vernacular translation of his works in any language, I have been on my own in regard to tracking down the literary allusions, *sūtra* references, and quotations from Zen and doctrinal masters.

which abound in the texts. I have been fairly successful in this effort; but with some five hundred quotations, many of them cited by Chinul with little more reference than "the ancients say" or "the *sūtras* say," there perforce remain many lacunae. Chinul's magnum opus, *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes,* is the only text for which a substantial body of explicative material is available, including the subcommentaries of the Yi dynasty scholiasts Yŏndam Yuil and Hoeam Chŏnghye as well as the *Sajip sagi,* compiled by the Haein sa Lecture Hall under the direction of Yi Chi-gwan. For the rest of Chinul's works there is nothing comparable. The scholar should also be warned that Chinul's citations often differ in minor details from the passages in the extant recensions of the texts; with all such differences, I translate following Chinul's citation while referring the reader to the location of the comparable passage in present editions of the scriptures. In order to maintain continuity of style and consistency in my equivalencies for Buddhist technical terms, I have translated anew all quotations from *sūtra* and commentarial materials.

I have tried as much as possible to simplify the presentation of the translations. At the publisher's request, the use of brackets, very much in vogue in modern critical translations, has been minimized by permitting the implied subject or predicate of a terse classical Chinese sentence to appear unbracketed in the translation. I have been careful to add only the minimum of information necessary to clarify a passage, however, and feel that whatever shortcomings there may be from the standpoint of strict philological accuracy are more than compensated for by the resulting fluidity of the translation. In addition, I have limited the use of diacriticals in the transcription of Asian languages. For Chinese, I have followed the Modern Language Association guidelines for simplification of the standard Wade-Giles system. For Korean, I have tried to apply the same criteria and transcribe, for example, *won* rather than *wŏn,* the breve being redundant in this case. Finally, following Library of Congress practice, I have hyphenated the names of lay Koreans and use the better known transcription in cases where this differs from the standard transliteration (e.g., Rhi Ki-yong instead of Yi Kiyŏng).

Since there is not available in European languages even the briefest survey of Korean Buddhist history, I have felt it necessary in the Introduction to outline the development of the tradition before Chinul in order to provide a historical and philosophical context for his discussions. There I focus especially on elements of importance in the maturation of Chinul's thought. This survey should provide a perspective that will allow the reader to appreciate Chinul's contribution in the translated texts which follow. I have deliberately tried to keep the introductory discussion of Chinul's thought simple, given the nature of the material. I hope that this effort will make the

translations more accessible to the general reader by allowing the dedicated nonspecialist to grasp the basics of the material before approaching the texts themselves. The scholar will find more technical information in my annotation to the translations. Since Western and Japanese bibliographies of Buddhist studies and sinology tend to ignore Korean materials, I have tried to include detailed bibliographical information about Korean-language secondary sources for the benefit of scholars who may wish to do research in Korean Buddhism. These references are, however, by no means exhaustive.

The texts are presented more or less chronologically. I have, however, decided to place Chinul's *Excerpts from the Dharma Collection and Special Practice Record* last, because it is the culmination of his philosophical development and covers the full range of his Sŏn and Hwaŏm thought. The reader will note too that my annotation focuses on that text. All the extant treatises of Chinul have been translated, with the exception of his *Hwaŏmnon chŏryo (Excerpts from the Exposition of the Avataṃsaka Sūtra),* which consists of verbatim extracts from Li T'ung-hsüan's commentary to the *sūtra* with virtually no explication by Chinul. This is not a serious omission, however, since Chinul's own synopsis of Li's thought, *The Complete and Sudden Attainment of Buddhahood,* is included. In addition, Chinul's preface to the *Hwaŏmnon chŏryo,* which contains important autobiographical information, is translated, almost in full, in the Introduction. I have also omitted Chinul's brief *Pŏppogi tan'gyŏng chunggan pal (Postface to a Recarving of the Platform Sūtra)* because I could not locate a satisfactory edition of the text. Passages from Kim Kun-su's biographical inscription will be found in the appropriate sections on Chinul's life.

To reduce the amount of cross-referencing between notes, I have defined uncontroversial technical terms in a glossary at the end. Most numerical lists and standard Buddhist terminology will be found there, arranged by the English translation I have adopted in this book, along with the Korean and Sanskrit equivalents where appropriate.

In the translations themselves, I have rendered most Chinese and Korean book titles into English; a few well-known *sūtras* are, however, cited by their Sanskrit titles (for example, *Avataṃsaka Sūtra*). With the abundance of quotations cited, I decided that this course was preferable to having the translations full of foreign titles which would mean little to the nonspecialist. The corresponding Chinese, Korean, or Sanskrit title can be found in either the notes or the bibliography. Personal names are transliterated according to the nationality of the individual. For the sake of consistency, the names of Buddhist schools and technical terms are generally given in their Korean transliteration. When the reference clearly applies only to Chinese or Japanese schools, however, I have used non-Korean transliterations. In translating references to schools which were current throughout East Asia,

it is always problematic to decide which pronunciation would be most appropriate. I expect the reader will note some inconsistency in my treatment. For the title of the book I felt justified in using Zen, which is all but an English word by now, and hope that this will not offend Korean readers.

I would like here to mention the researches of Hee Sung Keel and Jae Ryong Shim in the United States, both of whom recently finished excellent dissertations dealing with Chinul's thought. Isolated for the last several years at Songgwang sa in Korea, I did not learn of their work until my own study was all but complete and, consequently, was able to make only occasional reference to their extensive research. The interested student would do well to read their works for two distinct, yet complementary, approaches to the interpretation of Chinul's thought.

It is with great pleasure that I acknowledge the kindness and encouragement of so many people in Korea and the United States which were vital to the completion of my work. My deepest gratitude must go to my teacher in Korea, the Venerable Kusan Sŭnim, who first suggested that Chinul's works be translated and gave me much background and clarifying information on Chinul's thought and its role in modern-day Sŏn practice in Korea. His help to Westerners who have wished to practice Sŏn in its authentic Korean setting has been unstinting, and our full gratitude to him is inexpressible. The Venerables Ilt'a Sŭnim and Pŏpchŏng Sŭnim were both gracious in helping me to understand better Chinul's significance for Korean Buddhism. I have benefited greatly from personal conversations with Yi Chong-ik and Rhi Ki-yong; their kindness in taking time from their busy schedules at Tongguk University to talk with me was most generous. My thanks go also to Hyŏnho Sŭnim, Hyehaeng Sŭnim (Renaud Neubauer), Hamwol Sŭnim (Stacey Krause), Suil Sŭnim (Anna Proctor), Sŏngil Sŭnim (Martine Fages), and Hyŏnsŏng Sŭnim (Larry Martin), each of whom gave me considerable assistance in a number of ways. Since my return to school at U.C. Berkeley, my professors here have been of great help in the maturation of my studies. Lewis Lancaster has been an invaluable source of guidance on Buddhist studies methodology and has given me sincerely appreciated encouragement to pursue my interest in Korean Buddhist materials. Michael Rogers' profound knowledge of Chinese and Korean historical sources, the many hours he has granted me in the discussion of Korean questions, and his warm and compassionate manner with students have made study under him a joy. Michel Strickmann's irreverent, acerbic, yet thoroughly delightful and informative classes on East Asian religious traditions, and his vast store of information on Sinology have been constant aids in my own researches. Padmanabh Jaini's seminars on Indian Buddhist philosophical developments have been of great help in clarifying the wider significance of Chinul's accomplishments. I am sorry that I am only now able to take full advantage of

his knowledge of Indian Abhidharma. In addition, I would like to acknowledge my indebtedness to the following scholars who read sections of the manuscript, provided information on some of the quotations, and offered trenchant criticism: Jan Yün-hua, who helped clarify many problematic points in Tsung-mi's thought; David Chappell; Luis Gómez; Yanagida Seizan; Robert Gimello; Carl Bielefeldt; and Gerald Larson, my first mentor, who inspired me to pursue my interest in Buddhist studies. Gail Hayes did an outstanding job of preparing the final typescript, and Lois Rosenkrantz was unstinting in assisting me with many of the tedious jobs a manuscript of this size involves. Kyoko Tokuno graciously took time out from her busy schedule to help with checking the proofs and compiling the index. Finally, the Korean Sŏn Master Seung Sahn and the Dharma Teachers' Association of the Chogye Order in America are to be gratefully acknowledged for their interest in this project and their generous offer of a small stipend to help defray some of the costs of preparing the typescript.

Songgwang sa/Berkeley — ROBERT BUSWELL

Abbreviations

C	Chinese pronunciation.
CHT	*Chung-hua ch'uan-hsin-ti Ch'an-men shih-tzu ch'eng-hsi t'u* 中華傳心地禪門師資承襲圖. By Tsung-mi 宗密.
CTK	*Ch'eng-tao ko* 證道歌. By Yung-chia 永嘉.
CTL	*Ching-te ch'uan-teng lu* 景德傳燈錄. Compiled by Tao-yüan 道原.
CYC	*Ch'an-yüan chi* 禪源集. By Tsung-mi. Not extant.
CYCTH	*Ch'an-yüan chu-ch'üan chi tou-hsü* 禪源諸詮集都序. By Tsung-mi.
CYHJ	*Pŏpchip pyŏrhaeng nok sagi hwajok* 法集別行錄私記畫足. By Hoeam Chŏnghye 晦庵定慧.
CYKM	*Pŏpchip pyŏrhaeng nok chŏryo kwamok pyŏngip sagi* 法集別行錄節要科目並入私記. By Yŏndam Yuil 蓮潭有一.
DCSPR	Present English translation of Chinul's *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* 法集別行錄節要並入私記.
FMC	*Ta-chi fa-men ching* [*Saṅgīti-sūtra*] 大集法門經. Translated by Dānapāla.
HHYCL	*Hsin Hua-yen ching lun* 新華嚴經論. By Li T'ung-hsüan 李通玄.
HTC	*Hsü tsang-ching*; Taiwanese reprint of the *Dainihon zokuzōkyō* 大日本續藏經. Kyoto, 1905–1912. Sequential number established according to listing in *Shōwa hōbō sōmokuroku* 昭和法寶總目錄, vol. 2.
HYC	*Ta-fang-kuang fo hua-yen ching* [*Avataṃsaka-sūtra*] 大方廣佛華嚴經. Translated by Sikṣānanda.

HYCb *Ta-fang-kuang fo hua-yen ching* [*Avataṃsaka-sūtra*] 大方廣佛華嚴経. Translated by Buddhabhadra.

IBK *Indogaku bukkyōgaku kenkyū* 印度學佛教學研究.

K Korean pronunciation.

KJ *Korea Journal.* Published by the Korean National Commission for Unesco.

KRS *Koryŏ sa* 高麗史. Compiled by Chŏng In-ji 鄭麟趾 et al.

LCL *Lin-chi lu* 臨濟錄. Recorded by Hui-jan 慧然.

LTTC *Liu-tsu t'an ching* 六祖壇經. Compiled by Tsung-pao 宗寶.

PCPHN *Pŏpchip pyŏrhaeng nok* 法集別行錄. By Tsung-mi.

PGHP *Pulgyo hakpo* 佛教學報. Published by Tongguk Taehakkyo 東國大學校.

PKC *Sungsan Pak Kil-chin paksa hwagap kinyŏm: Han'guk Pulgyo sasang sa* 崇山朴吉真博士華甲紀念：韓國佛教思想史.

PNP *Po-na-pen erh-shih-ssu shih* 百衲本二十四史. *SPTK* ed.

PWYF *P'ei-wen yün-fu* 佩文韻府. Compiled by Chang Yü-shu 張玉書.

SGYS *Samguk yusa* 三國遺史. By Iryŏn 一然.

SPTK *Ssu-pu ts'ung-k'an* 四部叢刊.

SSYN *Shih-shih i-nien lu* 釋氏疑年錄. Compiled by Ch'en Yüan 陳垣.

T *Taishō shinshū daizōkyō* 大正新修大藏經. Tokyo, 1914–1922.

TCCHL *Ta-ch'eng ch'i-hsin lun* [*Mahāyānaśraddhôtpāda-śāstra*] 大乘起信論. Attributed to Aśvaghoṣa.

THYL *Ta-hui yü-lu* 大慧語錄. Recorded by Wen-wen 蘊聞.

TYS *Sinjŭng Tongguk yŏji sŭngnam* 新增東國輿地勝覽. Compiled by No Sa-sin 盧思慎 et al.

WH *Wen-hsüan* 文選. Compiled by Li Shan 李善.

YCC *Yüan-chüeh ching* 圓覺経. Translation attributed to Buddhatrāta.

YCCTSC *Yüan-chüeh ching ta shu ch'ao* 圓覺経大疏鈔. By Tsung-mi.

ZZ *Dainihon zokuzōkyō* 大日本續藏經. Revised edition (in progress), Tokyo, 1950–.

THE KOREAN APPROACH TO ZEN

Introduction: The Life and Thought of Chinul

I. Korean Buddhism Before Chinul

CHARACTERISTICS OF THE KOREAN BUDDHIST TRADITION

When examining Korean Buddhism and the role played by philosophers like Chinul in the forging of that tradition, it is essential to remember that, its later "hermit kingdom" appellation notwithstanding, Korea was in no sense isolated from other areas of northeastern Asia. Descriptive and nativistic considerations aside, by ignoring the greater East Asian context in which Korean Buddhism developed and treating the tradition in splendid isolation, we stand more chance of distorting the tradition than clarifying it. In fact, there was an almost organic relationship between the Korean, Chinese, and, to a somewhat lesser extent, the Japanese Buddhist traditions. Korean Buddhist schools all have as their basis earlier doctrinal and soteriological innovations on the Chinese mainland. Although Korean scholars and adepts training at the mecca of the Chinese mainland participated personally in such achievements, and Koreans in their native land made signally important contributions in the development of East Asian Buddhist philosophy, China had closer ties, over the silk routes, with the older Buddhist traditions of India and Central Asia, and, in addition, its very size, both in territory and in population, allowed it to harbor a variety of Buddhist schools without undermining the vigor of the tradition as a whole. Both factors led to Chinese precedence in establishing trends within the religion. Early on, however, the Koreans, somewhat like the Sung dynasty Chinese Buddhists, found an important role for themselves as preservers and interpreters of the greater Buddhist tradition. By treating evenhandedly the vast quantity of earlier material produced by Chinese Buddhists, the Koreans formed what was in many respects the most ecumenical tradition in Asia. It is this feature which makes Korean Buddhism so fascinating today, for the tradition is a repository of many forgotten qualities of ancient Chinese Buddhism. And with the apparent obliteration of Buddhism from China, Korean Buddhism

offers us a means of evaluating and, in certain cases, still experiencing directly some of the finest flowerings of Chinese Buddhist culture.

Paralleling early developments in the northern Chinese dynasties, Buddhism from its inception in Korea was a state religion enjoying the support of the crown and wielding immense ecclesiastical, political, and economic influence. Since the vulnerable geographical position of the country left it open to periodic foreign invasions, Korean tribal chiefs who aspired to hegemony during the political consolidation of the Three Kingdoms (first century B.C.–A.D. 668) relied heavily on the universalistic ethic of Buddhism to legitimize and empower their regimes. The responsive power of the Buddhas and bodhisattvas was considered to be not only an effective shield against the terrors of foreign invasion and natural disaster but also a unifying force among the populace at large. Thus the royal families gave enthusiastic and munificent support to the religion and encouraged its dissemination among the masses. Dynasties were won over to Buddhism not simply because of its profound philosophy, exotic rituals, or the promise of favorable rebirths in heaven for themselves and their ancestors; rather, they were as much concerned with the prosperity of their houses and the security of their kingdoms. Indeed, throughout Korean Buddhist history, many of the most visible accomplishments of the tradition, such as the woodblock carving of the Buddhist canon undertaken during the Koryŏ dynasty, were initiated as a means of national protection. This symbiotic relationship between Buddhism and the court—the court supporting the dissemination of the religion throughout the realm, the monks interceding on behalf of the court for the security of the kingdom—was vividly demonstrated during Hideyoshi's invasion of the Korean peninsula (1592–1598), when it was the monks' militia which first turned back the Japanese thrust. Even in modern-day Korea, the national Chogye Order, the officially recognized ecclesiastical body, has formed a Monks' Militia for National Defense (Hoguk Sŭngdan) in which all monks must participate.[1]

The need for social harmony dictated by the threats constantly lurking on all its borders soon was extended into a need for philosophical harmony as well. Korea could simply not support the large numbers of individual sects of Buddhism that were spawned on the Chinese mainland, and the syncretic vision which vivified the writings of many Chinese philosophers in the Chinese T'ien-t'ai (K. Ch'ŏnt'ae) and Hua-yen (K. Hwaŏm) schools soon inspired Korean thinkers as well. The intensely sectarian Buddhism of the medieval Chinese tradition was approached syncretically by almost all major Korean Buddhist thinkers. This syncretic focus of the tradition finds one of its finest exponents in Chinul, and it will be discussed in detail later.

As in China, indigenous religious and shamanistic beliefs were not abandoned by the people or the court upon their acceptance of Buddhism, and the religion in Korea was viewed through the veil of these native practices.[2]

As Buddhism developed into a popular movement, it was seen as a miracle religion full of the bizarre and supernatural. Thaumaturgic elements which had been vital in the northern Chinese tradition became central in Korean Buddhism as well. Indeed, this contact was so intimate that some authors have gone so far as to say that the early tradition was a thoroughgoing amalgamation of Buddhism and native Korean shamanism.[3]

This popular orientation of early Buddhism in Korea led to a strong interest among the people in procuring present happiness rather than future salvation. The constant perils faced by the populace due to their geographic vulnerability made it only natural that the Koreans would place their greatest faith in peace, security, and physical well-being in this life, not the unknown quantities of the future. Indeed, it was the orientation of Buddhist piety toward present prosperity which made the religion so attractive on both an individual and a national level and led to its quick acceptance by the country.[4]

In evaluating Chinul's contributions to the development of Korean Buddhism, it will be well to keep these various features of the early tradition in mind: a need for harmony at all levels, close ties with the ruling families, an infusion of native and popular elements, and an emphasis on mundane benefits rather than spiritual achievement.

INTRODUCTION OF BUDDHISM INTO KOREA

the Three Kingdoms

By the latter half of the fourth century, approximately three centuries after the introduction of Buddhism into China, the tribal leagues which had ruled over Korean territory since the time of the early migrations into the peninsula had matured into full-fledged kingdoms.[5] Over the first centuries of the common era, the Koguryŏ clan, which was affiliated with the larger Puyŏ tribe,[6] conquered the neighboring tribal leagues of Okcho on the northeast coast, Tongye on the coast just south of Okcho, and finally the remaining Puyŏ tribes in central Manchuria. The Han colony of Hyŏnt'o (C. Hsüan-t'u) was overrun early in the second century, and in 313 Koguryŏ conquered the ancient Han colony of Nangnang (C. Lo-lang) and its southern extension Taebang (C. Tai-fang), ending four centuries of Chinese suzerainty in Korea. Thus was formed the earliest of the three kingdoms of ancient Korea: Koguryŏ,[7] which ruled over both the northern portions of the peninsula and south-central Manchuria.

Following soon upon Koguryŏ's lead, a tribal league in the old Mahan federation in the extreme south of the peninsula developed by the middle third century into the Paekche kingdom which came to rule the southwestern peninsula.[8] Somewhat later, by the middle of the fourth century, the Saro tribe centered near the southeastern coastline matured into the kingdom of Silla, the state which eventually unified the entire peninsula under a single banner.[9]

During the earliest period of its history, Korea was influenced most by the

culture of the seminomadic tribes of Central and North Asia, with whom it shared racial and cultural affinities.[10] These contacts exerted a much stronger influence initially over Korean culture and society than did those with the Han race to the west. Indeed, Korean scholars remain fascinated with the idea that Buddhism in Korea traces from these early contacts with the Central Asian regions which had spawned Chinese Buddhism, if not from direct contacts with India itself.[11] By the time of the Warring States period (403–221 B.C.), when refugees from the northern Chinese states of Yen, Ch'i, and Chao immigrated into the state of Ancient Chosŏn during the Han unification wars, Chinese influence became all-pervasive.[12] With the advent of the Three Kingdoms came steadily increasing diplomatic and cultural exchanges with the Chinese dynasties of the mainland. Indeed, from the time of the Three Kingdoms, China's influence was so strong as to obscure entirely that coming from the Central Asian steppes.

Koguryŏ, the first tribal league to mature into a full-fledged kingdom, was continually challenged by neighboring tribes on both its northern and southern borders. Incursions from other Tungusic tribes in northwestern Manchuria and from the Paekche kingdom to the southwest ravaged Koguryŏ political and economic fortunes. In 342, the Hsien-pei[13] of the Former Yen state (349–370)[14] who had established themselves in the northeast of China, invaded Koguryŏ, took the capital, captured the queen and queen mother, and took fifty thousand men and women as slaves before withdrawing.[15] This northern threat was removed only in 370 when Yen was conquered by Fu Chien (r. 357–384), the third ruler of the Former Ch'in dynasty (351–394), a monarchy founded by the proto-Tibetan Ti people.[16] Ch'in's conquest of all northern China, as well as the Kansu corridor and the Indo-European petty kingdoms of the Tarim River Basin,[17] brought it control of the lucrative silk trade routes and put northern China in direct contact with Central Asian Buddhism.

Former Ch'in hegemony over eastern Turkestan allowed foreign influences to grow freely in northern China. The political, cultural, religious, and commercial fluidity and tolerance of Turkestan allowed Indian, Iranian, Hellenistic, and Chinese cultures to interact and enrich one another.[18] Hence the uniquely cosmopolitan atmosphere of the northern Chinese frontier regions provided a fertile ground in which a truly Sinified form of Buddhism could develop.

The victory of Fu Chien over the Yen encroachers brought close ties between him and his Koguryŏ contemporary, King Sosurim (r. 371–383). Through these contacts, Korea was opened to the cultural influences then current in the Ch'in state, including the northern Chinese variety of Buddhism.[19] Although our information on this period is scanty, we do know that the Buddhism was characterized by thaumaturgic elements, close

church/state relations, Maitreya worship, and Sarvāstivādin/Mahāyāna scholastic investigations.[20] These features all became important elements in early Three Kingdoms Buddhism.

Three Kingdoms Buddhism

Buddhism is traditionally assumed to have been introduced into Korea by an official mission sent to Koguryŏ in 372 from the Former Ch'in dynasty. King Fu Chien dispatched the high priest Sundo (C. Shun-tao) as his personal envoy to the Koguryŏ court of King Sosurim (r. 371–384), together with Buddhist images and scriptures.[21] Soon afterward, in 384, the Serindian monk Maranant'a (*Mālānanda, *Kumāranandin)[22] arrived in Paekche by ship from Eastern Chin to an elaborate reception by the royal court.[23] The favorable receptions given Maranant'a in Paekche and Sundo in Koguryŏ, however, would seem to belie the fact that these were the first Korean contacts with Buddhism. The Liang *Biographies of Eminent Monks* record that the renowned Eastern Chin monk Chih-tun Tao-lin (314–366)[24] sent a letter to a Koguryŏ monk at least one decade before Sundo's mission.[25] That such communications were occurring even at that early date indicates a dialogue between Korea and China on Buddhist topics and certainly suggests more contact between the two regions than the extant evidence indicates.[26] At any rate, from this point on, Buddhism in Korea enjoyed remarkable success. Both the Koguryŏ and Paekche ruling houses established temples in their respective territories[27] and encouraged the faith among their subjects.[28] By 529, through the mythic efforts of Ado and the martyrdom of Ich'adon, the less-developed kingdom of early Silla, isolated on the east coast and the last of the three kingdoms to unify, had also converted.[29]

There is such a paucity of records concerning this earliest period of Korea's Buddhist history[30] that our assumptions about the nature of Three Kingdoms Buddhism must be tentative. The account of Sundo's mission to Koguryŏ tells us that he brought Buddhist images but it does not identify them. We do know, however, that Maitreya worship was widespread in Central Asia during this period and, clearly influenced by this fact, Fu Chien actively supported the dissemination of Maitreya images throughout his realm.[31] The visualization of images as a meditation device as well as a means of popularizing Buddhism among the masses was championed by the Ch'in ruler's spiritual advisor, Tao-an;[32] hence we can assume that the images first brought to Korea were those of Maitreya. The prevalence of Maitreya piety in the early Korean tradition also tends to support this hypothesis.[33]

The question of which scriptures Sundo presented to King Sosurim is more problematic. In China, the translation of Mahāyāna *sūtras* had begun as early as 179 with the first rendering of the *Aṣṭasāhasrikāprajñāpāramitā-*

sūtra by Lokakṣema.[34] By the time of the transmission of Buddhism into Koguryŏ, many other important texts which would form the foundation of the Mahāyāna tradition in China had been translated, including the *Saddharmapuṇḍarīka-sūtra, Vimalakīrtinirdeśa-sūtra,* and *Daśabhūmika-sūtra.* As neither the *Āgama* texts nor the Sarvāstivādin Abhidharma canon were translated until after 383, we are safe in surmising that the scriptures which Sundo brought were texts from this early Mahāyāna corpus.[35]

In Paekche, in addition to this predominantly Mahāyāna material coming via China *Vinaya* texts also received an early introduction. The Paekche monk Kyŏmik (fl. sixth century) is said to have traveled to India via the southern sea route and studied Sanskrit, specializing in *Vinaya* studies. He returned to Paekche in 526, accompanied by the Indian monk Paedalta (*Vedatta), carrying five different recensions of the *Vinaya* as well as Abhidharma materials. As head of a translation bureau of twenty-eight monks established in the Paekche capital, Kyŏmik translated seventy-two fascicles of texts, and his disciples Tamuk and Hyerin wrote a thirty-six fascicle commentary to this new *Vinaya.* For this reason, Kyŏmik is considered the effective founder of the Vinaya school in Korea.[36]

Through the initiation of the courts of Koguryŏ and Paekche, most of the major scriptures and commentaries were imported from China and many monks were sent there to study the doctrines of the major schools of Chinese Buddhism and introduce their teachings into Korea. Among schools which flourished in these two kingdoms we have evidence for the existence of the schools of Samnon (C. San-lun), Sarvāstivādin Abhidharma, Nirvana, Ch'ŏnt'ae (C. T'ien-t'ai), and Satyasiddhi.[37] Simultaneous with the consolidation of the religion on the peninsula itself, Koguryŏ and Paekche began to send Buddhist missionary teams to Japan carrying scriptures and images. Paekche—a seafaring kingdom with well-developed sea lanes—made this propagation a national effort, and Buddhist iconographers, artisans, and architects were dispatched. Thus the rudiments of Chinese culture and civilization were transmitted to the Japanese and the foundations were laid for the rich Buddhist culture of the Asuka and Nara periods.[38]

UNIFIED SILLA DYNASTY (668–935)
the golden age of scholasticism

The Silla conquest of the rival kingdoms of Paekche in 663 and Koguryŏ in 668 brought about the first political unification of the Korean peninsula[39] and ushered in a golden age of Buddhist scholasticism. Buddhist philosophical thought in Korea flourished to an extent never equaled again in its history. The strength of the dynasty and its staunch support of the church brought rapid development in both the scale and the profundity of Buddhist doctrinal investigations. A diversity of schools arose, and a number of great monks appeared who performed the creative work that sustained the tradition during later periods of weakness.

Most of the major approaches to doctrine which became the mainstays of the mature Korean tradition were developed during this period. The central scholastic teachings imported during the Three Kingdoms period were systematized into five main ideologies which became the orthodox schools of traditional scholastic Buddhism from the Silla period onward: the Kyeyul chong (Vinaya), Yŏlban chong (Nirvana), Pŏpsŏng chong, Wonyung chong (C. Yüan-jung; Avataṃsaka), and Pŏpsang chong *(Dharmalakṣaṇa, Yogācāra).*[40] (See Table 1.)

The Wonyung (Hwaŏm; C. Hua-yen) school enjoyed the widest and most enduring popularity during the Unified Silla dynasty and into the Koryŏ dynasty. The school was founded by Ŭisang (625–702), who studied in China under the second patriarch of the Chinese school, Chih-yen (602–668). Fa-tsang (643–712), the third Chinese patriarch and effective systematizer of the doctrines of the school, had great respect for Ŭisang's understanding and continued to correspond with him after the Silla monk's return to his native land.[41] Ŭisang's major work, the *Chart of the Avataṃsaka One-Vehicle Dharmadhātu (Hwaŏm ilsŭng pŏpkye to),*[42] written in 661 and presented to Chih-yen as the quintessence of his understanding of Hwaŏm doctrine, is one of the seminal works of extant Korean Buddhist literature and is quoted copiously by Chinul. Ŭisang returned to Korea in 670, and in 676 he founded Pusŏk sa, the head temple of the Hwaŏm sect.[43] Through the efforts of Ŭisang and his disciples, Hwaŏm theory became the foundation for most future Korean doctrinal developments and had the greatest influence of all the orthodox schools on the scholastic orientation of Korean Buddhism.[44]

The Pŏpsŏng (Dharma-nature) school, also known as the Haedong[45] school, deserves special mention as a uniquely Korean school of thought organized along syncretic lines. Its founder, the Korean monk Wonhyo (617–686), was a close friend of Ŭisang and probably the greatest scholar produced in the Korean Buddhist tradition. Wonhyo was the author of 240 works on Buddhist topics, of which twenty are still extant;[46] his explications of the *Awakening of Faith* treatise in particular were a major influence in the development of Fa-tsang's thought—in fact, Wonhyo can be considered an important vaunt-courier in the Chinese Hua-yen school.[47] Wonhyo's commentaries on major *sūtras* were not intended simply to explicate terms and theories according to the dogma of a particular sect; rather, his approach was to demonstrate the relationship between those texts and the whole of Buddhism by examining them from the standpoint of an ideal, the one mind, which vivified each of them.[48] He also wrote outlines of the ideologies of the major Buddhist sects, again explaining them in ways which would lead to fraternal harmony, not sectarian controversy. In his treatise, the *Ten Approaches to the Reconciliation of Doctrinal Controversy* [*Sim-*

Table 1. The Five Major Scholastic Schools of the Unified Silla Dynasty

School	Founder	Dates	Koryŏ Name	Main Monastery
Kyeyul chong (Vinaya) 戒律宗	Chajang 慈藏	608–686	Namsan chong 南山宗	T'ongdo sa 通度寺
Yŏlban chong (Nirvana) 涅槃宗	Podŏk 普德	fl. 650	Sihŭng chong 始興宗	Kyŏngbok sa 景福寺
Pŏpsŏng chong (Dharma Nature) 法性宗	Wonhyo 元曉	617–686	Chungdo chong 中道宗	Punhwang sa 芬皇寺
Wonyung chong (Avatamsaka) 圓融宗	Ŭisang 義湘	625–702	Hwaŏm chong 華嚴宗	Pusŏk sa 浮石寺
Pŏpsang chong (Yogācāra) 法相宗	Chinp'yo 眞表	fl. 740	Chaŭn chong 慈恩宗	Kŭmsan sa 金山寺

mun hwajaeng non],[49] he proclaimed that his intent was to harmonize the differences between the various schools of canonical Buddhist thought and to explore avenues which would lead to an all-inclusive vision of those sects. Simultaneous with this philosophical development, Wonhyo preached and lived a popular form of Buddhism which had direct bearing on the everyday lives of ordinary followers. Wonhyo was the first major Korean Buddhist thinker to attempt, from the standpoint of the scholastic doctrine, a harmonization of the tenets of the major sects of Chinese Buddhist philosophy; his attempts inspired all future efforts of Korean thinkers, Chinul included.[50]

the introduction of Sŏn

From the beginnings of Ch'an in China, Korean monks had been intimately involved with the tradition as disciples of the great masters and, in many cases, as leaders themselves.[51] Thus it received an early introduction into Korea, where it was known by its Korean pronunciation: Sŏn. The transmission proceeded at an accelerated pace throughout the Silla period until several different Sŏn lineages were established at separate mountain sites scattered throughout the peninsula; together they were known as the Nine Mountain Sŏn sect. (See Table 2.)[52]

According to traditional accounts, Sŏn was first brought to Korea by the Silla monk Pŏmnang (fl. 632–646), about whom little is known. After traveling to China, where he reputedly studied under the Fourth Patriarch of the Ch'an school, Tao-hsin (580–651), he returned to Korea in the latter half of the seventh century and passed his teachings on to the monk Sinhaeng (d. 779). Sinhaeng in turn traveled to China himself and studied under the monk Taejo Chigong (C. Ta-chao Chih-kung; 703–779), a fellow Korean who was a disciple of the second patriarch of the Northern school, P'u-chi (651–739). Sinhaeng's approach, which was a combination of his first teacher's transmission from the Fourth Patriarch and the so-called gradual teachings of the Northern school, continued to be passed on in Korea to Chunbŏm (n.d.) and Hyeŭn (n.d.) until it reached the monk Chisŏn Tohŏn (824–882). Chisŏn founded the Hŭiyang san school of Sŏn in 879—the oldest Sŏn lineage in Korea.[53]

Within a hundred-year period covering the eighth and ninth centuries, eight other mountain schools of Sŏn were started, all founded by Korean disciples of major Ch'an masters. Of these eight, seven were founded by disciples of first-generation successors of Ma-tsu Tao-i (709–788), founder of the iconoclastic Hung-chou school.[54] Only the last of the schools to form, the Sumi san school, belonged to a different lineage—that of Ch'ing-yüan Hsing-ssu (d. 740), which eventually matured into the Ts'ao-tung school of the mature Ch'an tradition. Hence, even in this earliest period of Sŏn in Korea, the so-called sudden teachings of the Southern school of

Table 2. The Nine Mountain Sŏn Sect of the Unified Silla Dynasty

Mountain	Temple	Founder	Teacher	Entered China	Returned Korea	Established Site	Site Extant?
Kaji san 迦智山	Porim sa 寶林寺	Toŭi (d. 825) 道義	Hsi-t'ang Chih-tsang (735–814) 西堂智藏	784	818	859	yes
Silsang san 實相山	Silsang sa 實相寺	Hongch'ŏk (fl. 826) 洪陟	Hsi-t'ang Chih-tsang	810	826	828	yes
Tongni san 桐裡山	T'aean sa 泰安寺	Hyech'ŏl (785–861) 慧哲 (徹)	Hsi-t'ang Chih-tsang	814	839	842	yes
Sagul san 闍崛山	Kulsan sa 崛山寺	Pŏmil (810–889) 梵日	Yen-kuan Ch'i-an (750?–842) 鹽官齊安	831	846	847	no
Pongnim san 鳳林山	Pongnim sa 鳳林寺	Hyŏnuk (787–869) 玄昱	Chang-ching Huai-hui (754–815) 章敬懷暉	824	837	897	no
Saja san 獅子山	Hŭngnyŏng sa 興寧寺	Toyun (797–868) 道允	Nan-ch'üan P'u-yüan (748–835) 南泉普願	825	847	850	no
Hŭiyang san 曦陽山	Pongam sa 鳳岩寺	Pŏmnang (fl. 632–646) 法朗	Tao-hsin (580–651) 道信	?	?	879	yes
		Chisŏn Tohŏn (824–882) 智詵道憲	Hyeŭn (n.d.) 惠隱				
Sŏngju san 聖住山	Sŏngju sa 聖住寺	Muyŏm (799–888) 無染	Ma-ku Pao-ch'e (b. 720?) 麻谷寶徹	821	845	847	no
Sumi san 須彌山	Kwangjo sa 廣照寺	Iŏm (869–936) 利嚴	Yün-chü Tao-ying (d. 902) 雲居道膺	895	911	931	no

Hung-chou, the precursor of the successful Lin-chi school of the later tradition, were already dominant—a position they retained from that time onward.

early controversy between Sŏn and the scholastic schools

Deteriorating relations between the older scholastic schools of Buddhism in China and the new Ch'an schools produced a definite split in the church between these two streams of the tradition. Toŭi (d. 825), founder of the Kaji san school and the first Korean to return with the sudden teachings of Ch'an, stands out as a prime example of the devoted Sŏn adept willing to challenge the primacy of the scholastic schools. According to his memorial stele, Koreans of his time revered the scriptural teachings and did not place much faith in the new style of Sŏn.[55] Faced with a suspicious populace, Toŭi apparently adopted the confrontative tactics of some of his Chinese predecessors and advocated the inherent superiority of the Sŏn approach over those employed in the scholastic schools. An exchange between Toŭi and a Hwaŏm master sums up well his attitude toward the Sŏn/doctrinal controversy:

> The *Sŭngt'ong* Chiwon[56] asked National Master Toŭi, "What other *dharmadhātu* is there besides the four kinds of *dharmadhātu* of the Hwaŏm school? What other approach to dharma is there besides this progressive approach taught by the fifty-five wise advisors [during the pilgrimage of Sudhana in the *Gaṇḍavyūha* chapter of the *Avataṃsaka Sūtra*]? What do you have to say about this special way of patriarchal Sŏn which is separate from the doctrinal teachings?"
>
> Toŭi answered, "When the four kinds of *dharmadhātus* which you, the *Sŭngt'ong,* have brought up, are brought up straightaway in the school of the patriarchs, their correct principle is directly experienced, just like ice melting [on a hot furnace]. When the true principle of everything is brought up, the characteristics of those *dharmadhātus* cannot be found. In this Sŏn of the patriarchs' mind—the original wisdom which cannot be cultivated—even the characteristics of Mañjuśrī and Samantabhadra cannot be discovered. The progressive instructions of the fifty-five wise advisors are exactly like foam on water. The four wisdoms, *bodhi,* and all the rest are like ore [containing] the gold. Hence [the special transmission of the patriarchs] cannot be indiscriminately mixed with the scholastic teachings. For this reason, Master Kuei-tsung of the T'ang dynasty, when asked what was explained in the *Tripiṭaka,* merely raised his fist."[57]
>
> Chiwon asked again, "Then what is the purpose of belief, understanding, cultivation, and realization in regard to the principles and practices of the scholastic teachings? How can the fruition of Buddhahood be accomplished?"
>
> Toŭi answered, "The noumenal nature is believed, understood, cultivated, and realized merely via thoughtlessness and noncultivation. The pointing to dharma in the school of the patriarchs cannot be understood by buddhas and sentient beings. It directly reveals the nature of the path. Hence, separate from the five scholastic teachings, there has been a special transmission of the dharma of the patriarchal

> mind-seal. For this reason, the display of the forms and figures of the Buddhas is intended for the faculties of those who have difficulty understanding the direct principle of the patriarchs—so provisionally [the Buddhas] manifest an expedient body. Even though one recites in succession the Buddhist *sūtras* for many years, if one intends thereby to realize the dharma of the mind-seal, for an infinitude of kalpas it will be difficult to attain."
>
> Chiwon stood up, bowed, and said, "Until now, I had only heard the Buddha's ornate teachings and injunctions; I had never glimpsed the teaching of the Buddha's mind-seal."[58]

From this passage it is clear that Toŭi believed there were irreconcilable differences in the approaches of Sŏn and the scholastic teachings. For him, the question of which was superior was moot at best.

Perhaps the clearest battle lines in the conflict were drawn by the founder of the Sŏngju san school, Muyŏm (799–888), in his *Treatise on the Tongueless Realm:*

> Question: What is the meaning of "tongued" and "tongueless"?
> Answer: Yang-shan said,[59] "The tongued realm [the scholastic teaching] is the Buddha-realm. For this reason, it is the approach which responds to spiritual capacity. The tongueless realm is Sŏn; therefore, it is the approach of the correct transmission [from mind to mind]."
> Question: What is the approach which responds to spiritual capacity?
> Answer: To teach the dharma through intellectual knowledge, raising the eyebrows or twinkling the eyes—these are all approaches which respond to spiritual capacity. Therefore, they are tongued. This, of course, includes words as well.
> Question: What is the tongueless realm?
> Answer: This is the realm appropriate for people who have facility for Sŏn; it is without teachers or disciples.
> Question: If this is the case, then why have the ancients referred to a transmission from master to disciple?
> Answer: Chang-ching said,[60] "It is like empty space which has signlessness for its sign and nonaction for its function. The Sŏn transmission is also like this: it has nontransmission for its transmission; hence it is not transmitted and yet *is* transmitted."
> Question: Concerning this tongueless realm in which there is found neither one who converts nor one who is converted: how is this any different from the explanation in the scholastic teachings where, in the *tathāgatas'* realization of mind, there is also found neither converter nor converted?
> Answer: The ultimate in the scholastic teachings is the ocean-seal *samādhi,* which is the *tathāgatas'* realization of mind. In the three types of worlds, the dharma-seal manifests and yet is never understood. For this reason, it still has traces of these three types of worlds. As far as the teachings of the patriarchal generations are concerned, in the mind of the equanimous, leisurely man of the way, the two weeds of purity or impurity never grow. As [the Sŏn teachings] are not overgrown by the weeds of the three types of worlds, they also have no traces of an exit or an

entrance. Hence they are not the same [as the scholastic teachings]. When there is purity, [the mind-source becomes] the dharmas of true suchness and liberation. When there is impurity, it becomes the dharmas of birth/death and defilements. For this reason the ancients said, "The fountainhead of an adept's mind is like deep water where the two weeds of purity and impurity can never grow."

Furthermore, as far as the Buddha-realm is concerned, wearing the clothes of *samādhi* and *prajñā* one first enters the cave of glowing lamps; then, removing the clothes of *samādhi* and *prajñā,* one stands in the arcane land. Therefore, it still has traces. The realm of the patriarchs is originally free from liberation or bondage. There one does not wear even one strand of thread. Hence it is vastly different from the Buddha-realm.[61]

Here Muyŏm clarifies the attitude of the Sŏn schools of his time toward the scholastic teachings: doctrine (the tongued realm) is only expedient expression adapted to the capacities of (generally inferior) people; the direct mind-transmission of the Sŏn patriarchs (the tongueless realm) is the only true way. For Muyŏm, even the best words retain traces of dualistic thought and are, consequently, impure. In the special transmission of Sŏn, which is not dependent on even these best of words, there are no traces of purity or defilement. Hence Sŏn and doctrine are totally different from one another. The scholastic teachings are the provisional explanations of truth; Sŏn is truth itself.[62]

INITIAL ATTEMPTS AT SŎN/SCHOLASTIC RAPPROCHEMENT

It was in this atmosphere of increasingly strident controversy between the Sŏn and doctrinal schools that the first attempts were made to restore the spirit of harmony within the Saṃgha. Given the traditionally close ties between the aristocracy and the church, it seems only fair that this task was undertaken by Ŭich'ŏn (1055–1101), known posthumously as the National Master Taegak, who was the fourth son of the Koryŏ king Munjong (r. 1046–1083).

Ŭich'ŏn was one of the greatest scholars in Korean Buddhist history, a monk who had mastered not only the main currents of Buddhist philosophical thought but much of the Chinese classical literature as well. Ŭich'ŏn was quick to see the value of native East Asian Buddhist works and, an avid bibliophile and collector, resolved to gather a complete collection of all extant Buddhist literature. Against the wishes of his father, Ŭich'ŏn surreptitiously traveled to Sung China in 1085 at the age of thirty. Visiting there for fourteen months, he studied with renowned teachers in the Hua-yen, T'ien-t'ai, Vinaya, Pure Land, and Ch'an sects and even tried his hand at Sanskrit.[63] Finally returning home at the behest of his father, he brought back more than three thousand fascicles of texts. In the meantime, he dispatched agents to scour China, Japan, and the realm of the Khitan Liao dynasty for texts.[64] In 1090 he published his catalog of this collection, the *Sinp'yŏn che-*

jong kyojang ch'ongnok,[65] which lists 1,010 titles in 4,740 fascicles. Fearing that these texts would be lost if not preserved in a compendium attached to the basic canon, Ŭich'ŏn had blocks carved for each of these titles and called them a supplement to the *Tripiṭaka.* This supplement was burned along with the first edition of the Korean *Tripiṭaka* during the Mongol invasion of 1231–1232; and, as Ŭich'ŏn feared, a change of editorial policy during the second carving of the canon omitted many of the texts and they are no longer extant.[66]

Ŭich'ŏn was not content with a purely scholastic role. Upon his return from Sung China, he attempted to unify the divided Saṃgha by merging the Sŏn schools and the traditional scholastic schools into an expanded and refurbished Ch'ŏnt'ae school. Ch'ŏnt'ae studies had by no means been neglected in Korea previous to Ŭich'ŏn, but they had never received the widespread recognition enjoyed by the five orthodox scholastic schools. During the Silla period, Hyŏn'gwang (fl. 539–575) traveled to China and studied with Nan-yüeh Hui-ssu (515–577), one of the two precursors of T'ien-t'ai thought in China and the teacher of the ultimate systematizer of the school, Chih-i (538–597). Hyŏn'gwang later returned to his native land and achieved renown as a teacher of the school.[67] Another Silla monk, Nangji (fl. 661–680), is reputed to have lectured widely on the *Lotus Sūtra,* the main scripture of the school, and gained a reputation as a thaumaturge.[68] Ŭich'ŏn himself attributes the inception of Ch'ŏnt'ae studies in Korea to Wonhyo, who wrote an outline of the sect, the *Pŏphwa chongyo,*[69] and to Ch'egwan, who traveled to China in 960 and became an important figure in the Chinese school, writing the *T'ien-t'ai ssu-chiao i.*[70] Faced with competition from the flourishing Hwaŏm and Sŏn schools, however, Ch'ŏnt'ae never achieved the status of an independent school.[71] Ŭich'ŏn was himself strongly influenced by Hwaŏm teachings,[72] but he saw the stress on meditation in the Ch'ŏnt'ae school—an emphasis which encouraged identification with Sŏn methods—as the ideal vehicle for accommodating the two major branches of Korean Buddhism.[73] It is because Ŭich'ŏn was able to revitalize its teachings and establish the school as a fully autonomous sect for the first time in Korea that he is generally considered the founder of the Korean Ch'ŏnt'ae school.[74]

According to Ŭich'ŏn's analysis of the Sŏn/doctrine problem, meditation had originally been an integral part of all Buddhist schools, including those oriented toward scriptural study and explication. Sectarian differences continued to grow through the centuries, however, until a noticeable rift developed between schools devoted primarily to meditation and those concerned mainly with doctrinal questions. The division led to a polarization of the approaches—the scholastic schools emphasizing theoretical studies at the expense of practice, the Sŏn schools abandoning scriptural

knowledge in favor of meditation. Ŭich'ŏn deplored the sectarianism which had infected the Saṃgha and criticized both Sŏn adepts and doctrinal students for their intransigence.

> The dharma is devoid of words or appearances; but it is not separate from words and appearances. If you abandon words, you are subject to distorted views and defilements; if you grasp at words, you are deluded as to the truth. . . . Students of the scriptures often abandon their inner work and pursue externals; Sŏn adepts prefer to ignore worldly activity and simply look inward. Both positions are biases which are bound at the two extremes. They are like fighting over whether a rabbit's horns are long or short, or arguing over whether flowers in the sky are profuse or scarce.[75]

To mitigate sectarian attachments, Ŭich'ŏn advocated a comprehensive approach to doctrinal study in order to develop a well-rounded and balanced understanding of Buddhist theory:

> Without studying the *Abhidharmakośa-śāstra,* the explanations of the *Śrāvakayāna* cannot be understood. Without studying the *Vijñaptimātratāsiddhi-śāstra,* how can one perceive the meaning of the Mahāyāna inception doctrine? Without studying the *Awakening of Faith,* how can one understand the purport of the final and sudden teachings? Without studying the *Avataṃsaka Sūtra,* it is difficult to enter the gate of perfect interfusion.[76]

Nevertheless, although he recognized the utility of *sūtra* study in engendering a conceptual understanding of the goal of practice and the path to that goal, study alone was not enough for Ŭich'ŏn; meditation was necessary as well in order to produce personal realization of that goal.[77] Hence, according the Ŭich'ŏn both study and practice should complement one another; both internal and external pursuits should be in proper balance.[78]

As an exponent of the Ch'ŏnt'ae teachings, however, Ŭich'ŏn retained some of the traditional Ch'ŏnt'ae antipathy toward Sŏn and reserved the majority of his criticism for the Sŏn schools. Sŏn had been based firmly in the *sūtras;* indeed, it can be said that the original approach of the school was to perfect meditation practice while relying on the instructions and outlines of the scriptural teachings. It is recorded in the Sŏn texts themselves that Bodhidharma, legendary founder of the school, transmitted the *Laṅkāvatāra Sūtra* to his disciple Hui-k'o, and the traditional fifth and sixth patriarchs Hung-jen and Hui-neng both taught the *Prajñāpāramitā-sūtras,* particularly the *Diamond Sūtra.* But Sŏn had veered toward an increasingly narrow interpretation of Bodhidharma's dictum, "not establishing words and letters," and had become intensely bibliophobic. Ŭich'ŏn noted:

> What was called Sŏn in the past was the approach which matured one's meditation while relying on the teaching. What is called Sŏn nowadays is to talk about

> Sŏn while abandoning the teaching. To speak about Sŏn nowadays is to grasp the name but to forget the core; to practice Sŏn is to base oneself on the scriptural explanations and realize their meaning.[79]

To Ŭich'ŏn, such an attitude bordered on heresy.[80] He felt it necessary to restore a right attitude toward the value and purpose of the *sūtra* teachings by ensuring the dominance of the scholastic schools in any accommodation with Sŏn.[81]

Ŭich'ŏn's efforts at merging the various schools of his time into an ecumenical Ch'ŏnt'ae school were sponsored by the royal family and given legitimacy by the wide respect he commanded from Buddhists of all persuasions. However, his early death at the age of forty-seven doomed his experiment to failure. Rather than bringing all the sects together, his pronounced anti-Sŏn bias only solidified the insularity of the Sŏn schools which survived him. He ended up merely adding one more school to the already crowded sectarian scene. But this first trial at merging Sŏn with the orthodox scholastic schools, and the various problems which resulted from Ŭich'ŏn's approach were important lessons for the similar attempt by Chinul one century later.[82]

II. The Life of Chinul

KORYŎ BUDDHISM AT THE TIME OF CHINUL

In the middle of the Koryŏ dynasty (937–1392), Buddhism was firmly entrenched in the political structure and social makeup of the kingdom. From the inception of the dynasty, the founder Wang Kŏn (T'aejo, r. 918–943) had correlated the fortunes of the kingdom with those of the religion and actively encouraged close relationships between court and ecclesia.[83] In 943, the year of his death, T'aejo promulgated ten admonitions to guide his successors in ruling the kingdom. His statement opens with the solemn caveat: "All the great enterprises of our kingdom depend upon the protective power of all the Buddhas."[84] To ensure that this protection would be forthcoming, the Koryŏ dynasty, like Silla before it, held numerous ceremonies and dharma assemblies to invoke the goodwill of the Buddhas and bodhisattvas[85] and lavished riches on the monasteries and monks.[86] The Buddhist church wielded immense economic influence throughout the country, controlling vast tracts of tax-exempt paddy and forest lands, presiding over armies of serfs to work that land, and possessing a fortune in precious metals cast as Buddhist images and artifacts. Massive amounts of government funds were expended in building projects, and the new capital of Kaesŏng itself became a thriving Buddhist metropolis. The monasteries were commercial centers in the rural regions of the country and were engaged in the distillation of spirits, noodle making, and tea production.[87] The monks themselves en-

joyed exemption from corvée labor and military obligations. Monks were even brought into positions of secular power while remaining within the ecclesiastical ranks: a series of examinations modeled along the lines of the civil service tests enabled the conscientious student of either the Sŏn or scholastic schools to work his way to the very heights of the church hierarchy, making him eligible for appointment to the post of royal master *(wangsa)* or national master *(kuksa)* and placing him near the sources of secular authority.[88]

Almost inevitably, it was its very success which created the most problems for the church. Although the examination system for monks raised the general scholastic level of the Saṃgha as a whole, it emasculated the spiritual essence of Buddhism by bringing about a preoccupation with secular pursuits. Furthermore, officials in the civil bureaucracy who recognized the influence of the church over the higher echelons of government also used the religion for private gain. Korean Buddhism of the eleventh and twelfth centuries was increasingly exploited by people both inside and outside the church.

As the years progressed, the ranks of the monks were swelled by people pursuing wealth and position on the one hand and avoiding the hardships of the peasant life and the dangers of military service on the other. The influx of persons with less than the holiest of motivations added to the gradual decline of the religion and led to a backlash from the authorities. Beginning in 1059, during the reign of King Munjong, a series of restrictive measures were promulgated by the aristocratic leadership which limited the participation of commoners in ecclesiastical matters and diminished the influence of monks and their families in affairs of state. The first of these rules was that only one son in three could ordain, and then only after age fifteen.[89] Later, serfs and indigent persons were prohibited altogether from ordaining.[90] Nepotism in government was limited by prohibiting children of monks, born before a person's ordination, from taking the civil service examinations—effectively barring their participation in public life.[91] To keep the monks in monasteries where they belonged, they were forbidden to lodge overnight in villages.[92] These and other restrictions remained in effect for the rest of the Koryŏ period, but they were supplanted by even more severe restrictions imposed by the Confucian-oriented Yi dynasty administration.[93]

Along with the growing corruption of the Saṃgha, the level of scholarship in the scholastic sects and the intensity of practice in the Sŏn schools declined. Sŏn's initial disadvantage in its competition with the scholastic schools had been overcome during the opening decades of the Koryŏ period through the profound influence that the Sŏn Master Tosŏn (827–898), and the geomantic techniques he imported from China, allegedly wielded over

the Koryŏ founder T'aejo.[94] Such influence, however, ended up becoming the Sŏn school's own nemesis, for it involved the monks in building projects and ceremonial observances rather than practice. Moreover, the examination system required monks to spend many years in study in order to prepare for the rigorous tests, which again involved them in pursuits antithetical to the best interests of the practice-oriented Sŏn school. Furthermore, Ŭich'ŏn's Ch'ŏnt'ae school had lured many of the best Sŏn masters away from their mountain sites, thereby devitalizing the traditional Nine Mountain schools. Hence, although the Sŏn school had expanded widely from scattered mountain sites until it could be found throughout the peninsula, it had in fact grown weaker.[95] It was during this period of severe degeneration of the Saṃgha that Chinul, a devoted Sŏn monk with pronounced sympathy for the doctrines of the scholastic sects, was born.

Chinul himself describes the corrupted motivations which had enervated the Samgha:

> When we examine the inclination of our conduct from dawn to dusk, we see that we rely on the Buddha-dharma while adorning ourselves with the signs of self and person. Infatuated with material welfare and submerged in secular concerns, we do not cultivate virtue but only waste food and clothing. Although we have left home, what merit does it have? How sad! We want to leave the triple world, but we do not practice freeing ourselves from sensual objects. Our male body is used in vain for we lack a man's will. From one standpoint we fail in the dharma's propagation; from another we are negligent in benefiting sentient beings; and between these two we turn our backs on our four benefactors [ruler, teachers, parents, friends]. This is indeed shameful! All this has made me lament since long ago.[96]

Chinul was to abandon all ties with the self-seeking church hierarchy and act as the exemplar in reestablishing a proper spiritual orientation among the clergy. His attempt to reform Buddhism from outside the established system came at a time when nearly all the progressive impetus in the religion was generated by the court and the court-sponsored church hierarchy. And his eventual success—even after Ŭich'ŏn with his royal ties had failed from within the system—restored the spirit of Korean Buddhism for the remainder of the Koryŏ period.[97]

BIRTH AND EARLY YEARS

Chinul was born during an extremely volatile period in Koryŏ political history. Khitan invasions in 993, 1010, and 1018 had wreaked havoc throughout the country and demoralized the political leadership, leading to a series of court intrigues which progressively undermined the power of the ruling house. Factional strife in the court immediately preceding the reign of the seventeenth Koryŏ monarch, Injong (r. 1122–1146), led to regional conflicts which further eroded political stability. Increasingly, the power of private

families in the aristocracy rivaled, and occasionally even eclipsed, that of the king himself. The year 1126 saw an actual revolt against the royal family, coupled with a rebellion by members of the king's own coterie of advisors, including the Buddhist monk Myoch'ŏng (d. 1135). Although defeated in 1136, this rebellion only underscored the precarious position of the ruling house.

During the reign of Ŭijong (r. 1146–1170), military dissatisfaction with Koryŏ policies finally led to a coup d'état and, in 1170, King Ŭijong was captured and exiled by a general in his army. The king's younger brother (posthumous title, Myŏngjong, r. 1170–1197) was placed on the throne. For the next twenty-seven years the puppet ruler presided helplessly over a series of coup and countercoup. It was not until 1196 that another general, Ch'oe Ch'ung-hŏn, and his brother were finally able to consolidate control in the Ch'oe family's name. For the next sixty years, until the fourth family dictator, Ch'oe Ŭi, was assassinated in 1258, the Ch'oe family ruled Koryŏ in fact as well as in principle.[98]

According to his biographer, Kim Kun-su,[99] Chinul was born in 1158[100] in the Tongju district to the west of the Koryŏ capital of Kaesŏng.[101] His lay-surname was Chŏng, and he was born into a family of the gentry class. His father, Chŏng Kwangu, was an administrator in the royal academy.[102] From birth, the boy was of weak constitution and plagued by serious illnesses. After continued attempts to cure him through conventional medical therapy, his father in desperation decided to entreat the Buddha. He vowed that if his son was cured, he would have him ordained into the Buddhist order. Soon afterward, the illnesses are supposed to have vanished and, keeping his vow, Kwangu's child had his head shaved at the age of seven and received the precepts at the age of fifteen.[103] He was given the Buddhist name Chinul; later, he referred to himself as Moguja (The Oxherder).

Chinul's preceptor was Chonghwi, the Sŏn master at Kulsan sa on Sagul san, one of the sites of the Nine Mountain sect of Korean Sŏn. Chonghwi, about whom little is known, was the tenth-generation successor of Pŏmil (810–889), the Silla Sŏn monk who traveled to China and received the transmission from Yen-kuan Ch'i-an (750–842) of the Hung-chou school. Hence, by ordination lineage, Chinul belonged to the Nan-yüeh line of the Southern school of Ch'an.[104]

The young monk's relationship with his preceptor does not seem to have been especially close, for his biographer states that he never had a permanent teacher.[105] Chinul's intellect and his natural inclination toward solitude and retreat had been noticeable since his youth; with the fractious climate of the church in his days, he probably felt more comfortable learning to get along on his own considerable talents in seclusion. From early on in his vocation Chinul made up for the lack of personal instruction by drawing in-

spiration from the Buddhist scriptures. In the spirit of self-reliance that is central to Buddhism, he took responsibility for his own spiritual development and followed the path of practice outlined in the scriptures and confirmed through his own Sŏn meditation. Chinul's progress in Buddhist practice was, therefore, based on using scriptural instructions to perfect formal Sŏn practice. This accommodating attitude toward the written teachings, unusual for Sŏn students in his time, and his simultaneous study of both *sūtras* and meditation, contrasted sharply with the strong sectarian climate of his age and anticipated the future trend of his thought.

THE VOW TO FORM A RETREAT SOCIETY

After nine years at his home monastery, in 1182 Chinul traveled to Poje sa in the capital to take the Sŏn Saṃgha examinations.[106] Although he passed his tests, he apparently became disgusted with the worldly climate surrounding them. His interest in joining the ecclesiastical hierarchy dampened, he aired his views about the corrupted state of the Saṃgha and the need to return to the proper pursuits of the monk's life. He seems to have struck a responsive chord among at least a few of his fellow adepts; together, they decided to gather at some future date to form a retreat society dedicated to the development of *samādhi* and *prajñā*. Chinul relates in his earliest work, *Encouragement to Practice,* composed in 1190:

> One day I made a pact with more than ten fellow meditators which said:
>
> "After the close of this convocation we will renounce fame and profit and remain in seclusion in the mountain forests. We will form a community designed to foster constant training in *samādhi* and *prajñā*. Through worship of the Buddha, recitation of *sūtras,* and even through common work, we will each discharge the duties to which we are assigned and nourish the self-nature in all situations. We vow to pass our whole lives free of entanglements and to follow the higher pursuits of accomplished and true men. Would this not be wonderful?"
>
> All those present who heard these words agreed with what was said, and vowed, "On another day we will consummate this agreement, live in seclusion in the forest, and be bound together as a community which should be named for *samādhi* and *prajñā*."

Chinul seems to have been the first person to initiate the religious society *(kyŏlsa)* movement in Korea. Such religious societies had their antecedents in the Amitābha society of Hui-yüan (334–416) during the Eastern Chin dynasty; by the time of the Sung dynasty they were burgeoning throughout China, especially in the southern provinces. Most of these societies had close affiliations with the T'ien-t'ai, Hua-yen, and Pure Land schools and had become popular as the sectarian equivalent of the legendarily strict, but increasingly decadent, Ch'an temples.[107] In these societies, both lay and ordained adepts would train together intensively in their own sectarian pursuits. These groups seem to have found comfort in numbers. We read again

and again in the compacts of the Pure Land groups that their goal was to assemble ten thousand people and cultivate everything together as a group—offerings, recitation, and vowing to be reborn in the Pure Land.[108] Chinul's motivations in forming such a society seem to parallel the reasons for the formation of such groups in China: first, both were attempting to counter the degenerative tendencies in the Saṃgha; second, both efforts were undertaken from outside the established order. Hence Chinul's adoption of this form of community as a means of reviving the debased Sŏn practice of his day was a particularly innovative use of an original Chinese development which had proved itself formidable on the mainland.[109]

Before Chinul could form his community, however, difficulties were encountered in the selection of the site and the attestants were scattered among many different monasteries. Although we have no indication what these problems might have been, it seems reasonable to surmise that they were political in nature, resulting from the antihierarchical sentiments implicit in the compact. Many monasteries would have been reluctant to harbor a community which seemed to threaten the power of the central ecclesiastical authorities. During this period of successive military coups, the countryside was in a state of turmoil and a series of peasant and slave revolts had shattered any sense of local security—another deterrent to the assembly of monks from around the country at an isolated rural or wilderness site. It was to be eight years before the monks saw the establishment of the Samādhi and Prajñā Community.

TO CH'ŎNGWON SA: FIRST AWAKENING

Faced with the delay in the formation of the proposed Samādhi and Prajñā Community, Chinul decided to leave the capital, traveling down the Korean peninsula. He finally "set down his walking staff" at Ch'ŏngwon sa in Ch'angp'yŏng in the far southwest,[110] the region of the ancient Paekche kingdom. Chinul's reason for traveling to this area of Korea becomes clear when we consider that it was the focus of flourishing trade relationships with the Southern Sung dynasty. The native Chinese Sung dynasty, having lost its territory in the northern plains to Chin forces in 1126, was firmly ensconced in the region south of the Yangtze River. During the Khitan invasions in the early eleventh century, the Koryŏ court had been obliged to sever all diplomatic ties with the Sung in order to placate the threat on its northern border; this move had not, however, interrupted unofficial commercial and cultural exchanges between Sung and Koryŏ via long-established routes on the Yellow Sea. Two major routes were frequented by Chinese, Korean, and occasionally even Arab merchants: an eastern route from Hwanghae to in the central portion of the Korean peninsula to Teng-chou and Mi-chou on the northern coast of the Shantung peninsula; and a southern route which traveled from Yesŏng kang and the many islands and ports

along the west and southwest coast of Korea to Ming-chou, the present-day Ning-p'o in Chekiang province.[111] Relations were particularly strong with these Chinese coastal regions, where the religious society movement was strongest in China. Hence, by moving to the southwest, Chinul had placed himself in the best possible location for getting firsthand information about Sung Buddhism.

While Chinul was staying at Ch'ŏngwon sa, he had the first of a series of three awakenings which profoundly affected his attitude toward Buddhist cultivation. As his memorial stele relates:

> By chance one day in the study hall as he was looking through the *Platform Sūtra of the Sixth Patriarch,* he came across a passage which said, "The self-nature of suchness gives rise to thoughts. But even though the six sense-faculties see, hear, sense, and know, it is not tainted by the myriads of images. The true nature is constantly free and self-reliant." Astonished, he was overjoyed at gaining what he had never experienced before and, getting up, he walked around the hall, reflecting on the passage while continuing to recite it. His heart was satisfied. From that time on, his mind was averse to fame and profit; he desired only to dwell in seclusion in the mountain ravines. Bearing hardship joyfully, he aspired to the path; he was obsessed with this quest.[112]

This experience was Chinul's true initiation into Buddhism. In all his future writings, Chinul would stress the need for an initial awakening to the mind-nature to ensure the consistent development of practice. Subsequent readings of the *Platform Sūtra* as well as the influence of Tsung-mi's writings spelled out the need to support the initial awakening to the mind-nature with the simultaneous cultivation of *samādhi* and *prajñā,* and the concurrent development of alertness and calmness of mind. In works like *Secrets on Cultivating the Mind* and *Encouragement to Practice,* which concentrate on the fundamentals of Buddhist meditation, this sudden/gradual approach to Buddhist spiritual cultivation is emphasized. In one of his last works, *Excerpts from the Dharma Collection and Special Practice Record,* this approach forms the foundation of a systematic outline of Sŏn practice. For the rest of his life, the *Platform Sūtra* remained one of his favorite works; indeed, his esteem for the text was so high that, it is said, whenever he was asked to lecture, it was always his first preference.[113]

POMUN SA: SECOND AWAKENING

In 1185, Chinul again took up his staff and set off in search of a new environment in which to further his practice. In the autumn of that year he finally settled at Pomun sa on Haga Mountain in southeastern Korea.[114] Chinul seems to have been particularly concerned at that time with the continued split between the Sŏn and scholastic schools which was destroying the integrity of the Saṃgha. Taking as an example his own development in Buddhism—in which Sŏn practice was complemented with insights gleaned

from the scriptures—Chinul became convinced that the discrepancies between the two streams of thought could be reconciled. Although his primary focus so far had been the special transmission of Sŏn, he was positive that the Sŏn approach could be confirmed in the *sūtras*. If he could find the evidence, the validity of both Sŏn and the scriptures would then be verified.

In the preface to his synopsis of Li T'ung-hsüan's commentary to the *Avataṃsaka Sūtra*, the *Excerpts from the Exposition of the Avataṃsaka Sūtra* [*Hwaŏmnon chŏryo*],[115] Chinul discusses the events leading to his discovery of a textual passage which confirmed the approach of the Sŏn school:

> In the autumn of [the Chin dynasty's] Great Stability era [1185], as I began living in retreat on Haga Mountain, I reflected constantly on the Sŏn adage "Mind is Buddha." I felt that if a person were not fortunate enough to meet with this approach, he would end up wasting many kalpas in vain and would never reach the domain of sanctity.
>
> I had always had doubts about the approach to entering into awakening in the Hwaŏm teachings: what, finally, did it involve? Accordingly, I decided to question a [Hwaŏm] lecturer. He replied, "You must contemplate the unimpeded interpenetration of all phenomena." He entreated me further: "If you merely contemplate your own mind and do not contemplate the unimpeded interfusion of all phenomena, you will never gain the perfect qualities of the fruition of Buddhahood."
>
> I did not answer, but thought silently to myself, "If you use the mind to contemplate phenomena, those phenomena will become impediments and you will have needlessly disturbed your own mind; when will there ever be an end to this situation? But if the mind is brightened and your wisdom purified, then one hair and all the universe will be interfused for there is, perforce, nothing which is outside [the mind]." I then retired into the mountains and sat reading through the *Tripiṭaka* in search of a passage which would confirm the mind-doctrine [of Sŏn].
>
> Three winters and summers passed before I came upon the simile about "one dust mote containing thousands of volumes of *sūtras*" in the "Appearance of the *Tathāgatas*" chapter of the *Avataṃsaka Sūtra*. Later [in the same passage] the summation said, "The wisdom of the *tathāgatas* is just like this: it is complete in the bodies of all sentient beings. It is merely all these ordinary, foolish people who are not aware of it and do not recognize it."[116] I put the *sūtra* volume on my head [in reverence] and, unwittingly, began to weep.
>
> However, as I was still unclear about the initial access of faith which was appropriate for ordinary people of today, I reread the Elder Li T'ung-hsüan's explanation of the first level of the ten faiths in his *Exposition of the Avataṃsaka Sūtra*. It said, "Chief of Enlightenment Bodhisattva has three [realizations]. First, he realizes that his own body and mind are originally the *dharmadhātu* because they are immaculate, pure, and untainted. Second, he realizes that the discriminative nature of his own body and mind is originally free from the subject/object dichotomy and is originally the Buddha of Unmoving Wisdom. Third, he realizes that his own mind's sublime wisdom, which can distinguish the genuine from the dis-

> torted, is Mañjuśrī. He realizes these three things at the first level of faith and comes to be known as Chief of Enlightenment."[117] It says elsewhere, "The difficulties a person encounters in entering into the ten faiths from the ordinary state are due to the fact that he completely accepts that he is an ordinary man; he is unwilling to accept that his own mind is the Buddha of Unmoving Wisdom."[118] It also says, "The body is the reflection of wisdom. This world is the same. When wisdom is pure and its reflection clear, large and small merge with one another as in the realm of Indra's net."[119]
>
> Thereupon I set aside the volume and, breathing a long sigh, said, "What the World Honored One said with his mouth are the teachings. What the patriarchs transmitted with their minds is Sŏn.[120] The mouth of the Buddha and the minds of the patriarchs can certainly not be contradictory. How can [students of both Sŏn and the scholastic schools] not plumb the fundamental source but instead, complacent in their own training, wrongly foment disputes and waste their time?" From that time on, I have continued to build my mind of faith and have cultivated diligently without being indolent; a number of years have already passed.

Chinul's realization of the fundamental unity of Sŏn and the scriptures led to his subsequent incorporation of Hwaŏm theory and Sŏn practice in two later treatises published posthumously: *The Complete and Sudden Attainment of Buddhahood* and *Resolving Doubts About Observing the Hwadu.* His experience at Pomun sa was thus the basis for a syncretic perspective toward Buddhist thought which could unify the contending sectarian elements within the church into an all-inclusive approach to Buddhist spiritual development.

THE RETREAT BEGINS

By 1188, it had been over eight years since the original decision to form the Samādhi and Prajñā Community, but the monks had still been unable to arrange for a site. While Chinul was staying at Pomun sa, however, he received a letter from one of the signatories, a Sŏn meditator named Tŭkchae,[121] who was staying at Kŏjo sa on Kong Mountain.[122] Tŭkchae had not forgotten their original pledge, and he entreated Chinul repeatedly to join him at Kŏjo sa and begin the formal retreat. Although at first reluctant to make the move, Chinul finally consented and, in the spring of 1188, together with his fellow meditator Hang,[123] he joined Tŭkchae.

After establishing himself at the monastery, he and Tŭkchae invited all the monks who had signed the initial agreement to join them at Kŏjo sa. Some of the monks had died; others were sick; still others had become entranced with the pursuit of fame and profit. Of the original group of over ten monks, only three or four were able to come. The retreat began formally in 1190 and, in commemoration of the occasion, Chinul composed his first major work, *Encouragement to Practice: The Compact of the Samādhi and Prajñā Community,* as a guide to the style of practice which he and his fel-

low meditators intended to emulate. In this work, Chinul chronicled the events and motivations which led up to the formal establishment of the community—which certainly must have attracted the attention of many monks for its explicit criticism of the corrupting influences in the Samgha.

Chinul welcomed people from all backgrounds into the community, as long as they were willing to renounce secular concerns and dwell in seclusion in the cultivation of *samādhi* and *prajñā*. He also actively enlisted fellow meditators into the retreat at Kŏjo sa and accepted these new recruits as full-fledged members of the society. As Chinul states explicitly in his *Encouragement to Practice:*

> I humbly hope that men of high moral standards who have grown tired of worldly affairs—regardless of whether they are adherents of Sŏn, the scholastic sects, Confucianism, or Taoism—will abandon the dusty domain of this world, soar high above all things, and devote themselves earnestly to the path of inner cultivation which is commensurate with this aim. Then, although they might have had no role in the formation of this project, I have allowed them to add their names at the end of the compact of this community.

There is at least one extant account of a monk who was encouraged by Chinul to join the retreat group at Kŏjo sa: Yose, the National Master Wonmyo (1163–1240).[124] Yose was a popular monk in the Ch'ŏnt'ae tradition whose life shows many parallels with Chinul's. He eventually became known as the revitalizer of the Koryŏ Ch'ŏnt'ae school by following Chinul's example and instituting a religious society structure for the Paengnyŏn Community he established in 1211.[125] Yose had traveled to the capital in the spring of 1198 for a dharma assembly convened at Kobong sa. In the autumn of the same year he left the capital with a group of more than ten monks to tour some of the famous mountain sites around the country. He eventually stopped at Changyŏn sa on Yŏngdong Mountain, where he began a retreat similar in approach to the one Chinul had begun at Kŏjo sa.[126] Chinul eventually heard of his popularity and decided that Yose was the kind of monk he wanted in the Samādhi and Prajñā Community. Chinul sent a poem to Yose, indirectly inviting him to join him in the practice of Sŏn:

> When the waves are choppy,
> it is difficult for the moon to appear,
> Though the room is wide,
> the lamp can fill it with light.
> I exhort you to clean your mind-vessel,
> Don't spill the sweet-dew sauce.[127]

Yose was moved by this entreaty and joined Chinul. They cooperated for a number of years and became close friends. Yose accompanied Chinul on the

move to Kilsang sa before parting from him there; he eventually moved to Mandŏk san in the far southwest of the peninsula, where, after restoring an old monastery, he established Paengnyŏn sa and remained there for the rest of his life.

By 1197, seven years after its formation, the community at Kŏjo sa had achieved widespread renown and gained a large following among people from all social strata. Although Chinul was still concerned primarily with his personal practice, he had gradually attracted a large number of students —in fact, "those who were studying under him had become like a city."[128] The small size of the temple and the growing number of students made it impossible to continue with the retreat without expanding the monastery site. Since the limited area available at Kŏjo sa made expansion impossible, Chinul sent one of his disciples, Suu,[129] into the Kangnam region of the southwest peninsula to search for a site for a major meditation center.[130] After visiting a number of monasteries, Suu arrived at Songgwang Mountain, where he found the neglected remains of a small temple, Kilsang sa, which was no more than one hundred *kan*[131] in size and able to accommodate only thirty to forty people. Although it was much too small for the requirements of the retreat group, the area was ideal: "The site was outstanding and the land fertile; the springs were sweet and the forests abundant. It was truly a place which would be appropriate for cultivating the mind, nourishing the nature, gathering an assembly, and making merit."[132] In 1197, together with his dharma-brothers Ch'ŏnjin and Kwakcho,[133] Suu commenced the reconstruction and expansion of the monastery. With a few dilapidated buildings as a beginning, they built the new quarters for the Samādhi and Prajñā Community and established thereby a monastery which, even down to the present day, has been one of the most important in all Korea.[134]

RESPITE AT SANGMUJU AM: FINAL AWAKENING

After receiving news that construction of the community's new facilities was progressing satisfactorily, Chinul prepared to move the society to its new site. In the spring of 1197 Chinul departed from Kŏjo sa with a few of his companions and set out for Kangnam.[135] On their way out of present Kyŏngsang pukto the monks climbed Mount Chiri, where they intended to spend time in intensive meditation before their final trek to Kilsang sa. Before reaching Kilsang sa where his responsibility as spiritual leader to a large and growing community would take up much of his time, Chinul apparently wanted some time to himself in order to consolidate his own practice.

Chinul and his companions made what appears to have been a premeditated stop at Sangmuju am, near the top of the Mount Chiri massif.[136] Sangmuju am was "isolated and quiet—first in all the kingdom as a peaceful place perfect for the practice of Sŏn."[137] The atmosphere was conducive to his meditation, and he made great progress. His stele relates that a number

of miraculous occurrences took place at the time—so numerous that they could not be recorded in the inscription—which indicated to his companions that he had attained enlightenment.[138] Chinul himself relates the progress he made at Sangmuju am:

> Since I came from Pomun sa [to Kŏjo sa], more than ten years had passed. Although I was satisfied with the diligence of my cultivation and did not waste my time, I had not yet forsaken passions and views—it was as if my chest were blocked by something, or as if I were dwelling together with an enemy. I went to live on Mount Chiri and found [a passage in the] *Records* of the Sŏn Master Ta-hui P'u-chüeh which said, "Sŏn does not consist in quietude; it does not consist in bustle. It does not involve the activities of daily life; it does not involve logical discrimination. Nevertheless, it is of first importance not to investigate [Sŏn] while rejecting quietude or bustle, the activities of daily life, or logical discrimination. If your eyes suddenly open, then [Sŏn] is something which exists inside your very own home." I understood this passage. Naturally, nothing blocked my chest again and I never again dwelt together with an enemy. From then on I was at peace.[139]

Ta-hui Tsung-kao (1089–1163), disciple of Yüan-wu K'o-ch'in (1063–1135) and seventeenth-generation successor in the Lin-chi line of Ch'an, was the popularizer of the *hua-t'ou* (K. *hwadu*) method of Ch'an practice. Chinul was the first Korean Sŏn teacher to be influenced by Ta-hui's approach, and Chinul's adoption of the *hwadu* method brought him into the mainstream of Ch'an development in China. That fact that Ta-hui and Chinul were only one generation apart has led some scholars to speculate that Chinul might first have heard tales of Ta-hui's renown during his earlier stay at Ch'ŏngwon sa and personally contracted with Sung or Koryŏ merchants to bring a copy of his records from China.[140] Regardless of how Chinul came upon Ta-hui's *Records,* he was profoundly affected by them. The "shortcut" approach they advocated figured prominently in Chinul's later works such as *Resolving Doubts About Observing the Hwadu,* published posthumously in 1215, and *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes,* written in 1209, one year before his death. This stress on *hwadu* observation was even more heavily emphasized by Chinul's successor, Hyesim; since that time, *hwadu* practice has been the hallmark of the Korean Sŏn school and is widely practiced even today in Sŏn monasteries.

Chinul's three major spiritual experiences—first at Ch'ŏngwon sa, where he read the *Platform Sūtra;* next at Pomun sa, where he studied the *Avataṃsaka Sūtra* and its exposition by Li T'ung-hsüan; and finally the reading of Ta-hui's *Records* at Sangmuju am, which capped them all—guided his subsequent systematization of Buddhist doctrine. These experiences appear in his works as three major approaches to Buddhist practice: the concurrent development of *samādhi* and *prajñā,* the faith and understanding of the

complete and sudden teachings, and the shortcut *hwadu* method. But perhaps as important as the influence of these three works in his formulations of doctrine is the fact that they were also the focus of his formal instructions to the community as well. His biographer tells us: "He would often encourage people to recite the *Diamond Sūtra.* When he lectured on dharma his preference was for the *Platform Sūtra of the Sixth Patriarch.* When he expanded on this, he used Li T'ung-hsüan's *Exposition of the Avataṃsaka Sūtra* and the *Records of Ta-hui,* which were like the two wings of a bird."[141] The use of the *Diamond Sūtra* in chanting shows the direct influence of the Sixth Patriarch, who had achieved his own enlightenment through hearing that text. And the interesting combination of two Sŏn texts with an abstruse scholastic composition shows that he brought all these scriptures into the realm of daily practice as well, thereby demonstrating their living meaning.

REESTABLISHMENT OF THE COMMUNITY AT KILSANG SA

After three years at Sangmuju am, Chinul left for the southwest along with Yose and his other companions. When he arrived at Kilsang sa in 1200, the site was still under construction—work which was to continue for the next five years. Along with repairing the one hundred *kan* of dilapidated buildings, the workers added eighty *kan* of structures: shrine halls, dormitories, a refectory, kitchen, and storehouses.[142] The construction was a group project in which all members of the community as well as Buddhist believers from the surrounding villages participated. Finally, after nine years of work, the reconstruction was completed in 1205.

King Hŭijong (r. 1204–1211), whose ascension to the throne just preceded completion of the reconstruction project, had respected Chinul even while he was a prince. After the project was finished, the king issued a proclamation on the first day of the ten month of 1205 (13 November 1205) calling for one hundred and twenty days of celebration in honor of the occasion. Lectures were held on the *Records of Ta-hui* and, during the evening, meditation was conducted.[143] In commemoration of the event, Chinul also wrote an outline of the training rules to be followed by members of the society: *Admonitions to Beginning Students.* This little work, comparable in motivation and influence to the *Po-chang ch'ing-kuei* in China, helped to establish ethical observance as the basis of indigenous Korean Sŏn and eventually came to be adopted as the standard of conduct for all Sŏn monasteries.

The transfer of the community to Kilsang sa resulted in some confusion, for in the same district, about forty *i* to the northeast, was another temple called Chŏnghye sa (Samādhi and Prajñā Monastery).[144] To resolve the problem, the king ordered the name of the community changed to Susŏn sa, the Sŏn Cultivation Community, and wrote the name-plaque in his own hand. He also renamed the mountain on which Kilsang sa had been located

from Songgwang san to Chogye san, the same characters as the Ts'ao-ch'i shan where the Sixth Patriarch Hui-neng had resided, presumably in honor of Chinul's revival of Sŏn practice in Korea. Finally, as a special token of his esteem for Chinul and the community, the king offered Chinul a special embroidered robe.[145]

Chinul based himself at Susŏn sa until his death in 1210, although he made numerous excursions to hermitages he had built in the surrounding mountains.[146] The community grew rapidly in those years and attracted people from a broad cross section of the population. As his stele relates: "It was a large and magnificent assembly which included people who had abandoned fame and rank and left behind their wives and children [to become monks]. . . . Also included were royalty, aristocrats, literati, and commoners; there were several hundred of them who had also abandoned fame to enter the community."[147] Hence it is clear that Susŏn sa had gained the respect of the government as well as the following of the local populace.

THE TRAINING OF A SUCCESSOR

Of the many disciples who gathered around Chinul, one stands out as the master's favorite, the monk to whom he finally passed on his successorship: Hyesim, the National Master Chin'gak (1178–1234). Hyesim, whose surname was Ch'oe, was born in the Hwasun district in the immediate vicinity of Susŏn sa. Early in his youth, Hyesim had asked his mother for permission to ordain as a monk, but her firm refusal had deterred him. Instead, he was compelled to study for the civil examinations following the standard lines of a Confucian education; nevertheless, throughout his conventional studies, he diligently read Buddhist *sūtras* and chanted Sanskrit *dhāraṇīs*. It was not until his mother's death when he was twenty-four that he was finally free to follow his own wishes. After making a funeral offering in his mother's name at Susŏn sa, he immediately asked Chinul's permission to shave his head and receive ordination. It was granted and he became Chinul's disciple.[148]

From the time of his ordination, Hyesim was vigorous in his practice. It is said that once, when he was meditating on Mount Chiri, snow piled up to his head while he was sitting outside without his noticing it. It was not until his companions roused him from his *samādhi* that he realized the danger he had been in.[149]

Chinul apparently took an early liking to Hyesim. References in Hyesim's stele describe meetings between the two in which Hyesim's spiritual abilities were recognized. These passages are especially important because there are no other extant records of Chinul's day-to-day relationships with his disciples to give us some perspective on his personal style of instruction. The collections in which such material might have been preserved, Chinul's formal dharma lectures *(Sangdang nok)* and his dharma talks, songs, and verses *(Pŏbŏ kasong)*,[150] have been lost; hence, the few incidents recorded in

Hyesim's memorial stele are invaluable. Although the incidents recorded there demonstrate Hyesim's ability to match the wisdom of Chinul—which is to be expected in an inscription dedicated to him—they do show us something as well of Chinul the man:[151]

> In the autumn of 1205, National Master Chinul was staying at [Paegun am on] Ŏkpo Mountain. Master Hyesim went to pay respects to him along with a number of fellow meditators. While they were resting at the bottom of the mountain, still over a thousand steps from the hermitage, the master heard the national master call to his attendant. He then composed a *gāthā* which said, in brief:
>
> The sound of the call to the boy
> falls as if it were Spanish moss mist.
> The fragrance of steeping tea
> is carried by wind over the stony path.
> [A talented man at the bottom
> of the road to Paegun Mountain
> Has already paid respects to the
> venerable master in his hermitage.][152]
>
> [After they had arrived at the hermitage] and paid their respects, Hyesim presented his verse. The national master accepted it and gave the fan that he was holding to the master. Hyesim then presented another *gāthā* which said:
>
> Before, the fan was in the venerable master's hand;
> Now it is in your disciple's.
> If you meet with burning haste and mad action,
> There is nothing wrong with cooling it
> with a fresh breeze.

In another instance which is undated, but apparently occurred after this meeting, Hyesim's stele relates the following story:

> One day when Hyesim was traveling with the national master, the national master held up a pair of shoes which had been cast aside and said, "The shoes are here now; but where is the man?"
>
> Hyesim answered, "How is it that you did not see him then?"
>
> The national master was extremely pleased [with his answer].

A different exchange between master and disciple took place during a formal dharma lecture—the only record available of Chinul's teaching style:

> Once Chinul brought up Chao-chou's *hwadu*—a dog has no Buddha-nature—and questioned his students about the ten defects to its contemplation delineated by Ta-hui.[153] The assembly had no answer. But Hyesim replied, "A person with three kinds of defects can comprehend this meaning."
>
> The national master asked, "Where does a person with three kinds of defects breathe out?"

> Master Hyesim struck the window once with his hand. The national master laughed heartily.
>
> When he returned to the master's room, Chinul secretly called him, and spoke further with him. He joyfully said, "Since I have found you, I have had no apprehension about dying. You now have self-mastery in your use of the Buddha-dharma; do not go back on your original vow."

Chinul was obviously impressed with the progress of his young student. After only seven years, he had passed into advanced stages of Sŏn meditation and displayed an ability to use his understanding properly during Sŏn tests. By 1208, at the age of fifty, Chinul apparently had sufficient confidence in Hyesim's capacities to try to pass the successorship on to him, so that he could go into permanent retreat at Kyubong am, a small hermitage he had built in the vicinity of Susŏn sa.[154] Chinul's two major works were all but completed by that time—*Excerpts from the Exposition of the Avataṃsaka Sūtra* [*Hwaŏmnon chŏryo*] in 1207 and *Excerpts from the Dharma Collection and Special Practice Record,* finished in the summer of 1209, probably nearing final form—and Chinul perhaps felt that as the major part of his teaching had been transmitted, he could retire from an active teaching role and devote himself to his own practice in solitude. Whatever Chinul's own hopes might have been, however, Hyesim was reluctant to accept the post and ended up leaving the community to go into retreat on Mount Chiri. It was only with Chinul's death in 1210 that Hyesim was finally compelled by royal order to return to Susŏn sa as spiritual leader.[155]

CHINUL'S DEATH

Chinul's desire to pass the successorship to Hyesim might have been due in some measure to precognition of his early death. Although his stele and personal writings do not state directly that he was aware of his impending death, it is clear that at least one month in advance he anticipated the date. A detailed report of the events appears in his stele and indicates that his death was carefully orchestrated and occurred with Chinul in full control:

> During the spring of the second month of the second year of the [Chin dynasty] Great Peace reign era [26 February–26 March 1210] the master held a dharma ceremony for the guidance of his departed mother's spirit which lasted for several weeks. At that time, he announced to the monks of the community, "I will not be staying much longer in this world to expound the dharma. Each of you should be vigorous in your practice." Suddenly, on the twentieth day of the third month [15 April 1210] he showed signs of illness and after eight days the end was near. He had known in advance.
>
> The night before, when he went to the bathhouse to bathe, his attendant asked for a *gāthā*. The master replied in a natural and easy manner. Late in the night, he retired to the master's room and engaged in questions and answers as before. Toward dawn he asked, "What day is it today?" Someone answered, "It is the twenty-seventh day of the third month [22 April 1210]." The master then washed

> and rinsed his mouth and, donning his ceremonial dharma robe, said, "These eyes are not the eyes of my ancestors; this nose is not the nose of my ancestors. This mouth is not the mouth born of my mother; this tongue is not the tongue born of my mother."
>
> He then ordered the monastery drum beaten to summon the monks of the community and, carrying his staff with six rings, he walked toward the dharma hall. There he lit incense, ascended the platform, and proceeded to perform all the usual formalities. He then struck his staff and, after mentioning the circumstances surrounding the questions and answers exchanged in his room the previous evening, said, "The miraculous efficaciousness of the Sŏn dharma is inconceivable. Today I have come here because I want to explain it fully to all of you in this assembly. If you ask me clear, unattached questions, this old man will give you clear, unattached answers." He looked to the right and left and, rubbing his chest with his hands, said, "The life of this mountain monk is now entirely in all of your hands. You are free to drag me aside or pull me down. Let anyone who has bones and tendons come forward."
>
> He then stretched his legs and, sitting on the seat, gave answers to the different questions put to him. His words were precise and the meaning detailed; his elocution was unimpaired. The events are recorded in the *Death Record* [*Imjong ki*].[156] Finally a monk asked, "I am not clear whether the past manifestation of illness by Vimalakīrti of Vaiśālī and today's sickness of Chogye's Moguja are the same or different."[157] The master replied, "You've only learned similarity and difference!" Then, picking up his staff, he struck it several times and said, "A thousand things and ten thousand objects are all right here." Finally, supported by his staff, he remained sitting immobile and quietly passed away.[158]

After Chinul's death, his disciples held the traditional prefuneral ceremonies, which lasted for seven days. It is said that, throughout this period, his complexion remained as if he were still alive and his beard and hair continued to grow. After the appropriate rituals, a cremation was held to dispose of the body. In the ashes, thirty large relics and innumerable smaller pieces were discovered. Moreover, the remaining bits of bone were multicolored. These relics were enshrined in a small stone stupa at the foot of the mountain north of the monastery.[159]

King Hŭijong was grieved by Chinul's passing. As a token of his respect, he conferred on the master the posthumous title National Master Puril Pojo ("Buddha-Sun Shining Universally") and named his stupa the Kamno t'ap ("Sweet-Dew Reliquary").[160]

THE LEGACY OF SUSŎN SA

The efforts of Chinul and his successors at Susŏn sa over the next hundred and eighty years established the monastery as a major center of Korean Buddhism for the remainder of the Koryŏ period. Kim Kun-su mentions that even in Chinul's time the community numbered several hundred members, including those who had renounced royalty and high government positions in order to cultivate *samādhi* and *prajñā*.[161] It was during Hyesim's

tenure, however, that Susŏn sa truly blossomed into an important center of the tradition wielding nationwide influence. A report by a renowned Korean literary and political figure, Yi Kyu-bo (1168–1241),[162] indicates Hyesim's success in establishing Chinul's syncretic vision in fact as well as theory:

> All those who have entered the community are cultivating diligently. Men of eminent practice, like Chin'gong [Ch'ŏnjin] and the rest,[163] have come. They have invited elder venerables in the remaining schools [of Sŏn, the old Nine Mountain sect], of whom none have not joined; they have assembled like the clouds. Such flourishing of a Sŏn convocation has not been known before in past or present. Pyŏn'gong [Hyesim] is leader of the covenant; Chin'gong is assistant director. They lecture on the *Platform Sūtra of the Sixth Patriarch* and the *Records* of Ching-shan [Ta-hui]. Each evening they discourse on emptiness. In general, this is the standard practice. In addition, great teachers from the five scholastic sects are also participating.[164]

Hyesim's stele also substantiates the claim that scholars from all five sects of traditional scholastic Buddhism had gathered at the monastery, and it adds that court officials ranging from the premier to the king himself regarded Hyesim as their teacher and bestowed special honors on him.[165] Indeed, the community had grown so much in size that a major expansion of the campus was ordered by Hŭijong's successor, Kangjong (r. 1212–1213).[166]

Although Hyesim was gratified at the flourishing community at Susŏn sa, he was at times melancholy that his master could not have witnessed it himself. Once, in the spring of 1231, Hyesim was visiting the room at Pomun sa where Chinul had stayed before forming the retreat at Kŏjo sa. A poem he wrote there tells of his sorrow that Chinul did not live to see the full success of his experiment:

> In this quiet room,
> I think long on my old master.
> His cocoon remains in these mountains.
> I am still sorrowful that he died when not yet
> even half a hundred,
> robbed of his old age,
> And was unable to see the time when our path
> would flourish.[167]

Hyesim's successors continued to build the Susŏn sa tradition. From Chinul to National Master Kobong (1350–1428), a series of sixteen national masters are reputed to have resided at Susŏn sa, indicating the important role the monastery played in the Buddhism of its time.[168] (See Table 3.) By the end of the Koryŏ dynasty, the tradition established at Susŏn sa—which was, by then, popularly known as Songgwang sa—was held in such wide es-

Table 3. Songgwang sa's Sixteen National Masters

Title		Dharma Name	Dates	Writings Extant?	Stele Extant?
1.	Puril Pojo 佛日普照	Chinul 知訥	1158–1210	yes	yes
2.	Chin'gak 真覺	Hyesim 慧諶	1178–1234	yes	yes
3.	Ch'ŏngjin 淸真	Mongyŏ 夢如	?–1252	no	yes
4.	Chinmyŏng 真明	Honwon 混元	1191–1271	no	yes
5.	Chajin Wono 慈真圓悟	Ch'ŏnyŏng 天英	1215–1286	no	yes
6.	Won'gam 圓鑑	Ch'ungji 冲止	1226–1292	yes	yes
7.	Chajŏng 慈靜 (精)	?	?	no	no
8.	Chagak 慈覺	?	?	no	no
9.	Tamdang 湛堂	?	?	no	no
10.	Myomyŏng Hyegam 妙明慧鑑	Manhang 萬恒	1249–1319	no	yes
11.	Myoŏm Chawon 妙嚴慈圓	?	?	no	no
12.	Hyegak 慧覺	?	?	no	no
13.	Kagŏm Kakchin 覺儼覺真	Pugu 復丘	1270–1355	no	yes
14.	Puam Chŏnghye 復庵淨慧	?	?	no	no
15.	Hungjin 弘真	?	?	no	no
16.	Kobong Pŏpchang 高峰法藏	Ilmyŏng Chisung 一名志崇	1350–1428	no	yes

teem that the court of King Kongmin (r. 1352–1374) issued a proclamation declaring Songgwang sa to be "the finest large monastery in the East."[169] Due to the monastery's strong orientation toward practice, Songgwang sa has traditionally been regarded since the Yi dynasty as the temple representative of the Saṃgha-jewel in Korea.[170]

III. Chinul's Thought

SYNCRETISM
origins in India and China

The first two centuries of Buddhism's development in its Indian homeland saw a fairly consistent approach to the original corpus of scripture. Although contending schools did flourish, they looked for inspiration to a common stratum of *Āgama* material and were distinguished as much by differences in *Vinaya* interpretations as by controversies over the central issues of Buddhist practice and ideology.[171] After five hundred years, new *sūtras* began appearing in the south and northwest of the subcontinent which expanded upon and eventually challenged the authority of the early texts, fostering an increasing divergence in scriptural interpretation. The tenets of these new *sūtras,* which came to provide the foundation for Mahāyāna theology, were often difficult to reconcile with traditional doctrine and engendered considerable controversy between new progressive sects, which found their inspiration in these texts, and the conservative elements of the Saṃgha which regarded them as heterodox.

The Mahāyāna movement is commonly assumed to have developed out of the orientation, found in certain later schools of the early church, to minister to the needs of secular adherents of the religion rather than primarily to its monastic followers.[172] The proto-Mahāyāna progressive sects proved to be more adaptable in dealing with the individual needs of their followers, as well as more flexible in responding to differences in social conditions. These inclinations, coupled with the vast quantity of new scriptural material becoming available, made the Mahāyāna schools quite eclectic in their presentation of doctrine. They did not hesitate to incorporate elements of the folk traditions and popular religious rituals that they encountered, reinterpreting them always from a Buddhist perspective. Consequently, Mahāyāna Buddhism came to flourish over a wide area of India and demonstrated a unique ability to take root in new cultures where other religious traditions were already well established.

Over the centuries, the development of schools devoted to particular sections of this later canon, combined with the inherent eclecticism of the Mahāyāna ecclesia, led to a remarkable diversity in Buddhist thought as well as increased factionalism within Mahāyāna itself. The introduction of Buddhism into China corresponded with this period of sectarian development on the Indian subcontinent and in Central Asia, and China itself rap-

idly developed sectarian traditions. The vastness of the country and the large size of the Saṃgha allowed various sects to coexist on a scale probably unsurpassed even in India. In China, too, up through the middle of the T'ang dynasty, Buddhism was gradually reinterpreted in light of native religious perspectives.[173] This process of adaptation culminated in the development of Ch'an—a system of Buddhist thought and practice which molded the Indian worldview, still inherently alien to China, with Chinese modes of thought. For a people which found the intricate exegeses of the scholastic schools difficult to assimilate, the Ch'an school proposed a simple yet potent approach to Buddhism that eschewed theory in favor of practice. From the time of Ch'an's ascendency, Chinese Buddhism was repeatedly to exhibit a tendency toward two extremes: either excessive emphasis on scriptural research or rejection of the utility of the *sūtras* with emphasis on formal practice.

During the golden age of Buddhism in China, from the Sui dynasty to the Hui-ch'ang persecution of 842–845, this sectarian atmosphere prevailed and a broad diversity of doctrinal outlooks flourished. Even during this period, however, Chinese Buddhist theoreticians became increasingly concerned with finding some common denominators among the different schools of thought—that is, discovering an inclusive approach to harmonize the conflicting interpretations of these schools, as well as to reconcile the often incongruous tenets of the different strata of the *sūtras* themselves. Besides the need to introduce some consistency into the broad divergence of Mahāyāna doctrines, this new syncretic movement also responded to the vision of a unified church which had become fragmented during its cyclical periods of political disfavor and clerical degeneracy. Although syncretism had already been adumbrated in major Mahāyāna scriptures like the *Avataṃsaka Sūtra* and the *Saddharmapuṇḍarīka Sūtra,* the Indian preoccupation with religious polemics and sectarian debate had vitiated its systematic investigation as well as the application of the syncretic principle in practice. It was Chinese Buddhist philosophers who first developed the theoretical framework upon which syncretism could be realized. The writings of the T'ien-t'ai founder Chih-i (538–597), the Hua-yen systematizers Fa-tsang (643–712) and Ch'eng-kuan (738–840), and Ch'an theoreticians like Tsung-mi (780–841) and Yen-shou (904–975) all explored the harmonization of Buddhist doctrine and practice from the standpoint of their own sectarian proclivities. Ch'eng-kuan and Tsung-mi both made attempts to demonstrate the correspondences between Ch'an and Hua-yen—the representative schools of the two major approaches to Buddhism, practice and theory—but neither was able to go beyond the recognition of correspondences to an explicit effort to merge the two sects either doctrinally or practically.[174] Fa-yen Wen-i (885–958) and Yen-shou employed Hua-yen analogies to explicate the truths

of Ch'an, and many Ch'an monks advocated the reconciliation of the Ch'an and scholastic schools,[175] but the dissociation of the two major schools was maintained up to the thirteenth century, when syncretism finally became the predominant tendency within most sectors of the Chinese Saṃgha.[176]

ecumenical basis of Chinul's thought

Korea was one of the last countries in East Asia to inherit the Buddhist teachings, and it received them in a highly developed and prolix form. The vast numbers of sects which formed in Chinese Buddhism led to attempts to find in these various approaches to dharma—each ostensibly Buddhist, yet each so different—some common denominator through which their disparate elements could be incorporated. The flourishing of Buddhism in Korea during the Unified Silla period coincided with a rapid acceleration of these investigations in China; ultimately, most major Korean Buddhist theoreticians were influenced by these efforts and their works established syncretism as the predominant theme of the Korean doctrinal outlook.

Certain circumstances peculiar to Korea also strengthened the tendency toward syncretism. The small size of both the country itself and its monk population simply did not allow a split into large numbers of contending factions. Furthermore, the continual threat of foreign invasion and the often unstable political atmosphere created the need for a unified, centrally controlled, ecclesiastical institution. Although the vision of a church unified both doctrinally and institutionally had inspired Buddhist theoreticians in China, the first establishment of the interdenominational Buddhism which had eluded the T'ang theoreticians and their confreres came in Korea with Chinul and his successors.

Living in the middle of the Koryŏ dynasty, Chinul was faced with a fully developed church showing serious signs of moral and spiritual decline. A major split had occurred between the scholastic and Sŏn sects, a split exacerbated by increasingly inflammatory and intransigent attitudes among adherents of both schools. Drawing inspiration from his vision of the basic unity of Sŏn and the *sūtras*,[177] Chinul developed an approach to Buddhism in which the theoretical aids of the scholastic doctrine—particularly as presented in Li T'ung-hsüan's interpretation of Hua-yen philosophy—could be used to support Sŏn epistemological and soteriological views, especially as outlined in the Ho-tse school of Ch'an. This unique combination can, with little exaggeration, be considered the most distinctive Korean contribution to Buddhist thought.[178]

There was also a personal consideration which prompted Chinul's accommodating attitude toward the scholastic schools. Chinul was first and foremost a Sŏn adherent,[179] but certainly not of the same pedigree as Ma-tsu Tao-i (709–788) or Lin-chi I-hsüan (d. 866). He was, of course, ordained into the Sŏn lineage of Sagul san, which was traditionally assumed to

descend from the Nan-yüeh line of Southern Ch'an, and passed his Saṃgha entrance examinations in the Sŏn sector, not the *sūtras.* Nevertheless, Chinul did not study formally under a Sŏn master for any extended period of time and never received transmission from a recognized teacher in the tradition.[180] And as one of the few important Korean masters who was never stimulated by a pilgrimage to the Chinese mainland, he was compelled to look for his information and spiritual guidance to the only authentic source available to him: the *sūtras,* commentaries, and records of the Ch'an masters which were collected in the *tripiṭaka.* For this reason, from early on in his vocation he developed a natural eclecticism and did not hesitate to borrow from the teachings of the scriptures if he found them helpful. Throughout his life, Chinul owed his progress and all of his enlightenment experiences to insights gained from passages in the canon. Indeed, it is difficult to conceive that he could have denied their value as a tool in spiritual cultivation.

CHINUL'S VIEW OF THE CH'AN SCHOOLS

the Middle Ch'an period in China

Western accounts of Ch'an have been dominated by descriptions of the five schools into which the mature tradition of the late T'ang and early Sung dynasties was divided: Lin-chi, Ts'ao-tung, Yün-men, Fa-yen, and Kuei-yang.[181] It was through these schools that Ch'an emerged as a distinctly Chinese school of Buddhism with a viable doctrine and practice. Until this systematization of the Ch'an teachings, however, there was considerable experimentation among the immediate followers of the early teachers—experimentation concerning not only expedient methods of meditation but the underlying epistemological foundations of the Ch'an dharma itself. This is the period of Middle Ch'an,[182] dating roughly from the early eighth to middle ninth centuries. Although little literature remains from the teachers of this period, the traditionally recognized fifth patriarch of both the Hua-yen and Ho-tse schools, Kuei-feng Tsung-mi (780–841), has left a considerable amount of interpretative material concerning the various approaches to Ch'an in his day.[183] In his *Notes to the Great Commentary on the Complete Enlightenment Sūtra,* Tsung-mi discusses seven major schools which were popular during this period,[184] and there are passing references to still other schools in some of his other works.[185] Four of these schools, which are representative of the approaches current in other Ch'an schools, are singled out for detailed treatment in his *Portrayal of the Successorship in the Chinese Ch'an School Which Transmits the Mind-Ground:* the Northern school, the Niu-t'ou school, the Hung-chou school, and the Ho-tse school.[186] Chinul was greatly influenced by Tsung-mi's analyses of the various Ch'an schools, and he closely examined these same schools himself in his magnum opus, *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes,* a commentary on the immediately preceding work of Tsung-mi, unknown as titled in China. His analysis,

however, differs in several respects from Tsung-mi's. Tsung-mi was the last exponent in China of the Ho-tse school, and his critiques of the other schools were, consequently, distinctly colored by his sectarian affiliation. Although Chinul generally favors the Ho-tse approach, he is not nearly so critical of the other schools and finds something of value in each of them.

I will consider the details of their respective analyses later, but I would like first to examine the basic criteria employed in the judgments of Tsung-mi and Chinul. According to their analyses, the teachings of the Ho-tse school offer, uniquely, a balanced approach toward, first, dharma *(pŏp)*—the nature of reality, covering the epistemological outlook of the Ch'an teaching—and, second, person *(in)*—the actual process followed in the spiritual development of the individual. Dharma refers to the two factors of immutability and adaptability; person includes the two aspects of sudden awakening and gradual cultivation. Through the sudden awakening to the mind-essence—the absolute, immutable aspect of dharma—a proper foundation is laid for the refinement of the phenomenal qualities innate to that essence via gradual cultivation of the myriads of bodhisattva practices. In such an approach, the absolute and phenomenal aspects of reality and the ultimate and conventional approaches to practice are kept in harmony, and consistent progress in spiritual development can be expected. Each school of Ch'an is weighed according to how well it emulates this ideal approach.[187]

It should be understood that Chinul's intent was not to give a historically valid description of the development of these four Ch'an schools or the philosophical influences which shaped them; indeed, in his day such an attempt would have been impossible. Instead, Chinul takes each of the schools to represent an idealized approach to Ch'an theory and practice. Hence his account does not deal with any of the multifaceted issues raised by the historical schools of the Middle Ch'an period; rather, he treats basic attitudes toward practice which can be found in any era and any group of practitioners, including the Sŏn adherents of his own time.

Our knowledge of the Middle Ch'an period is developing rapidly, and it would be presumptuous of me to attempt a comprehensive treatment of the era here. I will limit myself therefore to the briefest of historical descriptions in order to bring the schools into focus and then turn to Tsung-mi and Chinul's analysis of the virtues and weaknesses of their approaches to practice and enlightenment. In this way, we will gain some sense of the approach Chinul stresses in his own Sŏn synthesis.

the Northern school of Shen-hsiu

The Northern school of Ch'an was founded by Shen-hsiu (606?–706), a prominent disciple of the Fifth Patriarch, Hung-jen (601–674). Shen-hsiu was a renowned Ch'an master of the seventh and eighth centuries and com-

manded a large following in both clerical and secular circles from the imperial capital at Lo-yang in the north of China. Although later he was criticized by proponents of Hui-neng's sudden teachings in the south, most early Ch'an works recognize him as the legitimate successor to the Fifth Patriarch.[188] The nature of his teachings have, in the main, to be ascertained from the admittedly biased accounts which appear in the polemical works of his opponents in the Southern school. Traditionally, Shen-hsiu is portrayed as having advocated a gradual approach to enlightenment modeled along the lines of the *sūtra* teachings.[189] All beings were considered to possess a luminous and monistic enlightened nature which, in the ordinary person, is obscured by passions and bifurcated by dualistic tendencies of thought. Enlightenment is to be achieved by gradually cleansing the mind of these passions and thoughts until that nature is rediscovered and its inherent qualities are again able to manifest.

After the ascension of the sudden approach to a position of orthodoxy in Ch'an, the gradual teachings of the Northern school were belittled by teachers in virtually all other schools of Ch'an. The critique of this school which is given by Tsung-mi[190] and accepted without reservation by Chinul in *DCSPR* is no exception. Because the gradual teachings center on the removal of essentially void passions and thoughts, its entire theory is compromised, for it substantiates the reality of conditionally arisen phenomena rather than recognizing that they come into existence through dependence on the absolute mind-ground. By ignoring the immutable aspect of dharmas, the Northern school is attached to adaptability—the mundane characteristics of phenomena. Hence, by trying to counteract the defilements, it deals with them on their own terms, which further enmeshes the practitioner in their net. Although the school's counteractive practices are used at the stage of gradual cultivation as outlined in the Ho-tse school and should, therefore, be acceptable, those practices are not based upon the initial sudden awakening which would assure a proper outlook on the practice. Consequently, the adept cannot know that, although the defilements must be counteracted, there is nothing in reality to be counteracted and no such practice to be performed. Finally, such relative practices only sustain the illusion that defilements do exist and must be counteracted and that there *is* a practice which accomplishes this. With a theory and practice which are both incorrect, right enlightenment is, accordingly, impossible to achieve through this approach.

Shen-hsiu's teachings attracted considerable attention during his lifetime and that of his principal disciple, P'u-chi. However, the virulent attacks of Shen-hui in the south, beginning in 732, severely undermined its influence. Finally, its location in the capital made it particularly vulnerable to political changes in the imperial court and led to its enervation during the An Lu-

shan rebellion of 755–756 and its eventual demise during the Hui-ch'ang persecution of 842–845. Its influence on the later development of Ch'an both in China and in Korea was nil.

the Niu-t'ou school of Fa-jung

After the Fourth Patriarch, Tao-hsin (580–651), had handed down his patriarchate to Hung-jen, he was traveling, according to legend, in the vicinity of Niu-t'ou (Oxhead) Mountain, south of present-day Nanking in Kiangsu province. Supposing that adepts of outstanding potential were hidden in that austere and isolated environment, he climbed up and discovered the monk Fa-jung (594–657) practicing in a rock cave near Yu-hsi Monastery. After receiving instructions from Tao-hsin, Fa-jung was enlightened and received the transmission from the patriarch. Thus began one of the most successful of the early Ch'an schools—the Niu-t'ou or Oxhead school, which lasted for at least eight generations until the end of the eighth century.[191]

Before his conversion to Ch'an by Tao-hsin, Fa-jung had been an avid student of the *Prajñāpāramitā* texts, the tenets of which are centered on the ultimate voidness of all particularities. Even after the Fourth Patriarch had shown Fa-jung that the absolute mind-nature is originally enlightened and inherently endowed with all spiritual qualities, Fa-jung's approach to Ch'an still was influenced by this early exposure to the doctrine of voidness, as can be clearly seen in Tsung-mi's synopsis of his teachings.

The theory of the Niu-t'ou school was designed to point the way toward a vision of the essential voidness of all mundane and supramundane dharmas. Through this vision, the affairs of this world—which are commonly considered to be real—are exposed as the deluded hallucinations of the ignorant mind. It is by understanding the illusory nature of all affairs that the ability to abandon all attachments is gained. Once one realizes voidness, one can begin to overcome those defilements by relinquishing passions and desires and, eventually, transcend suffering.

Tsung-mi's critique of this approach is based upon the school's emphasis on the immutable aspect of dharmas: their voidness. Niu-t'ou simply recognizes that all qualities, whether mundane affairs or the supramundane experiences of nirvana or enlightenment, are essentially nonexistent. For Tsung-mi, this is not a particularly encouraging vision. The dharma-nature might be void, but it is also pure; it might be characterized by absolute immutability, but it also involves the adaptability of expedients. The Niu-t'ou teachings penetrate through falsity, but they do not reach the full realization in which the dharma-nature is seen to be the sum total of both immutability and adaptability. Consequently, as the school entirely neglects the positive role of the Buddha-nature in promoting spiritual progress, it reaches only halfway to the approach of sudden awakening found in the Ho-tse school. From the standpoint of the gradual cultivation after awakening, however,

its approach is acceptable because it stresses the cultivation of techniques which clear away defilements and maintain the essential calmness of the mind.

Chinul is not quite so critical of Niu-t'ou and looks for another motive behind Tsung-mi's appraisal. Quoting a passage from Tsung-mi's *Preface to the Fountainhead of Ch'an Collection* which says that the Niu-t'ou idea that everything is simply an illusion is not the only dharma of this school, Chinul surmises that Tsung-mi's reason for criticizing the school is to ensure that Ch'an students do not grasp at this voidness as being the only truth but also move toward realization of the dynamic aspect of that void mind-essence: the numinous awareness *(yŏngji)* which is the original functioning of the self-nature. Hence Niu-t'ou's approach is a perfectly valid teaching which can be effective in enlightening people who obstinately grasp at dharmas as being real—the fault to which the Northern school was subject.[192] Furthermore, in combination with the positive teachings of the Hung-chou school, Niu-t'ou's negative approach becomes a perfectly valid path to enlightenment—one that counters the tendency toward unrestraint and "unlimited action" *(muae haeng)* which is a typical fault of the idealist teachings of Hung-chou. Hence, in Chinul's view, the Niu-t'ou approach is worthy of being retained as an expedient method of Sŏn practice.

the Hung-chou school of Ma-tsu

Of the seven schools of Middle Ch'an covered by Tsung-mi in his *YCCTSC,* only one survived the T'ang dynasty: the school of Hung-chou. Although there are no reliable sources through which to trace the history of this school's lineage, it traditionally is considered to have been founded by Nan-yüeh Huai-jang (677–744), an obscure disciple of Hui-neng (638–713), the reputed Sixth Patriarch. The school was popularized, however, and its approach set, by Huai-jang's renowned successor Ma-tsu Tao-i (709–788), who was based at K'ai-yüan Monastery in Hung-chou, a district in present-day Kiangsi. Since Ma-tsu's disciple Po-chang Huai-hai (720–814), another important figure in the school's early history, lived on Po-chang Mountain in the same region, the school which grew up around them came to be known as the Hung-chou school.

Unlike the three other schools of Middle Ch'an covered in the *PCPHN,* the Hung-chou school was based in the south, far from the northern capitals of Lo-yang and Ch'ang-an. Because of its isolated rural location, it was able to avoid most of the periodic persecution suffered by all the schools based on the capitals. It was this school which developed the distinctive style of Ch'an practice that later became identified with Ch'an itself: the iconoclastic use of shouts, beatings, and paradox to give expression to the ultimate reality beyond all words and awaken its students into this state. Its teachings eventually branched into the Kuei-yang and Lin-chi schools of the

mature tradition, and its Lin-chi lineage was the only direct transmission line of Ch'an to outlast the T'ang dynasty in China. Although its unique approach to Ch'an eventually became the hallmark of the Ch'an dharma, it should be remembered that at the time Tsung-mi was writing—the middle of the ninth century—it was still but one of many competing sects and its approach had gained anything but widespread acceptance.[193]

The Hung-chou's approach to dharma is portrayed by Tsung-mi as positive and idealist. It views all discriminative phenomena as manifestations of the nondual Buddha-nature. This Buddha-nature embraces fully the absolute, immutable characteristics of the mind, as well as its relative, adaptable properties. Ma-tsu's statement, "Mind is Buddha," signals this central conception.[194] Awakening in this school means simply the understanding that all thoughts and discriminative activities are nothing other than the Buddha-nature itself and, accordingly, are all equally real. Shouting and the use of paradoxical expressions are expedients designed to expose directly to the student the reality of that nature. The view that all phenomena are manifestations of the Buddha-nature allows the school to accept all things equally. But, while this understanding brings it close to the Ho-tse conception of sudden awakening, it ignores the differences between positive virtue and negative demerit and thus is not as precise a formulation as is found in Ho-tse.

Moreover, there is one major inconsistency in its description of practice which, for Tsung-mi, flaws the entire approach: it does not actively encourage further spiritual development after awakening but holds that practice involves nothing more than keeping the mind in a completely receptive state, free to act naturally and spontaneously. Hence, rather than cultivating positive qualities or counteracting defilements, the student is simply to release the mind from all artificially imposed restraints and let it return to its fundamentally pure state. Once the Buddha-mind is functioning freely, all the qualities and attributes which are inherently contained in that mind can then operate freely as well. The school represents, accordingly, a sudden awakening/sudden cultivation approach to practice, in contrast to the sudden/gradual approach of the Ho-tse school, which Tsung-mi considers to be most proper. As the Hung-chou school lacks any conception of gradual cultivation, it is inferior to the Ho-tse school. This controversy over sudden and gradual awakening and cultivation is discussed more fully below.

Chinul, writing nearly four centuries after Tsung-mi, is of course aware of the eventual success of the Nan-yüeh lineage in establishing Ch'an solidly in China; he is aware also of the extinction of the Ho-tse line immediately following its brief respite under Tsung-mi's leadership. He is, therefore, considerably more lenient with the Hung-chou approach. Although he, like Tsung-mi, supports the basic approach of the Ho-tse school, he finds that

the Hung-chou school also presents a fully viable approach to Sŏn practice. Indeed, quoting from another of Tsung-mi's works, *Preface to the Fountainhead of Ch'an Collection,* he goes so far as to say that they are the same school—implying thereby that even though the Ho-tse lineage died out in China, its teachings lived on in the guise of the Hung-chou school. Chinul demonstrates that the Hung-chou teachings are an effective means for perfecting the ultimate instrument of any meditation practice: thoughtlessness, or no-mind. If, through thoughtlessness, the student can maintain the awareness that all things are void, he cannot be trapped by either good or evil dharmas; consequently, his practice and understanding will be irreproachable.[195]

Chinul assumes that the reason for Tsung-mi's criticism of this school stems not from the inherent inferiority of its approach but rather from two fears. First, adepts might become attached to an insouciant attitude encouraged by the school's idealist outlook: Since all things are innately true and are completely indistinguishable from the noumenal Buddha-nature, there is nothing which needs to be cultivated, for everything is perfected already. This assumption that everything is essentially the same could hinder the mental faculty which distinguishes the wholesome from the unwholesome. Second, students might end up grasping only at verbal descriptions of the Buddha-nature, effectively blocking their ability to awaken personally to that nature.

In Chinul's view, the Hung-chou teachings contain valuable expedients for the development of practice. Their positive character is, moreover, a perfect complement to the negative tendencies of the Niu-t'ou teachings. They ensure that the Ch'an student does not fall into the error of cessation—that is, taking all things as being nothing but voidness. Hence they are especially useful in dealing with a mistake all too common among Ch'an adepts: attachment to the mental calmness which comes with practice, rather than going forward to develop the dynamic qualities immanent in the mind.

the Ho-tse school of Shen-hui

Throughout the first quarter of the eighth century, the Northern school of Ch'an retained considerable spiritual and temporal influence in the northern T'ang capitals. In 732, however, a relatively unknown monk from the south of China launched a grand assault on the Ch'an of Shen-shiu's successor, P'u-chi. Advocating a sudden approach to Ch'an which supposedly derived from the truly orthodox transmission of the patriarchs, he eventually triumphed over all the other schools of his time and established his own as the legitimate lineage of the Ch'an patriarchs. It thus became the dominant school of Ch'an in the capitals.

The initiator of this new movement was the monk Shen-hui (670–762), a

reputed disciple of Hui-neng, one of the Fifth Patriarch's eleven main disciples. Challenging the Northern school with the enthusiasm of the true prophet, Shen-hui made accusations about the Northern school's doctrine and the legitimacy of its lineage which sometimes approached hyperbole and fabrication. By retelling the history of the Ch'an transmission, he established his teacher Hui-neng as the Sixth Patriarch. And to confirm that the Northern school's gradual approach was a blatant misconstruction of the true teachings of Ch'an, he produced a collection of sermons by his teacher which vindicated the sudden doctrine of the patriarchal lineage. This sudden teaching assumed that, since the mind-nature is always complete and perfect in itself, systematic development of the mind prior to enlightenment through expedient methods of practice is utterly redundant. What is required instead is the sudden awakening to that nature, which automatically assures that its operation becomes unimpaired. Although there is no guarantee that a similar doctrine was not in fact advocated by the Northern school as well, its branding as an inferior "gradual" teaching which had usurped the rightful teachings of the patriarchs placed it immediately in a defensive position from which it never recovered.

By 745 Shen-hui had attracted enough attention to warrant an invitation to reside in a monastery within the precincts of Lo-yang itself. Undoubtedly, the wider audience there increased the tone of his invective. Unable to ignore the continued attacks of Shen-hui, coming then at such close range, the Northern school took action. Their political position, gained through long years of imperial favor, enabled them to convince important officials that Shen-hui's motives were subversive. In 753 he was exiled to the remote province of Kiangsi.

The exile was to be short-lived. The An Lu-shan rebellion of 755–756 created havoc in the capitals and placed considerable financial strain on the meager resources of the exiled government. To raise money for its military campaigns, the T'ang administration set up ordination platforms throughout the country at which monk's certificates were sold. After the capital was recovered, Shen-hui was called back to Lo-yang to assist in this money-raising campaign, and his efforts were so successful that the government was considerably strengthened. In recognition of his success, the government ordered that a Ch'an center be built for him on the site of Ho-tse Monastery in Lo-yang; accordingly, the school he founded is called the Ho-tse school. He remained there until his death in 762. The centers of the Northern school were seriously disrupted during the rebellion and were never able to recover their former stature. Shen-hui's Southern teachings had won the day.[196]

Although Shen-hui had been successful in his struggle with the Northern school, his followers were not nearly so adept in maintaining his teachings. He had many disciples, but none achieved the renown of their teacher, and

the school fell into gradual decline. Apart from a brief respite under its fifth patriarch, Kuei-feng Tsung-mi, its influence continued to dwindle until it finally disappeared in China during the Hui-ch'ang persecution of 842–845.

Tsung-mi, the last patriarch of the Ho-tse school, was one of the most incisive theoreticians in the Ch'an tradition whose writings covered many areas of the scholastic teachings as well. His attempts to harmonize the views of the Ch'an and scholastic schools greatly influenced the future development of both Korean and Japanese Buddhism.[197] Ŭich'ŏn had been impressed by Tsung-mi's balanced appraisal of the two systems,[198] and Chinul incorporated Tsung-mi's thought—though not uncritically—in his own approach to the systematization of the teachings of Ch'an and the scholastic schools. Tsung-mi's presentation of the teachings of the Ho-tse school regards them as the basis of both the exoteric *sūtra* teachings and the esoteric mind-transmission of Sŏn: they are, consequently, uniquely capable of absorbing all limited perspectives toward dharma and practice held by schools of Buddhist thought.[199]

The theoretical suppositions of the Ho-tse school as they were interpreted by Tsung-mi center on the two aspects of the mind-nature: immutability and adaptability. The absolute basis of all dharmas is the void and calm mind. Although this mind is ultimately indescribable, it can be characterized from a relative standpoint through its original function—the inherent quality of numinous awareness. Whether the individual is enlightened or deluded, this awareness is unchanged either by the machinations of the discriminatory intellect or by the obscuring influence of external sense-objects. Nevertheless, as this awareness cannot be limited or defiled by either internal mental and emotional states or by external sensory contacts, it is free to adapt in an infinite variety of ways depending on the individual's state of mind. If a person is deluded and immersed in sensual pleasures, this awareness adapts in such a manner that it is displayed as ignorance, karmic action, and finally suffering. But if a person is awakened, this awareness manifests in its basic void and calm guise. Hence, in Ho-tse's approach, awakening implies an understanding of these two aspects of the mind: its immutable absolute character and its adaptive relative faculties. In contrast to the other schools of Ch'an discussed by Tsung-mi, only the Ho-tse approach is perfectly balanced between the immutable and adaptable aspects of dharma.

Through the sudden awakening to the void and calm mind-essence, awareness is revealed in its fundamental form—free of thoughts and void of all relative signs. To maintain this state of thoughtlessness is the primary practice of the Ho-tse school according to Tsung-mi, and it is by maintaining this state that the remainder of the bodhisattva practices are brought to consummation. Thoughtlessness keeps the mind in a pure, receptive state so that it can become gradually infused with the positive states of mind devel-

oped through various wholesome practices. It is through this gradual cultivation which follows upon awakening that the mind is filled with spiritual qualities which can be used for the student's own spiritual development as well as for instructing others. Accordingly, practice in the Ho-tse school cannot begin until there is sudden awakening to the mind and its immutable and adaptable functions. Through this awakening, the adept realizes that he is originally endowed with the nature which is no different from that of all Buddhas—in short, that he is potentially a fully enlightened Buddha already. With the understanding gained through this awakening, the student gradually cultivates the full range of wholesome qualities until Buddhahood is achieved in its active form as well.

For full realization to occur, however, the symbiotic relationship between sudden awakening and gradual cultivation must be recognized and their respective qualities carefully balanced. The awakening to the numinous awareness exposes the voidness of all phenomena. Based on that awakening, the student continues to cultivate the whole range of wholesome qualities even though he has realized the essential voidness of those qualities. Thus he practices without believing there is really anything which is being practiced. Through continued cultivation, the obscuring operation of the defilements is overcome and birth and death are transcended. At that point the natural functioning of the numinous awareness is completely restored; the person is free to manifest in an infinite variety of ways the positive qualities which have thoroughly infused his mind in order to help sentient beings of all levels and capacities. This perfect combination—the absolute calmness achieved through sudden awakening, and the dynamic responses gained through gradual cultivation—is the state of Buddhahood and the goal of all Buddhist training. Hence the approach of sudden awakening/gradual cultivation, the path which all the saints of the past have followed, is the optimum method for ensuring the ultimate attainment of Buddhahood for the ordinary Buddhist practitioner.

Sudden awakening/gradual cultivation is the hallmark of the Ho-tse school and the ideal which distinguished it from other schools of Ch'an. Sudden awakening/gradual cultivation is, as well, the approach which is most easily reconcilable with the teachings of the *Avataṃsaka Sūtra,* the pinnacle of the scholastic doctrine. There practice follows a process in which a sudden awakening to the Buddha-mind at the entrance onto the bodhisattva path is followed by gradual cultivation until that Buddha-mind is able to act freely, which is the final attainment of Buddhahood. By advocating sudden awakening/gradual cultivation in Ch'an as well, Tsung-mi found a bridge between the scholastic and Ch'an sects. The Ho-tse teachings emerge as an approach broad enough to embrace not only all other Ch'an schools, but all the scholastic sects as well. In Chinul's examination

of the Ho-tse school, he demonstrates that a combination of the diametrically opposed teachings of Hung-chou and Niu-t'ou results in the Ho-tse outlook; eventually, through understanding that ultimate outlook, all limited views drop away and a full vision of the true import of Ch'an is achieved.

Tsung-mi's interpretation of Ho-tse practice places most of its stress on thoughtlessness. In Shen-hui's writings, however, there is an emphasis instead on the identity of *samādhi* and *prajñā*. *Samādhi,* the calm, absolute aspect of the mind, means the nonarising of thoughts and correlates with Tsung-mi's term "thoughtlessness." *Prajñā,* the dynamic, analytical processes of the mind, refers to constant awareness of this nonarising of thoughts and the voidness of all phenomena. In passages which recall and often parallel sections in the *Platform Sūtra* of Hui-neng, Shen-hui advocates that *samādhi* and *prajñā* are two aspects of the same nondual mind-nature which cannot be differentiated absolutely.[200] *Samādhi* is the essence of *prajñā; prajñā* is the function of *samādhi.* Hence these assimilative and dialectical abilities of the mind cannot be bifurcated, but should always operate in combination with one another. This theme receives detailed consideration in a number of Chinul's writings, especially *Secrets on Cultivating the Mind* and *Encouragement to Practice.*

The Ho-tse school did not last out the T'ang dynasty. Indeed, Tsung-mi's ecumenical approach which, to many Ch'an adepts, seemed to blur the distinctions between the scholastic teachings and the special transmissions of Ch'an gained him little but invective from Ch'an writers of later generations. The teachings which the Ho-tse school had emphasized—the syncretic spirit, the sudden awakening/gradual cultivation approach to practice, the balanced development of *samādhi* and *prajñā*—inspired no lasting following within the Ch'an sect and can be said to have exerted little influence over the further development of Ch'an in China. But four hundred years later, in Korea, Tsung-mi's writings found an ardent, though by no means uncritical, admirer in Chinul, who used them as the foundation upon which the epistemological suppositions of a uniquely Korean variety of Ch'an were constructed. It was this adoption of the teachings of an early school of Ch'an and their use in bringing about a reconciliation between the Sŏn and scholastic sects which augured the whole future development of Buddhist in Korea.[201] Chinul ensured that the Ho-tse approach became a truly ecumenical teaching, and he broadened its scope so that it could encompass not only the Niu-t'ou and Hung-chou approaches of the early Ch'an tradition but even the later Hua-yen and Lin-chi teachings, the culminating achievements of the scholastic and Ch'an sects. Chinul's debt to Tsung-mi is immense, and its ramifications will be brought out in the following pages.

THE HUA-YEN TEACHINGS OF LI T'UNG-HSÜAN AND THE RAPPROCHEMENT WITH SŎN

path of practice in the Avataṃsaka Sūtra

The rapprochement Chinul brought about in Korea between the scholastic schools and Sŏn was based on his conviction that the message of the *sūtras* and the special transmission of Sŏn were essentially identical. To demonstrate this basic similarity Chinul relied on the description of Ch'an practice given in the Ho-tse school as outlined in the works of Tsung-mi; to bring the scholastic schools into focus, he used the approach to practice detailed in the *Avataṃsaka Sūtra,* especially in the explication of Hua-yen teachings appearing in the *Exposition of the Avataṃsaka Sūtra* by Li T'ung-hsüan (635–730).

The *Avataṃsaka Sūtra,*[202] a massive sourcebook of Mahāyāna Buddhism, was interpreted by its commentators in the Hua-yen school to give the most complete description of the bodhisattva path to Buddhahood appearing anywhere in the canon. Fifty-two separate stages in the bodhisattva's development are outlined: ten faiths,[203] ten abidings, ten practices, ten transferences, ten *bhūmis,* one equal enlightenment, and one sublime enlightenment. The account I give of them here is based on Li T'ung-hsüan's *Exposition.*[204]

The ten faiths are, in a sense, a preliminary level prior to the entrance onto the bodhisattva path proper at the abiding stage of the arousing of the *bodhicitta.* Essentially, they involve developing faith that the fundamental nature of every sentient being is the Buddha of Unmoving Wisdom and that this innate Buddhahood is endowed with two aspects: the noumenal essence and the phenomenal function. Although the bodhisattva's faith in these facts is strengthened at each of the ten separate levels of faith, it is still based on intellectual and emotional acceptance, not direct, personal experience. As Li says, "The stage of faith reveals the fruition-dharma and brings up cause and fruition simultaneously. But it merely catalyzes the arising of faith; it does not yet involve any real awakening."[205]

Direct experience of the reality of inherent Buddhahood is achieved through penetrating realization at the next stage: the ten abidings. At the time of the first arousal of the *bodhicitta,* or thought of enlightenment, which occurs at the initial abiding stage, the bodhisattva realizes that he "abides" in the "abiding-place" of the Buddhas and has their same wisdom-nature. This realization constitutes his formal initiation as a bodhisattva and the true beginning of the path toward Buddhahood. At this point, the noumenal wisdom—the wisdom based upon the suchness of the Buddha-nature's essence—is fully perfected, and the bodhisattva is endowed with all the qualities of Buddhahood in potential form.

Although he might have realized that he is essentially a Buddha, it still remains for the bodhisattva to put that potential into action and make it function in fact as well as theory. This development begins at the next stage: the ten practices. Based on the understanding that the original wisdom of Bud-

dhahood is empty and simply "such," the bodhisattva begins to cultivate the myriads of wholesome practices without, however, giving rise to the thought that there is really something which is being practiced or someone who is practicing it. Consequently, he can bring to perfection all expedient means of practice without falling into subject/object dualism—which would only further entrap him in the perceptual distortions that characterize the realm of *saṃsāra*. At this stage, the bodhisattva begins to develop his phenomenal wisdom: the wisdom which is able to adapt to the ordinary world and to employ the things in that world for the benefit of other sentient beings.

Up to this point on the path, there is still a dichotomy between the noumenal wisdom of suchness and the phenomenal wisdom of expedients. To ensure that such a false dichotomy is not maintained, which could cause either of those aspects of wisdom to ossify, the bodhisattva continues on to the development of the ten transferences. At this level, the phenomenal practices developed in the stage of the ten practices are merged with the noumenal understanding gained at the ten abidings, bringing about the unimpeded interpenetration of noumenon and phenomenon. Through this merging, both the noumenal and phenomenal aspects of wisdom are free to operate independently and yet harmoniously. The culmination of the bodhisattva path is reached, and he enters the ten *bhūmis*.

The ten *bhūmis* are the original foundation of all dharmas. Here the bodhisattva pervades all dharmas, all directions, and all positions simultaneously. Development before this stage involved some measure of effort and entailed as well the progressive development of meritorious practices. By the time the bodhisattva has reached the ten *bhūmis*, however, he has nothing left to practice and nothing left to achieve. It is a kind of "firming-up" stage at which all the qualities and achievements attained throughout the previous levels are matured and allowed to infuse his entire being. He merges with all dharmas without, however, losing his own identity in the process. This is the stage of the unimpeded interpenetration of all phenomena—the highest expression of spiritual attainment in the *Avataṃsaka Sūtra* and, by implication, in all the Buddhist scriptures.

Once the experience of this perfect interpenetration of all phenomena has been stabilized by passing through each of the ten separate *bhūmis*, the bodhisattva enters into Buddhahood itself at the equal enlightenment and sublime enlightenment stages. "Equal" connotes the noumenal perfection of Buddhahood; "sublime" implies the perfection of phenomenal qualities. Both together signify the ultimate stage of Buddhahood. Here the fundamental wisdom of suchness and the discriminative wisdom of expedients are perfectly balanced; compassion and wisdom operate simultaneously and in tandem. As a Buddha, the adept becomes one with all beings—again with-

out losing his own identity in the process—and is, accordingly, supremely able to adapt to the unique needs of each and every individual.

Li T'ung-hsüan's Hua-yen thought

Li T'ung-hsüan is an obscure figure in the early history of the Hua-yen school. His hagiographies have little to say about his life, although it is stated that he was related to the T'ang imperial house.[206] In 709, toward the end of his life, it is said that he took up residence in a hermitage on Fang shan outside of Pei-ching[207] and devoted himself to writing a number of Hua-yen exegetical works, including his magnum opus, a forty-fascicle commentary to Śikṣānanda's translation of the *Avataṃsaka Sūtra.* Best known during his lifetime for his thaumaturgic talents, Li's works initially had little influence on the development of the Hua-yen philosophical stance.

Centuries after the orthodox Hua-yen school had ossified after the fifth and last of its patriarchs, Tsung-mi, Li's thought enjoyed the attention of teachers in other sects, particularly teachers in the Yang-ch'i lineage of the Sung Lin-chi school of Ch'an. Li's works, transmitted during this period to Korea and Japan, exerted immense influence on the Buddhist traditions of those countries. Chinul himself was profoundly affected by his reading of Li T'ung-hsüan's commentary, and through his advocacy Li's thought assumed a central place in forging the Korean Buddhist doctrinal outlook. In Japan, Chinul's contemporary Kōben, or Myōe Shōnin (1173-1232), was similarly impressed by Li T'ung-hsüan and Li became thereby an important influence in medieval Japanese Buddhist thought. And in China proper, Li enjoyed a resurgence of interest among both Ming and Ch'ing Buddhist scholars, including the major Ch'ing dynasty Hua-yen figure, P'eng Chi-ch'ing (1740-1796). Hence, from a position of all but total obscurity, Li T'ung-hsüan's reputation rose until it finally eclipsed that of the orthodox Hua-yen patriarchs themselves.[208]

Li's contemporary Fa-tsang, the systematizer of orthodox Hua-yen doctrine, took the *Avataṃsaka Sūtra*'s "Appearance of the *Tathāgatas*" chapter as the basis of his hermeneutical approach and interpreted the *sūtra* from a metaphysical standpoint: the philosophical implications of the *dharmadhātu* theory.[209] As such, his analyses of the *sūtra* converge on the ultimate realization of the unimpeded interpenetration of all phenomena in the *dharmadhātu,* also called the conditioned arising of the *dharmadhātu.*[210] Although it does not seem that Fa-tsang intended to commit himself inflexibly to a fixed temporal scheme as far as the development of practice is concerned, he does mention that, from a conventional standpoint, Buddhahood is attained through a process of learning, practice, and realization over a period of three lives.[211] This process eventually culminates in the achievement of the unimpeded interpenetration of all phenomena.

In contrast with this philosophical orientation, Li T'ung-hsüan presented an approach to Hua-yen thought which is strongly practice-oriented. Unlike

Fa-tsang, who concentrated on a description of the state of enlightenment—the realm of reality or *dharmadhātu*—Li's interpretation of the *Avataṃsaka Sūtra* centers on Sudhana's personal realization of the *dharmadhātu:*[212] his pilgrimage in search of instruction so that he will be able to enter into the *dharmadhātu,* as explained in the Gaṇḍavyūha chapter of the *sūtra.*[213] Li eschewed both the classical Yogācāra computation, in which Buddhahood was achieved after arduous practice over three *asaṃkhyeya* kalpas,[214] as well as Fa-tsang's theory of the attainment of Buddhahood over a period of three lives; rather, he proposed the immediate achievement of Buddhahood in this very life,[215] at the preliminary level of the ten faiths.[216]

Li was able to justify this extraordinary claim by abandoning Fa-tsang's focus on the conditioned arising of the *dharmadhātu* in favor of an approach based on the theory of the conditioned arising from the nature, or nature origination.[217] In his *Treatise on the Complete and Sudden Attainment of Buddhahood,* Chinul's synopsis of Li T'ung-hsüan's Hua-yen thought, Chinul gives a thorough analysis of the strengths and weaknesses of the two theories and comes out solidly in favor of nature origination as well, because of its presumed efficacy in bringing about direct realization in Buddhist students.[218] Rather than working through a complicated series of theoretical instructions before attaining the final vision of the unimpeded interpenetration of all things, nature origination—in which all phenomena are seen to arise directly from the nondual true nature of suchness—provides the conceptual justification for Li's unique form of contemplation practice: the immediate vision of the identification of Buddhas and sentient beings. Li shows that the fundamental wisdom of Buddhahood and the ignorant, discriminative minds of sentient beings are originally of the same essence; it is only because of the arising of defilements and the processes of dualistic thought that a barrier has been erected between the two states. If a sentient being has a sudden awakening to the fact that his mind is innately free of defilement and is originally in full possession of the wisdom-nature, then his relative mind and the absolute mind of Buddhahood will merge and the fruition of Buddhahood, at that very instant, will be realized.[219] Hence, for Li T'ung-hsüan, Buddhahood is not something which results from the maturation of theoretical understanding: it is an inviolable fact which requires merely the presence of an appropriate catalyst to prompt its recognition.

Chinul's harmonization of Hwaŏm and Sŏn thought

Li T'ung-hsüan's interpretation of Hua-yen doctrine was well suited for Chinul's attempt to demonstrate the correspondences between the Sŏn and Hwaŏm systems. In *DCSPR* and later in *Complete and Sudden Attainment of Buddhahood* Chinul shows that the terse formulas of Sŏn—"Mind is Buddha" and "See the nature and achieve Buddhahood"—correspond respectively to Li's statements that the discriminative mind of sentient beings

is the unmoving wisdom of the Buddha and that the fullness of Buddhahood can be achieved suddenly at the initial entrance onto the bodhisattva path. In this thinly disguised manner as well, Chinul correlates the Sŏn emphasis on the pure nature with Li's stress on nature origination. Through such an approach, the massive metaphysics of Hwaŏm philosophy was brought within the utilitarian outlook of the Korean Sŏn schools. This was an incorporation which strengthened the theological foundations of Sŏn while increasing the practical value of Hwaŏm philosophy.

Chinul also drew upon the terminology of the Hwaŏm school to defend Sŏn against the charges of heterodoxy made by the scholastic schools. He demonstrates in *Complete and Sudden Attainment of Buddhahood* that the awakening experience in Sŏn is what the Hwaŏm teachings term the sudden realization of the *dharmadhātu.* This awakening is not the mere passive vision of the self-nature, as might be implied in the formula "See the nature and achieve Buddhahood." Rather, it involves the dynamic application of all the qualities revealed through that awakening in one's interaction with the world. The realization of the nondual nature which is the essential ground of sentient beings and Buddhas exposes the two properties of that nature: the noumenal essence, which is the perfect, bright, and self-reliant foundation of the *dharmadhātu,* and the phenomenal function which manifests objects in the sensory realms in all their diversity. It is through these two properties that the true nature exhibits itself throughout the world and thus accomplishes the perfect, unimpeded interpenetration of all phenomena. The function of the self-nature is unimpeded during all activities and is never separate from the pure, enlightened nature; hence if a student looks back on the radiance of that enlightened nature, falsity is extinguished, the mind's activities are cleansed, and the myriads of phenomena are illuminated and shown to be in dynamic interaction with each other. Consequently, the ultimate state of the interpenetration of all phenomena is not distinct from the fundamental wisdom inherent in the self-nature of all sentient beings; if that nature is recognized through Sŏn practice, the ultimate goal of the Hwaŏm school is realized.

By the same token, Chinul countered the notion prevalent among many Sŏn adepts that the scholastic sects, Hwaŏm in particular, were simply involved in speculative philosophizing which had no bearing on actual practice. In *Encouragement to Practice,* Chinul shows that sudden awakening and cultivation are possible in the Hwaŏm sect as well, and he states explicitly that Sŏn students should never assume they have an exclusive claim on suddenness. Chinul points out elsewhere that the doctrinal explanations of Hwaŏm are intended to prompt students toward the attainment of Buddhahood, just as in Sŏn. The detailed analyses appearing in the scholastic descriptions—which disturbed the Sŏn adherents who preferred terse explanations—were actually designed for sentient beings of lesser capacity.

For those incapable of going beyond the judgments and guidance of the relative mind, such descriptions provide a conceptual framework for approaching practice and a realistic account of the results to be expected. This approach encourages people who are less familiar with spiritual matters to start out themselves in Buddhist practice. Eventually, these relative descriptions will have to be abandoned for a direct realization of the true nature; but this is not to deny their conventional utility at a particular stage in spiritual development.

It should be clear that Sŏn and the scholastic schools have their own propensities, but these are not, however, necessarily contradictory. Indeed, a combination of the theoretical and practical stances which characterize these major branches of Buddhism can often be the most effective means for promoting enlightenment in the majority of practitioners. In the final formulation of Chinul's own approach to Sŏn, which was to become the standard for the Korean Sŏn tradition as a whole, these two branches are synthesized into an approach which is of the widest possible application. Because most individuals of normal and inferior spiritual capacity require the help of scriptural instruction in order to prompt enlightenment, the descriptions of dharma given in the Ho-tse school and in Li T'ung-hsüan's *Exposition* are used initially to clarify the absolute and relative aspects of the mind and the proper course of practice. Such an understanding gives the beginner a clear picture of the nature and purpose of Buddhist meditation. But the student cannot merely remain content with these conceptual descriptions, regardless of how strongly they encourage his cultivation. The student must learn to put that doctrine into practice and realize its validity directly. Once he understands the path of practice, he should abandon all relative descriptions of dharma and enter upon the living road of Sŏn practice: the way of *hwadu* investigation.[220]

It should not be assumed, however, that Chinul's syncretic stance compromises the practice orientation of the Korean Sŏn schools. Even when engaged in the theoretical study considered essential for the average student, the aspirant has been steeped in the transcendent outlook of Sŏn. Hence the student remains aware of the original sublimity of the nondual mind from which the discriminative theories he studies all emerge. With this understanding, the student will not grasp at the conceptual form of theories and take them as ultimate but will use them as guides pointing always to their source: the mind. Finally, after he has studied the doctrine and realized through Sŏn practice the highest expression of that doctrine—the unimpeded interpenetration of all phenomena—he will understand that, after all, everything is simply the operation of the fundamental wisdom of his own self-nature. I will come back to this question in the discussion of Chinul's methods of practice.

SUDDEN AWAKENING/ GRADUAL CULTIVATION: CHINUL'S APPROACH TO PRACTICE AND ENLIGHTENMENT

The varied descriptions of practice and enlightenment appearing in Buddhist scriptures fostered numbers of analytical studies by Buddhist theoreticians. Indeed, the many schools of Buddhism which arose in China each had their own approach to practice and enlightenment. As factionalism developed within the church, considerable controversy arose over the effectiveness and authenticity of these different approaches. Chinul, in his *DCSPR*, discusses a number of them and compares the analyses of Ch'eng-kuan, Tsung-mi, and Yen-shou. Tsung-mi had examined this question in some detail in various works and became a strong advocate of an approach consisting of initial sudden awakening followed by gradual cultivation. Such a course was, for him, the most comprehensive and accurate description of the process of practice; and since it could be shown to apply to all Buddhist cultivators, from beginners with little spiritual background to experienced meditators, it was the ideal teaching method. Furthermore, Tsung-mi saw sudden awakening/gradual cultivation as a perfect bridge between the practices of Ch'an and the scholastic schools, for Ho-tse's teachings and the approach to practice outlined in the Hua-yen school both followed a similar course. Due to the demise of the Ho-tse school after the death of Tsung-mi, this approach never gained widespread favor among Ch'an followers in China and the rival approach of sudden awakening/ sudden cultivation, as advocated by masters in the Lin-chi line, reigned supreme. Chinul, however, was convinced by Tsung-mi's arguments in favor of sudden awakening/gradual cultivation and went into considerable depth in his own investigations of the question. Through his influence, the sudden awakening/gradual cultivation approach flourished in Korea and received at least tacit acceptance by most teachers in the later tradition. Even though it has had its detractors among Korean Sŏn teachers—especially those using the radical Imje (C. Lin-chi) methods—it is clearly the hallmark of the Korean tradition and is discussed sympathetically by such later Sŏn figures as T'aego Pou (1301–1382) and Sŏsan Hyujŏng (1520–1604). Chinul's attention to the question did not arise merely from theoretical interest. Rather, he feared that an improper understanding of spiritual development would hinder the progress of Buddhist students in either doctrinal or Sŏn schools—and indeed there is evidence in abundance that such a situation had developed in the Buddhism of his era. By giving a detailed description of sudden awakening/gradual cultivation and the reasons for favoring it over other alternatives, he hoped to present an approach to Buddhism which could serve his students as a practical guide to meditation.

Tsung-mi and Chinul give parallel accounts of the import of sudden awakening and gradual cultivation. The ordinary person generally assumes that his physical frame is his body and his thought processes are his mind. Someday, however, he might make the sudden discovery that, in their origi-

nal forms, his body is actually the true dharma-body of all the Buddhas and his mind is actually the void and calm, numinous awareness of the true mind. He would then understand that he is inherently endowed with the Buddha-nature and that this nature is originally untainted by defilements of any sort and fully endowed with all the meritorious qualities of the Buddhas. This discovery is initial sudden awakening.

Although the student may then understand that he is essentially a Buddha, his actions are still, in large part, guided by the force of long-ingrained habits—habits which continue to involve him in defilements like greed, hatred, and delusion. For this reason, even after the inital awakening to his fundamental Buddhist-nature, the student must learn to apply his understanding in the ordinary world and transform his knowledge into useful and proper action. This requires that he train himself to counter the arising of defilements and to develop the whole range of positive spiritual qualities; then he will be a Buddha in fact as well as theory. This process is gradual cultivation. However, because he has already had the initial awakening to his mind-nature, which is eternally free of defilement and endowed innately with all these qualities, he counters defilements while knowing that there is actually nothing which is being counteracted and develops spiritual qualities while understanding that there is actually nothing which is being developed. His continued cultivation allows his initial understanding to infuse gradually all of his being until that absolute Buddha-wisdom and the relative positive qualities of Buddhahood have become an inexorable part of his patterns of thought and behavior. The person becomes a perfect saint in both understanding and conduct; Buddhahood is achieved; and he is able, as is no other individual, to help other living beings.[221]

In this approach the awakening to the noumenal essence of the mind is accomplished suddenly; however, the annihilation of falsity and the development of the positive qualities of sainthood are accomplished only gradually. Tsung-mi compares this process to human maturation: although a newborn infant possesses all its sense faculties and is endowed physically with all the organs and capacities of an adult, it takes years to reach its full adult potential. With Buddhist practice it is just the same: through sudden awakening, one is endowed with the same understanding and ability to help others as are all the Buddhas. It requires much supplementary training before that potential becomes fact in the everyday world, however.[222]

This necessity for gradual cultivation after awakening does not mean that the content of the awakening experience is altered in any way by its subsequent development. Rather, this practice involves the perfection of skill in means and the refinement of the discriminative faculties of wisdom which expand the ability to express one's enlightenment to others and help them realize it for themselves. Without this continued cultivation after awak-

ening, the student loses vitality and, accordingly, humanity; and without humanity—that basic empathy of sentient being to sentient being which is the underlying force activating the bodhisattva's compassion—the entire purpose of practice, to ease the sufferings of all sentient beings and lead them along the road to enlightenment, is also lost.

In this outline, both awakening and cultivation have two distinct aspects which Chinul discusses in *DCSPR:* the initial understanding-awakening and the subsequent realization-awakening; and the cultivation of thoughtlessness and the cultivation which deals with all matters. The understanding-awakening is the initial awakening which precedes cultivation proper. It occurs as a result of the thorough understanding of the mental properties —that is, the nature and characteristics of the mind, as well as its essence and function. This is the relative awakening which allows one to enter into the ten faiths, the preliminary stage before starting out on the bodhisattva path. The subsequent realization-awakening, which occurs after cultivation has matured, is the ultimate awakening: the understanding gained through the initial awakening finally permeates one's entire being, and one truly enters onto the bodhisattva path at the initial abiding stage of the arousing of the *bodhicitta*.

The cultivation of thoughtlessness is the absolute aspect of cultivation in which the mind remains unified with the undifferentiated noumenal mind-nature. It is essentially passive—that is, the individual simply remains in a state of harmony with the essential suchness of the self-nature. The cultivation which deals with all matters is the relative aspect of cultivation that develops expedient practices to counter negative habits and nurture positive qualities. It is essentially dynamic—that is, it brings the noumenal calmness of thoughtlessness to bear on the manner of one's reaction to sense-objects, ensuring that those reactions are positive and beneficial. This cultivation does not involve the discriminative processes of mind. It is, rather, the activation of the noumenal nature, which is possible because of the principle that essence and function are nondual—that is, simply two complementary aspects of the mind.

The unique feature of the sudden awakening/gradual cultivation approach is that, unlike other styles of practice, the absolute and relative aspects of both awakening and cultivation are kept in careful balance so that each aspect supports the development of the other. The sudden awakening at the beginning of the student's practice assures a proper attitude toward cultivation: without this foundation, there is a constant danger that the student might find Buddhist practice intimidating. He might then assume that he lacks the capacity to develop all its many facets and therefore content himself with cultivating only relative practices—complacency which might make him neglect the goal of practice for the practice itself. Gradual cultivation ensures that awakening is kept dynamic. Through cultivation, awak-

ening is applied in ordinary life, protecting the student from indifference to the sufferings of others and the compulsion to seek quietude and isolation which often characterizes ascetic hermits.

By the same token, the two aspects of cultivation are also kept in equilibrium, ensuring that cultivation develops with balanced stress on both the absolute and relative spheres. In an approach to practice based solely on thoughtlessness, the undifferentiated noumenal nature plays the central role in development. This could lead to a nihilistic attitude in which calmness and aloofness—concomitants of the noumenon—predominate. Conversely, developing wholesome qualities and countering unwholesome tendencies—the approach of the cultivation which deals with all matters—could lead the student to assume that there is actually something real which needs to be counteracted or developed. By accepting the separate reality of individual dharmas, he would find himself sinking deeper into the relative world of the phenomenal. Hence, rather than lessening his attachment to the things of the world and adverting to the mind-nature which is their source, he might end up hopelessly immersed in mundane affairs. By emphasizing the simultaneous practice of both aspects of cultivation, their unitary nature is clarified: thoughtlessness is the essence of the cultivation which deals with all matters; the cultivation which deals with all matters is the function of thoughtlessness. Hence both noumenal and phenomenal practices are developed equally in this approach.

At first glance, it might seem that an approach in which awakening precedes cultivation defies all the dictates of logic. Surely spiritual development through meditation, character training, and meritorious action is essential because it prepares the ground for awakening. While common sense might require that relative practices must be developed before the awakening into the absolute, Chinul and, indeed, almost all masters of both Sŏn and doctrine summarily dismiss this gradual cultivation/sudden awakening approach. It is fallacious because it relies on the development of relative practices which substantiate the reality of conditionally arisen phenomena—all of which are essentially illusory. Since these practices are not based on an understanding of one's innate Buddhahood, one's innate freedom from defilement, and one's innate endowment with all the qualities of sainthood, the student will be forced to undergo a long and bitter period of practice during which he will, unavoidably, be beset by spells of disillusionment and frustration. And this critique does not even mention the old question: how can conditioned practices produce the realization of the unconditioned realm? Because true practice begins with sudden awakening, the student's progress will be smooth and natural. Sudden awakening/gradual cultivation is, consequently, a practical approach that assures a greater likelihood of success than does gradual cultivation/sudden awakening.[223]

Sudden awakening/sudden cultivation, which became the Ch'an ortho-

doxy through the strong advocacy of the Lin-chi school, is also viewed with some suspicion by Chinul. This approach assumes that, since the mind-nature is fully endowed with all meritorious qualities, once it is fully revealed through a complete awakening, nothing remains to be cultivated because all the qualities of that nature are simultaneously revealed as well. Hence a sudden awakening to the mind-nature brings the instantaneous perfection of all meritorious qualities—"sudden" cultivation. While such an approach seems the ideal style of practice because it does not indulge in relative expedients, Chinul finds it deceptive. Certainly it leads too easily to a nihilistic attitude toward practice: since everyone is inherently endowed with the Buddha-nature and since all the defilements in the relative world are inherently void, there are really no wholesome qualities to be developed (they are all present naturally), no defilements to be counteracted (they are all void), no goal to be reached in the practice (Buddhahood is already achieved). It places excessive emphasis on the noumenal aspect of practice and neglects the development of the phenomenal qualities which allow that noumenon to manifest clearly in the ordinary world.[224]

The advocate of the sudden awakening/sudden cultivation approach can find many examples in Sŏn literature which seem to show that some people did gain perfect enlightenment instantly without having to continue with gradual cultivation. From the standpoint of this life, such examples apparently authenticate the sudden awakening/sudden cultivation approach; if past lives are taken into account, however, it is clear that sudden perfection in this life is based on long gradual development throughout many previous existences. These individuals have, at some past time, had a sudden awakening, begun their long-term gradual cultivation, and, in this life, seemingly without effort, completed their practice. Hence sudden awakening/sudden cultivation is actually only perfected sudden awakening/gradual cultivation—that is, the sudden awakening/gradual cultivation of people with advanced spiritual capacity. Sudden awakening/sudden cultivation only applies to cultivation matured during the life in which final enlightenment occurs; it is not valid throughout the whole process of spiritual training over many lives. As sudden awakening/gradual cultivation applies to any number of lives and to any stage of spiritual development, it is, accordingly, a more comprehensive description of the path of practice than is sudden awakening/sudden cultivation.[225]

Since sudden awakening/gradual cultivation is broad enough to encompass all other approaches to enlightenment, it acts again as an ideal vehicle for bringing together the Sŏn and scholastic schools.[226] Chinul demonstrates that the outline of sudden awakening/gradual cultivation in the Ho-tse school can be explicated just as clearly using Hwaŏm terminology. Through sudden awakening, the student realizes the undifferentiated nou-

menon—the Buddha of Unmoving Wisdom—and discovers that his karmic activities are all identical to those of the Buddhas and are all arisen according to conditions from the productionless self-nature. This realization commences his bodhisattva career. While understanding that he and others are all nonexistent, the bodhisattva still recognizes that sentient beings are immersed in suffering and, out of compassion, he decides to cultivate the vast vows and practices of Samantabhadra in order to rescue them. These myriads of practices are the stage of gradual cultivation and carry him through all the levels of the bodhisattva path until Buddhahood is finally attained. But the only reason that the bodhisattva is able to continue with his arduous practice over innumerable eons is because he has already realized his true nature through his initial sudden awakening.[227] As Chinul notes in *Encouragement to Practice,* where he discusses the fact that suddenness and gradualness in the scholastic teachings are more a matter of the individual's spiritual capacity than the inherent character of the teaching: "Even in the scholastic sects there appears the doctrine that sentient beings, in this wise, all belong to the Buddha's spiritual family and, in the land of birth and death, can suddenly awaken to the Buddha-vehicle in which realization and cultivation are simultaneous. So how is it that the Southern school alone involves a sudden approach?"

Lest this convoluted discussion leave the reader more bemused than enlightened, I might add that Chinul himself admits that all this controversy over the proper approach to Buddhist practice in somewhat tedious and overdrawn. Although the theoretical descriptions of awakening and cultivation may differ, for the truly ardent student they all come down to essentially the same thing. If awakening fully penetrates to the fundamental mind-nature, it cannot be obstructed by any sort of "relative" gradual cultivation. And, by the same token, if cultivation is done properly, it is associated with the understanding which only comes through awakening.[228] Hence in all cases, from beginners on the spiritual quest to those who have nearly perfected their practice, sudden awakening/gradual cultivation provides, in Chinul's view, the most complete and accurate description of the entire course of spiritual development.

CHINUL'S METHODS OF MEDITATION

Chinul's ecumenical attitude toward Buddhist philosophy led him to develop a remarkably eclectic approach toward meditation practice. While that approach remained fundamentally Sŏn in focus, he incorporated a number of techniques which would appeal to practitioners of differing capacities and needs. It was Chinul's accomplishment to demonstrate how these techniques, the characteristic practices of independent sects in China, could all work together to guide Buddhist students toward the same goal of liberation. Chinul regarded these methods as expedient devices designed to

assist different types of people in their own spiritual development, and he insisted that all would eventually lead to the same result for the adept who cultivated with sincerity and vigor.

As his biographer, Kim Kun-su, first noted,[229] Chinul tailored three main styles of Sŏn practice which show the direct influences of his three enlightenment experiences: the balanced cultivation of *samādhi* and *prajñā*, deriving from the *Platform Sūtra;* faith and understanding according to the complete and sudden teachings of the Hwaŏm school, from Li T'ung-hsüan's *Exposition of the Avataṃsaka Sūtra;* and, finally, the shortcut approach of *hwadu* investigation, from the *Records of Ta-hui.* These styles were intended to instruct people of inferior, average, and superior spiritual capacities respectively. To supplement these three basic methods, Chinul taught two additional techniques for people of highest and lowest capacity: the approach of no-mind (thoughtlessness) and the recollection of the Buddha's name.[230] He explained that each method could be followed exclusively or a progression from the simpler techniques to the more difficult could be cultivated. The wide variety of approaches available in Chinul's system allowed people at all stages of spiritual ability to follow a path suited to their own unique needs and reach finally the goal of Buddhahood. Each of these five approaches to practice will be recounted briefly in the following pages.

the cultivation of samādhi *and* prajñā

In his early works like *Encouragement to Practice* and *Secrets on Cultivating the Mind,* Chinul places special emphasis on the need "to cultivate *samādhi* and *prajñā* in tandem" and "to maintain alertness and calmness equally"—both standard dictums which find application in nearly all methods of Buddhist practice. Buddhist spiritual culture traditionally involves three major forms of training: ethical restraint *(śīla),* mental absorption *(samādhi),* and transcendental wisdom *(prajñā).* At the beginning of his training, the Buddhist student is expected to learn to control his physical reactions to the objects in his environment by observing simple moral guides. This observance gradually brings under the sway of dharma the coarser manifestations of defilements through bodily actions and speech, and it weakens the normally exclusive interest in sense-related experiences. As the disentanglement from the senses accelerates, a new inner focus develops. Gradually, the mind learns through meditation to be content merely within itself; the mental processes are progressively calmed, and the student achieves absorption—pure mental concentration. Eventually, the concentrated power created through this absorption is turned toward an investigation of himself, his world, and the relationship between the two. This investigation develops wisdom, which teaches him about the processes of life and leads him to discover the true nature of himself and, indeed, of all things. Full development of such understanding turns back the power of ignorance

which ordinarily impels the mind to take an interest in the senses. Simultaneously, the student breaks the inveterate tendency toward craving—the active aspect of ignorance which produces greed, hatred, and the whole range of defilements—and liberation is achieved.

The term Sŏn is the Korean pronunciation of the Chinese transliteration of the Sanskrit word *dhyāna,* which is equatable with *samādhi.* In the Sŏn school, however, the word carries a different connotation. As Tsung-mi explains, it is a comprehensive term for both *samādhi* and *prajñā,*[231] and Sŏn practice is intended to lead to the rediscovery of the original enlightened source of all sentient beings: the Buddha-nature, or mind-ground. The awakening to this source is called *prajñā;* the cultivation of this awakening is called *samādhi.* Chinul explains as well that *samādhi* and *prajñā* are also an abbreviation for the threefold training in *śīla, samādhi,* and *prajñā* just described. Consequently, Sŏn training involves the entire range of Buddhist spiritual endeavor from the beginning stages of morality to the highest stages of wisdom.

Two major interpretations of *samādhi* and *prajñā* are possible: a relative form, and an absolute form. Chinul discusses both at length in *Encouragement to Practice.* The relative type of *samādhi* and *prajñā,* taught in the gradual school, deals with objects in the conditioned realm in order to remove impurities; it is similar to the preceding description of *samādhi* and *prajñā. Samādhi,* in its guise of calmness, accords with the noumenal voidness; it is used to counter the tendency toward distraction. *Prajñā,* in its guise of alertness, accords with phenomenal plurality; it is used to stimulate the mind out of the occasional dullness which obscures its natural penetrative quality. In their relative form, *samādhi* and *prajñā* are instruments for counteracting ignorance and defilements; they are used until enlightenment is achieved.

Chinul followed the sudden approach to enlightenment in which awakening precedes cultivation, and his interpretation of *samādhi* and *prajñā* differs accordingly from this relative type. Chinul's approach, the second type of *samādhi* and *prajñā,* is the absolute form: the *samādhi* and *prajñā* of the self-nature. This new interpretation of *samādhi* and *prajñā* was first propounded in the Ch'an school by Shen-hui and is the major focus of the *Platform Sūtra of the Sixth Patriarch.* Here *samādhi* and *prajñā* are viewed as two aspects of the same self-nature; although each has its own specific role, they are not to be differentiated. *Samādhi* is the essence of the self-nature and is characterized by calmness; *prajñā* is the function of that self-nature and is characterized by alertness. Although the ways in which they manifest are distinguishable, both are based in the nondual self-nature; hence *samādhi* is actually the essence of *prajñā,* and *prajñā* is the functioning of *samādhi.* Because of this mutual identification, *samādhi* no longer implies de-

tached absorption which is entirely removed from sense-experience; it is, rather, that same absorption during contact with sense-objects: a dynamic conception of *samādhi. Prajñā* is not simply a discriminative faculty which critically investigates phenomena and exposes their essential voidness; it carries the more passive sense of operating as the calm essence amid phenomena, and it manifests as radiance, or bare awareness. In this conception, both *samādhi* and *prajñā* are centered in the unmoving self-nature and are, consequently, always identified with this absolute nondual state. Even when the two faculties are operating as calmness or alertness in the conditioned sphere—activities which would seem to parallel those of the relative *samādhi* and *prajñā*—they never leave their unity in the unconditioned mind-nature.

Even after the sudden awakening to the self-nature reveals the identity of *samādhi* and *prajñā,* the power of habit will continue to immerse the student in defilements. These defilements can disturb the original harmony of the self-nature in such a way that one of its aspects of essence or function becomes distorted. If essence predominates, dullness might result from excessive calmness; if function is exaggerated, distraction might develop from excessive alertness. At such a time, it would be appropriate to use the relative practice of *samādhi* and *prajñā* in order to deal with the problem at hand. By employing the right countermeasure the mind is kept in harmony and rapid progress in overcoming residual habits can be expected. For this reason, Chinul stresses the need to keep both calmness and alertness in scrupulous balance so that the natural powers of the mind remain at optimum level.

At all stages in the student's development, *samādhi* and *prajñā* constitute an integral part of his practice. Although the designations might differ according to the level of his progress, the principles remain the same. Indeed, regardless of the method of meditation the student is practicing, he must always be attentive to the equilibrium between these two elements if the methods are to be brought to a successful conclusion.

faith and understanding

As Chinul observes time and again throughout his writings, the success of any practice depends on a sudden awakening at the beginning of one's efforts to the fact of one's fundamental Buddhahood. Without the confidence that such experience brings, the long ages of struggle the bodhisattva contemplates would be unbearable for even the most enthusiastic of adepts. To induce this awakening is the purpose of "faith and understanding according to the complete and sudden teachings"—the practice, based on Hwaŏm theory, intended for the majority of students. The discussion which follows recapitulates the explication of Li T'ung-hsüan's thought given in Chinul's *Complete and Sudden Attainment of Buddhahood.*[232]

The unmoving wisdom of Buddhahood, otherwise known as the wisdom of universal brightness,[233] is the source of all dualistic phenomena including Buddhas and sentient beings. Through faith and understanding that this unmoving wisdom is identical to the discriminative thoughts of sentient beings, the individual realizes that even in his present deluded state he is, and indeed has always been, a perfect Buddha. By understanding this fact at the very beginning of the spiritual quest—at the first of the ten levels of faith—the student becomes fully endowed with the wisdom and compassion of Buddhahood in potential form. This accomplishment was usually assumed to occur only at the arousing of the *bodhicitta* stage of the ten abidings—and only after the adept had supposedly passed through all ten levels of faith for ten thousand kalpas. But through the knowledge of this fundamental wisdom nonretrogressive faith is established, assuring the student's continued progress on the bodhisattva path and perfecting the other constituents of the ten stages of faith. Accordingly, the student is able to enter the initial abiding stage directly. At that stage there is immediate experience of the fact that he is a Buddha, and the former tacit faith and understanding are confirmed. With the tremendous potential of the "great effortless functioning" inherent in Buddhahood, the subsequent stages of the bodhisattva path are instantly completed. Consequently, the wisdom of universal brightness is not simply the origin of sentient beings and Buddhas: every accomplishment along the bodhisattva path reveals the operation of that fundamental wisdom. Thus faith and understanding are enough to consummate the immediate and full attainment of Buddhahood even when the adept has progressed no further than the normal level of the ordinary sentient being. This is the essence of the complete and sudden approach.

Although Buddhas and sentient beings are originally only the phantom-like manifestations of the fundamental wisdom of universal brightness, the defilements of passion and discriminative thought have narrowed that wisdom and obscured its brightness. Even though the bodhisattva who realizes this fundamental wisdom is completely endowed with the compassion and wisdom of Buddhahood, his ability to display that wisdom through expedient means of expression and spiritual powers is still inchoate. Consequently, he must continue to cultivate the wide-ranging practices and vows which are developed on the remaining stages of the bodhisattva path. Any defiling actions which might arise from the inertial force of habit must also be corrected; his awakening has given him the ability to see through these habits, however, so he is free to employ appropriate methods during his progression along the path until they subside. Once his practice has been perfected, he will have arrived in fact, as well as potential, at the stage of Buddhahood. Nevertheless, throughout all his subsequent development, the bodhisattva has in fact never strayed from the fundamental unmoving wis-

dom which was realized upon the initial awakening at the first of the ten stages of faith. This fundamental wisdom of universal brightness is thus the cause for the attainment of Buddhahood as well as its fruition—hence its importance in Chinul's system of practice.

investigating the hwadu

If practice is to be conducted successfully, the average student requires support from the teachings to explain the course and goal of practice and to encourage him along that course. At the higher reaches of spiritual development, however, such scriptural explanations can block further progress. As long as the student depends on secondhand descriptions of the enlightened state, he cannot progress to direct experience of that state itself. Although the two preceding methods of practice are excellent expedients, especially for beginning students, they still involve an element of conceptualization. Without the concepts of *samādhi, prajñā,* and self-nature, the method of cultivating *samādhi* and *prajñā* equally would be impossible to comprehend, let alone follow. Without the concepts of fundamental unmoving wisdom as well as sentient being and discriminative thought, the approach of faith and understanding would have little meaning, let alone utility. While those concepts are a great aid for the student at the inception of his practice, they can only take him to the limits of the operation of the relative mind. Mediation with the unconditioned realm itself is still required to effect the adept's crossing over to the "far shore" of liberation. The *hwadu* is designed to act as such a mediator. Thus Chinul's third approach to practice is the shortcut approach of observing the *hwadu,* in which all scriptural explanations and conceptual descriptions are avoided and pure Sŏn is entered.

Hwadu practice was the product of a long process of development in the later Ch'an schools of the middle T'ang period in China. Most of the Ch'an schools during the T'ang were characterized by a close master/disciple relationship in which the master's influence and charisma played a central role in inspiring the student, instructing him in his practice, and finally catalyzing the ultimate realization which is the goal of such practice. Many of the stories which were transmitted about the direct instructions of the early teachers were recorded in a burgeoning literature exclusive to the Ch'an school. As the creative drive of Ch'an waned after the mid-800s, later Ch'an masters began to draw upon these stories as teaching devices for their own students. Teachers in the Lin-chi school especially, among them Nan-yüan Hui-yung (d. 930), Fen-yang Shan-chao (947–1024), and Yüan-wu K'o-ch'in (1063–1135), used these stories as a systematic way of instructing their students, and began to collect them together in large anthologies. These stories came to be called *k'ung-an* (K. *kongan*), or "public case records," because they put an end to private understanding *(k'ung)* and are guaranteed to be in harmony with what the Buddhas and partriarchs would say *(an).*[234]

In its earliest usage in Sŏn texts, *hwadu* (literally, "head of speech")

meant simply "topic" and was parallel in function to the similar terms *hwaje* ("theme of speech"), *hwabyŏng* ("handle of speech"), and *hwach'ŭk* ("rule of speech").[235] In this nontechnical sense, *hwadu* can be taken as the primary topic of the entire situation set out in a complete *kongan,* or test case. Take, for example, the popular *kongan* attributed to Chao-chou Ts'ung-shen (778–897): "Does a dog have Buddha-nature or not?" "No!" The entire exchange is the *kongan;* the *hwadu* is "dog has no Buddha-nature" or simply "no." Eventually the *hwadu*—the central point of the test case extracted as a concise summary of the entire *kongan* situation—became a topic or subject of meditation in its own right, closely connected with *kongan* investigation but clearly distinguishable.

Hwadu practice was popularized in China by Ta-hui Tsung-kao (1089–1163), a disciple of Yüan-wu K'o-ch'in in the Lin-chi lineage, who established the method as the formal technique of the Lin-chi school. It was through reading the *Records of Ta-hui* in which *hwadu* investigation was strongly advocated that Chinul attained his last, and final, awakening. From that point on, the use of *hwadu* played a major role in the whole ensemble of Chinul's thought. Only one generation removed from Ta-hui, Chinul was the first teacher in Korea to advocate the use of *hwadu* in its formalized sense and is, consequently, the forerunner of Korean masters in the late Koryŏ period who placed *hwadu* practice at the forefront of the various methods of Buddhist meditation. Today in Korea, *hwadu* is the predominant technique cultivated in meditation halls, and almost all masters advocate its use for students at all levels.

Hwadu, which means "head of speech," can best be taken metaphorically as the "apex of speech" or the "point beyond which speech exhausts itself." Since the mind is the initiator of speech, speech in this context includes all the discriminating tendencies of the mind itself in accordance with the classic Indian Abhidharma formula that speech is fundamentally intellection and imagination *(vacīsaṃskāra* equals *vitarkavicāra).*[236] In leading to the very limit of speech, or more accurately thought, the *hwadu* acts as a purification device which sweeps the mind free of all its conceptualizing activities and leaves it clear, attentive, and calm—the ideal meditative state. Cessation of the discriminative processes of thought strips the mind of its interest in the sense-experiences of the ordinary world and renders it receptive to the influence of the unconditioned. Hence, as Chinul explains at length in *Resolving Doubts About Observing the Hwadu* and in *DCSPR,* the *hwadu* produces a "cleansing knowledge and understanding" which purifies the mind. As this approach allows none of the conventional supports for practice provided in the scriptural teachings and eschews conceptual understanding, it is obviously intended only for students of superior capacity, or for those who have first matured themselves through another technique.

The method of *hwadu* is considered a shortcut to realization because it

proposes that enlightenment can be achieved without following the traditional pattern of Buddhist spiritual development through morality, concentration, and wisdom. By focusing the student's attention exclusively on the one thought of the *hwadu,* all the discriminative tendencies of the mind are brought to a halt. From this state of thoughtlessness, one more push is all that is needed to move from the ordinary world, governed by cause and effect, to the transcendental realm of the unconditioned. This push comes from the force of "doubt," which I will explain in a moment.

There are two ways to approach investigation of the *hwadu:* either via the meaning *(ch'amŭi)* or through the word itself *(ch'amgu).* In the case of the *hwadu* mentioned above, if the student investigates Chao-chou's motive for having said no, he is investigating the meaning; if he looks into the word "no" itself, he is investigating the word. At the beginning of practice it is often helpful to investigate the meaning, because this examination, being easier and more interesting, expedites the development of the practice. But because this investigation is concerned with the sense of the word "no" rather than the word itself, this is called investigating the "dead word" *(sagu).* Such investigation leaves the student vulnerable to the same defect which compromises most other meditation approaches, for it still retains conceptual interpretations. To overcome this defect, it becomes necessary to abandon the interpretative approach and investigate only the word itself. This "live word" *(hwalgu)* is the weapon which can destroy all the defects still present in approaches involving conceptualization. Investigation of the word alone allows no understanding through the intellect and is, consequently, more difficult to perform: there is nothing for the discriminative mind to latch onto for support. Because of this quality, it is sometimes called "tasteless" *(mumi).*

Throughout *hwadu* investigation the very nature of the question stumps the ability of the rational mind to fathom its significance. This perplexity, wonder, or spirit of inquiry is called "doubt." As doubt grows, the intensity of the investigation increases and ordinary dualistic trends of thought are disrupted. Eventually, the fundamental activating consciousness is revealed.[237] As the *Awakening of Faith* explains,[238] the activating consciousness is the origin of the deluded mind. It represents the point at which subject and object are bifurcated and dualistic patterns of thought are generated. This activating consciousness impels the individual toward ignorance and craving, and it is only through revealing it that the whole pastiche of defilements can be annihilated and the original unity of the enlightened mind restored. As the concentration of the mind intensifies through the power of the doubt, finally any catalyst—the shout of a master, the blow of his stick, a sudden sound—is enough to break through the activating consciousness, free the original enlightened mind, and display the uncondi-

tioned realm. Hence, through investigation of the *hwadu,* the student can bypass all the gradual stages of development and get to the very source of the problem. And because its investigation can be undertaken at two levels —either through the meaning or through the word itself—the *hwadu* method is broad enough to accommodate students at all stages of development. Chinul's emphasis in his later works on the shortcut practice of *hwadu* augured the stronger Imje orientation of his successor, Hyesim, who compiled in 1226 the first Korean collection of *kongan* stories: the *Sŏnmun yŏmsong chip.*[239] This posture of Korean Sŏn became more striking as the centuries passed, and it was particularly pronounced after the return from China of T'aego Pou (1301–1382), who brought the orthodox Chinese Linchi lineage to Korea.

no-mind or thoughtlessness

Beyond the three basic approaches to Sŏn practice outlined above, Chinul taught another method for people well advanced in their practice. This is the cultivation of "no-mind which conforms with the path" *(musim hapto mun),*[240] or thoughtlessness *(munyŏm),* based on the ultimate teachings of the patriarchs of the Sŏn school.[241] Through copious quotations from the writings of major figures in Chinese Buddhism, Chinul demonstrates in Part II of his *DCSPR* that all practice entails a leaving behind of words and a severing of thought processes at the moment of realization. This severing of thought, or no-mind, is the culmination of all other approaches to practice. Since it is the form which practice takes only after all expedient supports have been dispensed with, it is suitable only for people of the highest spiritual capacity who can progress without the aid of set methods and conceptual explanations.

As the *Awakening of Faith* explains, the identity between the mind and undifferentiated suchness is destroyed through the operation of the activating consciousness, creating intellection and dualistic thought. A split is then felt between oneself and the objects in one's environment; through the inception of the succeeding evolving consciousness this differentiation proliferates throughout the sense-spheres as well. The continuation of that process gradually leads the by then utterly deluded individual to concretize those perceptions into concepts—that is, to generalize the sense contacts unique to a particular moment along lines which accord with his past experience and understanding. Those concepts are invested with a measure of reality because of their obvious utility in ordering the mass of sense-experience. Furthermore, because of the influence of conventional language governed by standardized vocabulary and grammatical rules, those concepts are endowed with an objectivity which is entirely consistent within the conceptual realm. Once those concepts are introduced into the processes of ideation, the whole of one's thought becomes crystallized. Finally, the con-

cepts which had been employed for convenience now overwhelm the individual: all conscious activity and all sense-experience are now dominated by understanding which is rooted in those concepts. Even sense perception, otherwise a neutral process, is colored by conceptual understanding so that objective sense-awareness becomes impossible: pleasant objects become a focus for greed, unpleasant objects for hatred, and neither pleasant nor unpleasant objects for delusion.[242]

The only way out of this morass is through the complete demolition of the conceptual scaffolding upon which all mentation is constructed. This is precisely the function of thoughtlessness or no-mind practice. Thoughtlessness in no way implies an absence of conscious activity. To remain simply without thought is to grasp at blankness; it is little different from the insentience of rocks and plants. Thoughtlessness refers rather to the absence of defilements *during* conscious activity. The maintenance of this pure state of awareness frees the mind from the constraints produced by ignorance and defilement and restores the basic suchness of the mind. In this way, the original objectivity of sense-perception returns, the impulsion of the defilements during sense-contact ceases, and spontaneous interaction with the world becomes possible again.

In *Straight Talk on the True Mind,* Chinul describes ten ways of practicing no-mind: through blocking out attention to either sense-objects or the activities of thought, or through various combinations of the two. Once any of these ten methods is brought to perfection, all the others are perfected simultaneously and thoughtlessness—the noumenal purity of the mind—is achieved. This is possible because all these techniques break the discriminatory tendencies of the mind—which is, after all, the goal of every method of practice. The state of thoughtlessness so engendered is, finally, the element which enables penetration into the unconditioned sphere and is, consequently, a prime constituent of any approach to practice.

recollection of the Buddha's name

The difficulties inherent in Buddhist practice led many in China to despair at their ability to achieve progress or realization in their lifetime. Such people often found solace in Pure Land teachings, which claimed that by recollecting the name of the Buddha Amitābha, the disciple could gain entrance into Amitābha's Pure Land in his next life. The Pure Land, a transcendental sphere of existence created through a Buddha's vows, was said to offer ideal conditions for spiritual development; consequently, by recollecting the Buddha's name and gaining rebirth in that Buddha's Pure Land, great efforts to cultivate the path in this lifetime would be unnecessary.

Pure Land practice gained enormous popularity among lay adherents of Buddhism in China, but it was often scorned by followers of other schools. In his earliest work, *Encouragement to Practice,* Chinul too showed little

sympathy for Pure Land beliefs. He assumed that they foster complacency by denying the need to cultivate *samādhi* and *prajñā* in this life and by holding out hopes of future reward without requiring present effort. In one of his later works, however, the *Essentials of Pure Land Practice,* Chinul takes a closer look at Pure Land practice and interprets it in such a way that it too can lead to the same goal as other forms of Buddhist practice.[243] This is Chinul's fifth approach to practice: recollection of the Buddha, which was intended for ordinary men with minimal ability in spiritual matters.

In this approach, Chinul outlines ten stages in the development of recollection. The influence of the Pure Land schemes of Ch'eng-kuan and Tsung-mi on Chinul's approach is readily apparent.[244] Beginning with simple verbal recitation, the practice eventually leads to recollection of the Buddha in thoughtlessness and finally in suchness. Hence it is a self-contained method which leads to realization of the one true *dharmadhātu,* the goal of both Sŏn and Hwaŏm practice, in this very life.

Although this approach is of minor importance in the full spectrum of Chinul's thought, the fact that he was willing to espouse it at all shows again his concern that people of all abilities and interests be able to find a method of practice suited to their own unique needs. By receiving proper direction in the use of that method, they should be able to achieve the same results as are forthcoming from all other types of Buddhist practice.

NOTES

1. Thanks in large part to government encouragement, as well as to the inherent importance of the subject in Korean history, there are many Korean studies on the role of Buddhism as an agent of national protection. Scriptural justification for the role comes from (1) the *Jen-wang po-jo po-lo-mi ching* 2, *T* 245.8.830a.1–20, and *Jen-wang hu-kuo po-jo po-lo-mi-to ching* 2, *T* 246.8.84a.11–19; and (2) the *Suvarnaprabhāsôttama-sūtra, Chin kuang-ming ching* 2, *T* 662.16.340c–341c, quoted in William de Bary, *Sources in Japanese Tradition,* vol. 1, pp. 100–101. For the textual background and its interpretation in Korea see: Rhi Ki-yong (Yi Ki-yŏng), "*Inwang panya kyŏng* kwa hoguk sasang"; Matsunaga Yūkei, "Gokoku shisō no kigen," pp. 69–78; Peter Lee, *Lives of Eminent Korean Monks,* pp. 13–16; Kim Tong-hwa, *Pulgyo ŭi hoguk sasang;* idem, "Silla sidae ŭi Pulgyo sasang," pp. 31–41; Yi Ki-baek, "Samguk sidae Pulgyo chŏllae," p. 146 ff.; Hong Yun-sik, "Koryŏ Pulgyo ŭi sinang ŭirye," pp. 658–660.

2. For the social milieu into which Buddhism was introduced in Korea, see Kim Chŏng-bae, "Pulgyo chŏllipchŏn ŭi Han'guk sangdae sahoesang," especially pp. 14–20, and Yi Ki-baek, "Samguk sidae Pulgyo chŏllae."

3. See Yi Ki-baek, "Samguk sidae Pulgyo chŏllae," pp. 171–172; see also J. H. Kamstra, *Encounter or Syncretism,* pp. 146–184, 206–217.

4. See Roger Leverrier, "Buddhism and Ancestral Religious Beliefs in Korea," pp. 38–39, and Yi Ki-baek, "Samguk sidae Pulgyo chŏllae," pp. 171–172.

5. For the early tribal leagues see Yi Pyŏng-do and Kim Chae-won, *Han'guk sa* I, pp. 209–259 for the northern tribes and pp. 262–323 for the southern; Han Woo-keun, *History of Korea,* pp. 12–37; Takashi Hatada, *History of Korea,* pp. 8–13.

佟佳江
鴨綠江

6. The Koguryŏ clan's native area was in the Tongga River basin, north of the central course of the Yalu River; Han Woo-keun, *History,* pp. 26–29.

7. Yi Pyŏng-do, *Han'guk sa* I, pp. 392–397, 406–429; Han Woo-keun, *History,* pp. 41–42.

8. Yi Pyŏng-do, *Han'guk sa* I, pp. 429–441; Han Woo-keun, *History,* pp. 42–43.

9. Yi Pyŏng-do, *Han'guk sa* I, pp. 397–406, 441–458; Han Woo-keun, *History,* pp. 44–45.

10. As Han Woo-keun notes (*History,* p. 9), early bronze techniques used in Korea were not those of China, but rather the Sytho-Siberian methods of North Asian tribes. Yi Pyŏng-do mentions (*Han'guk sa* I, p. 41) that early Korean earthenware belongs to the same northern variety found in Siberian river basin sites, a type which extends as far west as Scandinavia. See also the discussion in Takashi Hatada, *History,* pp. 1–2.

仙岩寺
全羅南道
雞林古記
金大問
雞林雜記
敦煌
駕洛國記
首露王
伽耶
虎溪寺
金官
金海
聖王
梵書
東明王
後漢
新羅
眞興王
皇龍寺

11. Such generally reliable scholars as Suh Kyung-soo (Sŏ Kyŏng-su) and Kim Chol-jun (Kim Ch'ŏl-chun) ("Korean Buddhism: A Historical Perspective," pp. 122, 277–278) state that Korean Buddhism first came directly from Central Asia, bypassing China. Kim Ch'ŏl-sun ("Han'guk misul," pp. 42–44) mentions that in the monastery history of Sŏnam sa in Cholla namdo there is a notice that according to a lost book on Korean history, the *Kaerim kogi* (Kim Tae-mun's *Kaerim chapki*?), Buddhism was transmitted to Korea by "sea" long before it was known in China. "Sea" here must refer to the sea of sand, the northern silk roads of Central Asia. He also notes that Koguryŏ mural paintings and relief tiles of the Three Kingdoms period show similarities with paintings preserved in the Tun-huang caves. The traditional style of Korean religious paintings, well exemplified in Yi dynasty Buddhist paintings, exhibits elements which parallel Central Asian styles detailed during the Pelliot and Stein expeditions. Finally, he mentions that Chinese critics of the Sung and Yüan dynasties advocated that Korean paintings showed peculiar features which exhibited closer connections with the style prevalent in Central Asian countries than with those of China. As romantic as such notions might be, the literary evidence for such contact consists of a few tantalizing references in the *Samguk yusa,* references so legendary in character that Kim Pu-sik (1075–1151) does not even deign to mention them in his more conservative *Samguk sagi.*

The *Annals of the Karak Kingdom* (*Karak kuk ki,* not extant, portions preserved in *SGYS* 2, pp. 982b–985c; Ha Tae-hung and Grafton K. Mintz, *Legends and History of the Three Kingdoms,* pp. 158–172) record that the queen of King Suro, founder of Karak kuk, was sent to him through divine intervention from the Indian kingdom of Ayodhyā. (Ha and Mintz, *Legends,* p. 162, imply that this reference was in fact to the Thai capital of Ayuthia [Ayutthaya]; but this city was not founded until 1350 according to G. Coedès, *The Indianized States of Southeast Asia,* p. 76. Ayodhyā was the old capital of Kośala and was called Saketa in the Buddha's time; A. L. Basham, *The Wonder That Was India,* pp. 414, 200.) She was found on a mysterious ship at sea off the Kaya coast, and became queen in A.D. 48. (The cyclical number is wrong in the text, *SGYS* 2, p. 989c.28.) It is said that for protection on her

long journey, she brought along a stone stupa, the style, shape, and material of which were different from anything known in Korea. (For its description, see *SGYS* 2, p. 990a.9–11, Ha and Mintz, *Legends,* p. 204.) The stupa was enshrined at Hogye sa in Kŭmgwan near modern Kimhae. For the story see *SGYS* 2, pp. 989c.25–990a.14; Ha and Mintz, *Legends,* pp. 203–204.

A Koguryŏ mission into the Liaotung peninsula in southern Manchuria, led by a King Sŏng, supposedly resulted in the discovery of a three-story earthen cairn, the top story of which was shaped like an inverted cauldron, much like the style of early Indian Buddhist reliquaries. Digging near the stupa, the king discovered a stone inscription in Brahmā writing (*pŏmsŏ;* Prakrit/Sanskrit) which one of his ministers deciphered as stating that the stupa had been erected by King Aśoka. Iryŏn notes that some commentators assumed King Sŏng refered to Tongmyŏng wang (r. 37–19 B.C.), founder of the Koguryŏ kingdom. He, however, says that this is impossible because it would have predated the introduction of Buddhism into China; he assumes that the event must have occurred sometime during the Hou Han period (A.D. 25–222). It is known that Koguryŏ invaded the Liaotung area in A.D. 121 (Han Woo-keun, *History,* p. 42) and the legend could date from that time. For the story see *SGYS* 3, p. 989b.28–c.24; Ha and Mintz, *Legends,* pp. 201–202.

In another reference, this time from the Silla period, a ship is alleged to have arrived in Silla in 553 carrying iron and gold, as well as images of one Buddha and two bodhisattvas. Supposedly King Aśoka intended to cast a giant image from the metals, but since Indian ironworkers lacked the skill, he was unable to carry out his plans. Consequently, he had the metals loaded onto the ship along with images to be used as models for casting the larger statue and commanded the captain to sail throughout the Buddhist world until he found a country capable of consummating the feat. King Chinhŭng (r. 539–575) ordered a sixteen-foot image cast from the metals which was completed in 574 and enshrined at Hwangnyŏng sa. There is a thousand-year gap between the time of Aśoka and that of Silla, but the captain of the ship supposedly returned to India and reported the completion of his mission to his king. See *SGYS* 3, p. 990a.23–c.1; Ha and Mintz, *Legends,* pp. 205–207.

Most of these legends derive from the reputation of King Aśoka as the great disseminator of Buddhism throughout the known world; they apparently represent Korean aspirations to include itself in that select sphere of civilized society. For detailed bibliographic references see Jean Przyluski, *La Légende de l'Empereur Aśoka;* for East Asian sources see Peter Lee, *Lives,* p. 24, n. 46.

12. Han Woo-keun, *History,* pp. 14–16.

13. René Grousset (*Empire of the Steppes,* p. 58) assumes that they were probably proto-Mongolian in stock. Michael Rogers (*Chronicle of Fu Chien,* p. 6) says simply that they were an Altaic tribe.

前燕 14. For the Former Yen state, see the synopsis in Rogers, *Fu Chien,* pp. 6–8. The definitive work on the dynasty is G. Schreiber's study, "The History of the Former Yen Dynasty."

15. Yi Pyŏng-do, *Han'guk sa* I, pp. 406–407; Han Woo-keun, *History,* pp. 42–43; Hatada, *History,* pp. 14–16.

前秦 16. See Rogers, *Fu Chien,* pp. 4–6, for the early history of the tribe.

後漢書 17. See Grousset, *Steppes,* pp. 28–29, 39–41, for the most accessible account of

these kingdoms. Edouard Chavannes, "Les Pays d'Occident," translates the Chinese records on the Tarim basin kingdoms from the *Hou Han shu*.

18. See Grousset, *Steppes,* pp. 48–53, for the culture of this region. For Central Asian Buddhism see Kshanika Saha, *Buddhism and Buddhist Literature in Central Asia,* and Hatani Ryōtai and Ho Ch'ang-ch'ün (trans.), *Hsi-yü chih Fo-chiao.*

19. See discussion in Kamstra, *Encounter,* p. 205, and Yi Pyŏng-do, *Han'guk sa* I, p. 407.

佛圖澄 釋道安 20. For general discussions of northern Chinese Buddhism in the post-Han period, see Tsukamoto Zenryū, *Hokuchō Bukkyōshi kenkyū;* Kamstra, *Encounter,* pp. 142–179, and especially pp. 179–186; Kenneth Ch'en, *Buddhism in China,* pp. 145–183. See also the important studies on Fo-t'u-teng (fl. 310–359) by Arthur F. Wright and on Tao-an (312–349) by Ui Hakuju, *Shaku Dōan kenkyū,* and Arthur Link, "The Biography of Shih Tao-an"; these two figures were predominant in shaping the early Buddhism of the north. See also Zürcher, *Buddhist Conquest of China,* pp. 180–239.

21. *Samguk sagi* 18, p. 303; *SGYS* 3, p. 86a; *Haedong kosŭng chŏn* 1, *T* 2065.50.1016a; Lee, *Lives,* pp. 30–32. As Rogers mentions (*Fu Chien,* pp. 228–229, n. 258), there is no information concerning the development of Buddhism in northern China or of this event in any of the Chinese histories. This does not necessarily cast suspicion on the veracity of this notice in Korean sources; the orthodox Chinese historians, all of whom were of Confucian persuasion, simply did not find Buddhist events to be sufficiently important to warrant mention.

22. See Lee, *Lives,* p. 26, n. 64, for the derivation of his name.

23. *Samguk sagi* 24, p. 407; *SGYS* 3, p. 986a; *Haedong kosŭng chŏn* 1, *T* 2065.50.1017b–c; Lee, *Lives,* pp. 45–49.

支遁道林 24. Chih-tun Tao-lin's biography appears in *Kao-seng chuan* 4, *T* 2059.50.348b–349c. See Ch'en, *Buddhism,* pp. 65–67; Zürcher, *Conquest,* pp. 116–130; Paul Demiéville, "La Pénétration du Bouddhisme dans la Tradition Philosophique Chinoise," pp. 26–28.

25. For this letter see: *Kao-seng chuan* 4, *T* 2059.50.348a.13–15; *Haedong kosŭng chŏn* 1, *T* 2065.50.1016a.27–29; Lee, *Lives,* p. 33; Zürcher, *Conquest,* pp. 140, 360–361, n. 213.

覺訓 26. See discussion in Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa,* p. 66. Even the *Kosŭng chŏn* author, Kakhun (ca. thirteenth century), bewails the loss of records concerning early Buddhism in Korea: *Haedong kosŭng chŏn* 1, *T* 2065.50.1016b.2–9; Lee, *Lives,* pp. 33–34.

27. For Koguryŏ activities see *Samguk sagi* 18, p. 303 et passim; Kim Tong-hwa, "Koguryŏ sidae ŭi Pulgyo sasang," pp. 10–13. For Paekche, see *Samguk sagi* 24, p. 407; Kim Tong-hwa, "Paekche sidae ŭi Pulgyo sasang," pp. 60–61.

故國壤王 28. Both the Koguryŏ and Paekche ruling houses issued proclamations ordering their subjects to believe in Buddhism. For Koguryŏ, see *Samguk sagi* 18, p. 304 (given as the ninth year of King Kogugyang's reign); Kim Tong-hwa, "Koguryŏ Pulgyo," pp. 34–36, shows that this date must be taken as his sixth reign year, or 389. For Paekche, see *SGYS* 3, p. 986a.24; Hong Yun-sik, "Paekche Pulgyo," pp. 80–81.

阿道 異次頓 朴厭髑 29. For Ado, see *Samguk sagi* 2, p. 31; *SGYS* 3, pp. 986a–987b; *Haedong kosŭng chŏn* 1, *T* 2065.50.1017c–1018c; Lee, *Lives,* pp. 50–56. Ich'adon, also known as Pak Yŏmch'ok or Kŏch'adon, was a minister in the court of King Pŏphŭng (r. 514–

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540). For his martyrdom, see *SGYS* 3, p. 987b. ff.; *Haedong kosŭng chŏn* 1, *T* 2065.50.1018c.21–1019a.25; Lee, *Lives,* pp. 58–61. As Lee notes (*Lives,* p. 58, n. 261) the date for this event should be 527 or 528. For a critical discussion of the legends surrounding the foundation of Silla Buddhism, see Kim Tong-hwa, "Silla sidae ŭi Pulgyo sasang," pp. 6–10; for the different chronologies concerning the introduction of Buddhism into Silla, see Lee, *Lives,* p. 6, n. 29, Hong Chŏng-sik, "The Thought and Life of Wonhyo," p. 15.

30. See Kim Tong-Hwa, "Koguryŏ sidae," pp. 3–5, "Paekche sidae," pp. 57–58, and, for the early Silla period, "Silla sidae," pp. 1–2.

31. Kamstra, *Encounter,* p. 173; Zürcher, *Conquest,* p. 188.

32. Kamstra, *Encounter,* p. 173; Zürcher, *Conquest,* p. 223 ff.

33. Hong Yun-sik, "Paekche Pulgyo," pp. 83–86; An Kye-hyŏn ("Paekche Pulgyo," p. 198) notes, however, that Avalokiteśvara, Bhaiṣajyaguru, and Amitābha worship were also practiced. For a general survey of Maitreya worship in Korea, see Rhi Ki-yong and Hwang Su-yŏng (eds.), *Pŏpchu sa,* pp. 50–61; for the Silla period, see Sŏ Yun-gil, "Silla ŭi Milŭk sasang." See also Kamstra, *Encounter,* pp. 168–184.

34. Lewis Lancaster, "An Analysis of the *Aṣṭasāhasrikāprajñāpāramitā-sūtra* from the Chinese Translations," p. 317 ff.; T'ang Yung-t'ung, *Han wei liang-chin nan-pei-ch'ao fo-chiao shih,* pp. 66–71.

35. Kim Tong-hwa, "Koguryŏ sidae," pp. 14–19.

36. Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* I, p. 33; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa,* p. 79; Kim Tong-hwa, "Paekche sidae," pp. 64–67; Hong Yun-sik, "Paekche Pulgyo," pp. 76–77; idem, "Samguk sidae ŭi Pulgyo sinang ŭirye," pp. 137–141.

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37. Although most of our sources for the study of Koguryŏ Buddhism are passing references to Koguryŏ monks appearing in the biographies of other clerics, we can surmise from the available evidence that Samnon studies were particularly strong (Kim Tong-hwa, "Koguryŏ sidae," pp. 26–27). For the Koguryŏ monk Sŭngnang (ca. 490), a disciple of Kumārajīva and important figure in the early development of the San-lun school in China, see the excellent treatment by Pak Chong-hong, *Han'guk sasang sa,* pp. 38–53; see also Yu Pyŏng-dŏk "Sŭngnang kwa Samnon sasang," Kim Hang-bae, "Sŭngnang ŭi hwa sasang," Kim Tong-hwa, "Koguryŏ sidae," pp. 27–29, 34, and *Kao-seng chuan* 8, *T* 2059.50.380c. Sarvāstivādin studies are represented primarily by the example of Chigwang (n.d.), who was well known even in China; see Kim Tong-hwa, "Koguryŏ sidae," pp. 37–38; Kim Yŏng-t'ae, "Koguryŏ Pulgyo sasang," p. 37; *Hsü Kao-seng chuan* 18, *T* 2060.50.572a. The Nirvana sect was founded in Koguryŏ by Sŏndŏk (n.d.); see Kim Tong-hwa, "Koguryŏ sidae," pp. 38–41. Ch'ŏnt'ae studies were pursued by the Koguryŏ monk P'ayak (562–613), a student of Chih-i; see Kim Tong-hwa, "Koguryŏ sidae," pp. 41–44, *Hsü kao-seng chuan* 17, *T* 2060.50.570c–571a.

Materials on Paekche Buddhism are even scarcer than for Koguryŏ. From the fact that Sŏng wang (r. 523–553) petitioned the Liang court in 541 for commentaries on the *Mahāparinirvāṇa-sūtra,* we can assume that the Nirvana school was strong at the time; see *Samguk sagi* 26, pp. 434, 437, and discussion at Kim Tong-hwa, "Paekche sidae," pp. 68–72. For Paekche Samnon studies, see Kim Tong-hwa, "Paekche sidae," pp. 72–75; for *Satyasiddhi-śāstra* studies, see Kim Tong-hwa, "Paekche si-

dae," pp. 75–78. Paekche *vinaya* studies have been referred to in the sources cited in note 36. See also Kim Tong-hwa, "Kudara jidai no Bukkyō shishō."

38. For early Korean influence on the development of Japanese culture see: Kim Tong-hwa, "Koguryŏ sidae," pp. 35–37; idem, "Paekche sidae," pp. 78–82; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa,* pp. 74–75, 78–80, 102; Enchō Tamura, "The Influence of Silla Buddhism on Japan"; Kamstra, *Encounter,* pp. 201–202.

39. Han Woo-keun, *History,* pp. 75–83; Yi Pyŏng-do, *Han'guk sa* I, pp. 500–527.

40. This is not to say that other sects were not operating during this period: as in the Three Kingdoms period, Sarvāstivādin Abhidharma, Samnon, and Satyasiddhiśāstra schools were prevalent, and Tantric sects were introduced later; for an outline of these schools see Kim Tong-hwa, "Silla sidae," pp. 43–53, and Han Ki-du, *Han'guk Pulgyo sasang,* pp. 32–44. For Silla scholasticism in general see Cho Myŏng-gi's excellent article, "Silla Pulgyo ŭi kyohak," and Kim Tong-hwa, "Silla sidae ŭi Pulgyo sasang." For the five scholastic sects, see Yi Pyŏng-do, *Han'guk sa* I, p. 686, *Han'guk sa* II, p. 296; Yi Ki-baek, *Kuksa sillon,* p. 111; Cho Myŏng-gi, "Taegak kuksa," p. 931, n. 1, Kwon Sang-no, "Korean Buddhism," p. 10. For an outline of all the different sects of Silla scholastic Buddhism until their merger in the Yi dynasty, see Yi Sang-baek, *Han'guk sa* III, p. 711, n. 3, and Richard Gard, "Mādhyamika in Korea," p. 1173–1174, n. 62.

41. For the letter see *SGYS* 4, pp. 1006c.22–1007a.10; translated by Peter Lee, "Fa-tsang and Ŭisang," pp. 58–59.

42. *T* 1887A.45.711a–716a; and see Kim Chi-gyŏn, "*Kegon ichijō hokkaizu* ni tsuite." There is an excellent Korean vernacular translation of this work and its exposition: see Rhi Ki-yong, *Segye sasang chŏnjip 11: Han'guk ŭi Pulgyo sasang,* pp. 243–332.

浮石寺 43. For Pusŏk sa and the other nine major temples of the Hwaŏm sect, see *SGYS* 4, 1007a.11–12; Lee, "Fa-tsang and Ŭisang," p. 57, nn. 16, 19; Rhi Ki-yong (ed.), *Pusŏk sa.*

義湘 44. For Hua-yen doctrine, I refer the reader to the following readily accessible Western scholarship: Francis Cook, *Hua-yen Buddhism: The Jewel Net of Indra;* Garma C. C. Chang, *The Buddhist Teaching of Totality,* Junjiro Takakusu, *The Essentials of Buddhist Philosophy,* pp. 108–125; Kenneth Ch'en, *Buddhism in China,* pp. 313–320; see also the subsequent sections on Chinul's thought in this introduction.

For Korean Hwaŏm thought see: Kim Ing-sŏk, *Hwaŏmhak kaeron,* pp. 17–96; Kim Yŏng-su, "Hwaŏm sasang ŭi yŏn'gu," pp. 14–25; Han Ki-du, *Han'guk Pulgyo sasang,* pp. 87–131; Kim Chi-gyŏn, "Silla Hwaŏmhak ŭi churyu ko" and "Silla Hwaŏmhak ŭi kyebo wa sasang."

For Ŭisang and his contributions to Korean and East Asian Hwaŏm thought see: *Sung Kao-seng chuan* 4, *T* 2061.50.729a–c, translated by Herbert Durt, "La Biographie du Moine Coréen Ŭisang d'après le Song Kao Seng Tchouan," pp. 415–422; Han Ki-du, *Han'guk Pulgyo sasang,* pp. 95–101; Chang Won-gyu, "Hwaŏm kyohak wansŭnggi," pp. 26–41; Cho Myŏng-gi, "Silla Pulgyo ŭi kyohak," pp. 14–15; Yi chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa,* pp. 92–94; Yaotani Kōho, "Shiragi sō Gishō denkō." For his influence on Chinul's thought see Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," pp. 539–540.

45. See *Excerpts from the Dharma Collection and Special Practice Record (DCSPR),* note 279.

元曉 46. For a summary of Wonhyo's extant writings see: Cho Myŏng-gi, "Silla Pulgyo ŭi kyohak," pp. 154–161; Yi Chong-ik, "Wonhyo ŭi saengae wa sasang," pp. 212–215; Rhi Ki-yong, "Wonhyo and His Thought," p. 6; Hong Chŏng-sik, "Thought and Life of Wonhyo," p. 24.

47. For Wonhyo's Hwaŏm thought see especially: Chang Won-gyu, "Hwaŏm kyohak wansŏnggi," pp. 11–26; Kim Hyŏng-hi, "Wonhyo ŭi *Hwaŏm kyŏng* kuan," pp. 32–78.

48. See *Kŭmgang sammae kyŏng non* 1, *T* 1730.34.964b.28–29; see discussion in Han Ki-du, *Han'guk Pulgyo sasang,* pp. 48–49; Rhi Ki-yong, "Wonhyo and His Thought," p. 6.

49. Only fragments are extant: see Cho Myŏng-gi, *Wonhyo taesa chŏnjip,* pp. 640–646. Yi Chong-ik has attempted to reconstruct the missing portions of the text in his *Wonhyo ŭi kŭnbon sasang: Simmun hwajaeng non yŏn'gu,* pp. 24–56.

50. Korean studies on Wonhyo are voluminous; I will mention only a few of the more important works. Pak Chong-hong, *Han'guk sasang sa,* pp. 85–127, gives an excellent description of his philosophy with copious selections from his writings. Rhi Ki-yong, the Korean expert on Wonhyo's thought, has made important contributions: his Korean vernacular translations of Wonhyo's commentaries on the *Awakening of Faith* and the *Vajrasamādhi-sūtra* in *Segye sasang chŏnjip,* pp. 29–137 and 138–240 respectively, are unsurpassed; see also his major work on Wonhyo, *Wonhyo sasang,* the first in his projected five-volume series on Wonhyo's thought. Sung-bae Park is probably the Western expert on Wonhyo; his dissertation, "Wonhyo's Commentaries on the *Awakening of Faith in Mahāyāna,*" is the best treatment yet on Wonhyo in a Western language; Wonhyo's influence on Chinul is discussed at pp. 77–79. See also Yi Chong-ik, "Silla Pulgyo wa Wonhyo sasang" and "Wonhyo ŭi saengae wa sasang." For his pietistic popular stance, see An Kye-hyŏn, "Wonhyo ŭi Mirŭk chŏngt'o wangsaeng sasang"; Sŏ Yun-gil, "Silla ŭi Mirŭk sasang," pp. 292–295. For Wonhyo's syncretic focus, see especially: Kim Un-hak, "Wonhyo ŭi hwajaeng sasang"; Ko Ik-chin, "Wonhyo ŭi sasang ŭi silch'ŏn wŏlli," pp. 237–243; Yi Chong-ik, *Wonhyo ŭi kŭnbon sasang,* especially pp. 10–21.

無相 51. Musang (684–762), also known as Kim Hwasang, is the perfect example of a
金和尚 Korean who became a successful teacher in China. He was the systematizer of an important school of the Chinese Middle Ch'an period, the second of seven early schools of Ch'an mentioned by Tsung-mi in his *Yüan-chüeh ching ta-shu ch'ao;* see *YCCTSC* 3b, p. 533c.11–15, translated by Jan Yün-hua in "Tsung-mi: His Analysis of Ch'an Buddhism," pp. 42–43. For Musang's biography and teachings see: *Li-tai fa-pao chi, T* 2075.51.184c–196b; *Sung Kao-seng chuan* 19, *T* 2061.50.832b–833a. Musang's success in China was well known to the Koreans: see the notice in *Hŭiyang san Chijŏng taesa t'ap pimyŏng,* in Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* I, p. 126.6, and *Chōsen kinseki sōran* I, p. 90.7. See also the treatment by Han Ki-du in his studies "Silla sidae ŭi Sŏn sasang," pp. 34–44, "Silla ŭi Sŏn sasang," pp. 346–348, *Han'guk Pulgyo sasang,* p. 52. Jan Yün-hua promises a major study on his life and thought. See also the list of Korean monks whose Sŏn exchanges appear in the *Ching-te ch'uan-teng lu,* culled by Han Ki-du in "Silla ŭi Sŏn sasang," pp. 368–372, and "Silla sidae ŭi Sŏn sasang," pp. 101–112.

慧昭 眞鑑國師 雙溪寺 智異山 鹽官齊安 順之 龍嚴寺 五冠山 仰山慧寂

52. Table 2 is adapted from Yi Chi-gwan, *Chogye chong sa,* p. 86, with some date changes based on Han Ki-du, "Silla sidae ŭi Sŏn sasang," pp. 45–100; see also Kwon Sang-no, "Han'guk Sŏnjong yaksa," pp. 267–274, who gives the modern addresses for the sites; Yi Pyŏng-do, *Han'guk sa* I, p. 687; Seo Kyung-bo, "A Study of Korean Zen Buddhism Approached Through the Chodangjip," pp. 78 ff., which must be used cautiously. Many of the dates listed in Table 2 are subject to dispute and should be considered tentative; our information for the early years of the Nine Mountain school is scanty at best. Kim Yŏng-t'ae of Tongguk University has even gone so far as to say that because there is no reference in the extant literature to any of these nine schools at such an early date, an early Koryŏ (tenth–eleventh century) foundation has to be assumed; see Kim Yŏng-t'ae, "Han'guk Pulgyo chongp'a sŏngnip e taehan chaegoch'al," p. 2; and the critique by Yi Chong-ik, "Ogyo Kusan ŭn Nadae e sŏngnip," p. 2.

Along with these nine teachers and their mountain sites, Han Ki-du would add two masters whose monasteries were at least as influential as the orthodox schools. The first is Hyeso (773–850), the National Master Chin'gam, who taught at Ssanggye sa on Chiri san; he was a disciple of Yen-kuan Ch'i-an. The second is Sunji (entered China 858), who taught at Yongŏm sa on Ogwan san; he was a disciple of Yang-shan Hui-chi (807–883). See Han Ki-du, "Silla sidae ŭi Sŏn sasang," pp. 82–88, 90–110; "Silla ŭi Sŏn sasang," pp. 362–368.

法朗 智詵

53. This information on Pŏmnang and his lineage appears in Chisŏn's memorial inscription, *Yu Tang Silla kuk ko Hŭiyang san Pongŏm sa kyo si Chijŏng taesa Chŏkcho chi t'ap pimyŏng,* in Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* I, p. 127.3–4, *Chōsen kinseki sōran* I, pp. 90.15–91.1; written by the renowned Silla scholar Ch'oe Ch'i-won (fl. 869–893).

洪州

54. The Hung-chou school is discussed in detail later in this introduction; see also *DCSPR,* Part II.

存神

55. "People of his time only revered the teachings of the scriptures and cultivated contemplation methods which maintained the spirit [*chonsin*]; they could not understood the unconditioned school [of Sŏn] which is free in all situations." See *Silla kuk Muju Kaji san Porim sa si Pojo Sŏnsa yŏngt'ap pimyŏng,* in Yi Nŭng-hwa, *T'ongsa* I, pp. 120.13–121.1; see also *Chōsen kinseki sōran* I, p. 62.8–9, by Kim Won (n.d.), his only extant composition.

僧統

56. *Sŭngt'ong* (roughly "Saṃgha overseer") was the highest rank attainable in the scholastic sects; see note 88 below. I have no information on this doctrinal master, who is presumably Korean; Seo ("A Study of Korean Zen Buddhism," p. 93, n. 1) proposes that it might be one of the Chinese Ch'an masters mentioned in *CTL,* but this seems doubtful.

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57. Kuei-tsung Chih-ch'ang (n.d.), a disciple of Ma-tsu Tao-i; the story appears in *CTL* 7, p. 256b.13–14; *Chodang chip* 15, p. 97b.

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58. From the *Sŏnmun pojang nok* 2, *HTC* 1261.113.997a–b; quoted with some differences in Han Ki-du, "Silla sidae ŭi Sŏn sasang," pp. 49–50; "Silla ŭi Sŏn sasang," pp. 349–350; I have no idea what text Seo Kyung-bo used for his translation of this exchange in his "Study of Korean Zen Buddhism," pp. 93–95. Some portions of this passage seem corrupted and are difficult to construe. The *Sŏnmun pojang nok* was compiled in three fascicles by the Korean Ch'ŏnch'aek (n.d.) in 1293; he notes that this story is from the *Haedong ch'iltae rok,* which is not extant.

59. Yang-shan Hui-chi (807–883). As Han Ki-du points out ("Silla sidae ŭi Sŏn sasang," pp. 64–65), the attribution of this quote to Yang-shan is doubtful; at any rate, it does not appear in the *CTL* or *Chodang chip* sections on Yang-shan.

章敬懷暉 60. Chang-ching Huai-hui, the teacher of Muyŏm's contemporary, Hyŏnuk; see Table 2. Han Ki-du doubts this attribution as well; the quote does not appear in the *CTL* or *Chodang chip* sections devoted to Chang-ching.

61. In *Sŏnmun pojang nok* 1, *HTC* 1261.113.990a.18–b.16; an earlier version appears in *Chodang chip* 17, p. 108a–b, translated by Seo Kyung-bo, "Korean Zen Buddhism," pp. 170–171; quoted, with misprints, in Han Ki-du, "Silla sidae ŭi Sŏn sasang," p. 63.

62. See the discussion in Han Ki-du, "Silla sidae ŭi Sŏn sasang," pp. 62–65; "Silla ŭi Sŏn sasang," pp. 355–356.

63. For a list of his teachers, see Cho Myŏng-gi, "Taegak kuksa ŭi Ch'ŏnt'ae ŭi sasang kwa sokchang ŭi ŏpchŏk," pp. 895–896.

64. *Koryŏ kuk Ogwan san ta Hwaŏm Yŏngt'ong sa chŭng si Taegak kuksa pimyŏng,* by Kim Pu-sik (1075–1151), author of the *Samguk sagi,* in Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* III, pp. 305–314; this statement is on p. 310.2.

65. *T* 2184.55.1166a–1178c; and see Cho Myŏng-gi, *Koryŏ Taegak kuksa wa Ch'ŏnt'ae sasang,* pp. 54–75.

義天 66. For Ŭich'ŏn's role in compiling the supplement to the canon, see Lewis Lancaster and Sung-bae Park, *The Korean Buddhist Canon,* pp. xiii–xiv; Cho Myŏng-gi, *Koryŏ Taegak kuksa,* pp. 78–103, and "Taegak kuksa ŭi Ch'ŏnt'ae ŭi sasang," pp. 911–917; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa,* pp. 118–120.

67. See Nukariya Kaiten, *Chōsen Zenkyōshi,* p. 231; Han Ki-du, *Han'guk Pulgyo sasang,* p. 135.

68. Cho Myŏng-gi, "Taegak kuksa ŭi Ch'ŏnt'ae ŭi sasang," p. 893.

69. *T* 1725.34.870c–875c.

諦觀 70. *T* 1931.46.774c–780c. For Ch'egwan, see the biography in *Fo-tsu t'ung-chi* 10,
張缺 *T* 2035.49.206a–b, quoted at Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* III, pp. 296–297; see also Nukariya Kaiten, *Chōsen Zenkyōshi,* pp. 206–207, Han Ki-du, *Han'guk Pulgyo sasang,* pp. 143–152. Ŭich'ŏn's reference to Wonhyo and Ch'egwan as his predecessors appears in his *Sinch'ang Kukch'ŏng sa kyegang sa,* in *Taegak kuksa munjip* 3, 1 *changgyŏl.*

Ch'egwan's work has been discussed in David Chappell, "Introduction to the *T'ien-t'ai ssu-chiao i,*" pp. 72–86.

71. Cho Myŏng-gi, "Taegak kuksa ŭi Ch'ŏnt'ae ŭi sasang," p. 893.

72. Ŭich'ŏn went so far as to correlate the Hwaŏm taxonomy of the teachings with that used in the Ch'ŏnt'ae school; see Ko Ik-chin, "Wonmyo Yose ŭi Paengnyŏn kyŏlsa wa kŭ sasangjŏk tonggi," p. 120, quoting Ŭich'ŏn, *Taesong Ch'ŏnt'ae t'apha ch'inch'am parwon so,* in *Taegak kuksa munjip* 14, 3–4 *changgyŏl;* Ko wrongly cites fasc. 16.

73. Ko Ik-chin, "Wonmyo Yose," p. 120.

74. See Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* III, pp. 297–299; Han Ki-du, *Han'guk Pulgyo sasang,* p. 152 ff.; Nukariya Kaiten, *Chōsen Zenkyōshi,* p. 232; *Koryŏ kuk Ogwan san ta Hwaŏm Yŏngt'ong sa chŭng si Taegak kuksa pimyŏng,* in *Chosŏn Pulgyo t'ongsa* III, pp. 310–311, and especially p. 310.11–12.

75. *Kang Won'gak kyŏng palsa,* in *Taegak kuksa munjip* 3, 4–5 *changgyŏl.*

76. *Kanjŏng Sŭng yusing non tan kwa sŏ*, in *Taegak kuksa munjip* 1, 5–6 *changgyŏl.*

77. As Ŭich'ŏn says, "Those who transmit [the teachings of] the great sutra [the *Avataṃsaka Sūtra*] and yet do not train in contemplation—although they are called 'lecturers,' I have no faith in them." *Si sinch'am hakto ch'isu,* in *Taegak kuksa munjip* 16, 7–8 *changgyŏl,* last page.

78. See the excellent discussion in Pak Chong-hong, *Han'guk sasang sa,* pp. 148–166; and see Yi Yŏng-ja, "Ŭich'ŏn ŭi Ch'ŏnt'ae hoet'ong sasang," pp. 222–233.

79. Postface to *Pieh-ch'uan-hsin fa i, HTC* 949.101.323.

道宗 80. When the Liao king Tao-tsung (r. 1056–1100) decreed that the *Platform Sūtra,* the *Ching-te ch'uan-teng lu,* and other Sŏn texts should be burned as spurious texts, Ŭich'ŏn approved and said, "The words and phrases of the Sŏn sect contain many heresies." Postface to *Pieh-ch'uan-hsin fa i.*

81. Ŭich'ŏn's strong anti-Sŏn stance should explain as well the reason why he entirely omitted Sŏn writings from his catalog of Buddhist literature; cf. Lancaster and Park, *Korean Buddhist Canon,* p. xiv.

82. For further information on Ŭich'ŏn see Yi Pyŏng-do, *Han'guk sa* II, pp. 276–284; Cho Myong-gi, "Prominent Buddhist Leaders and Their Doctrines," pp. 18–20; Han Woo-keun, *History of Korea,* pp. 147–148; Hong Chŏng-sik, "Koryŏ Ch'ŏnt'ae chong kaerip kwa Ŭich'ŏn."

太祖 83. For T'aejo's attitude toward Buddhism see Yi Pyŏng-do, *Han'guk sa* II, pp. 77–78; Kim Sang-gi, *Koryŏ sidae sa,* pp. 42–43; Han Woo-keun, *History of Korea,* p. 125.

84. *Koryŏ sa (KRS)* 2.15a.2. For a discussion of the ten admonitions see: Yi Pyŏng-do, *Han'guk sa* II, pp. 79–87; Kim Sang-gi, *Koryŏ sidae sa,* pp. 43–46; Han Ki-du, *Han'guk Pulgyo sasang,* pp. 62–63.

85. For Koryŏ national protection ceremonies see Yi Pyŏng-do, *Han'guk sa* II, p. 289 ff.; for such references from *KRS* see Hong Yun-sik, "Koryŏ Pulgyo ŭi sinang ŭirye," pp. 657 and 694. In dharma assemblies convened during the Koryŏ, the following sutras were most commonly used: *Jen-wang po-lo po-lo-mi ching* (107 times), *Suvarṇaprabhāsôttama-sūtra* (22 times), *Mahāprajñāpāramitā-sūtra* (14 times), *Avataṃsaka Sūtra* (12 times), *Bhaiṣajyagurupūrvapraṇidhāna-sūtra* (3 times), *Śūraṅgama Sūtra* (1 time); see the list culled from the *KRS,* in Hong Yun-sik, "Koryŏ Pulgyo," p. 662. The predominance of the first two *sūtras* shows the role played by national protection Buddhism under the Koryŏ.

86. For the close relationship between Buddhism and the Koryŏ court and the latter's support of the religion, see Yi Pyŏng-do, *Han'guk sa* II, pp. 271–276.

87. For the economic role of Buddhist monasteries in Koryŏ society see: Yi Chaech'ang, *Koryŏ sawon kyŏngje ŭi yŏn'gu;* Yu Kyo-sŏng, "Koryŏ sawon kyŏngje ŭi sŏnggyŏk," pp. 607–626; Yi Pyŏng-do, *Han'guk sa* II, pp. 298–302; Yi Sang-baek, *Han'guk sa* III, pp. 708–709; Han Woo-keun, *History,* pp. 146–147; Moon Sanghee, "History Survey of Korean Religion," pp. 18–19. For the economic activities of Chinese Buddhist monasteries, which have many parallels with those in Korea, see the bibliography in Kenneth Ch'en, *Buddhism in China,* pp. 523–526.

光宗 88. The Koryŏ bureaucratic examination system began in 958, the ninth year of
廣明寺 Kwangjong's reign (*KRS* 2.27b). It is uncertain when the Saṃgha examinations be-

王輪寺 眞覺慧諶 大德 大師 重大師 三重大師 禪師 大禪師 首座

gan, but most scholars think they probably began simultaneous with, or immediately following, the institution of the bureaucratic examinations; Yi Chae-ch'ang, "Koryŏ Pulgyo ŭi sŭnggwa sŭngnoksa chedo," p. 434; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa*, pp. 112–113; Nukariya Kaiten, *Chōsen Zenkyōshi*, pp. 206–207. The examinations were held once every three years, usually at the two chief temples of the Sŏn and scholastic sects in the capital of Kaesŏng: Kwangmyŏng sa for Sŏn and Wangnyun sa for the scholastic schools; Yi Chae-ch'ang, "Koryŏ sŭnggwa," p. 436. The Sŏn exams covered material in the *Ching-te ch'uan-teng lu*, and later, Chinul's disciple Chin'gak Hyesim's *Sŏnmun yŏmsong chip;* the scholastic schools' examination covered the *Avataṃsaka Sūtra* and the *Daśabhūmikasūtra-śāstra*. The ranking system for the two major sects was as follows: Sŏn—Taedŏk, Taesa, Chung taesa, Samjung taesa, Sŏnsa, Taesŏnsa; scholastic schools—Taedŏk, Taesa, Chung taesa, Samjung taesa, Sujwa, Sŭngt'ong. See Yi Chae-ch'ang, "Koryŏ sŭnggwa," pp. 436–437; Yi Chae-ch'ang and Kim Yŏng-t'ae, *Pulgyo munhwa sa*, p. 113. Monks at the two highest ranks of either Sŏn or the scholastic schools could be appointed by royal proclamation to the position of royal master or national master, which were more government posts than religious ranks; see Lee, *Lives*, p. 28, n. 78, and Yi Chae-ch'ang, "Koryŏ sŭnggwa," p. 437, n. 32. For the Saṃgha administration, see Yi Chae-ch'ang, "Koryŏ sŭnggwa," p. 441. The strictness of this system abated somewhat later. Any of the examination ranks conferred by examination could be gained through royal appointment and were often conferred posthumously on monks who had distinguished themselves. Chinul's successor Chin'gak Hyesim was apparently the first monk to receive the appellation Sŏnsa or Taesŏnsa without taking the examination; see *Chin'gak kuksa pimyŏng, Chosŏn Pulgyo t'ongsa* III, p. 354.1.

89. *KRS* 8.14c.34.

90. *KRS* 85.6a.7–8.

91. See *KRS* 11.33a.8–b.1.

92. *KRS* 85.6a.9. See Yi Pyŏng-do, *Han'guk sa* II, p. 298 ff., for further details on these restrictive measures.

93. See Yi Sang-baek, *Han'guk sa* III, pp. 52–59 and 707–721, for the intensely anti-Buddhist stance of the Yi dynasty; see also Han Chong-man, "Nyŏmal Choch'o ŭi paebul hobul sasang," pp. 717–737.

道詵 94. For Tosŏn and his alleged influence on T'aejo see Han Ki-du, *Han'guk Pulgyo sasang*, p. 61; Nukariya Kaiten, *Chōsen Zenkyōshi*, pp. 182–185; Han Woo-keun, *History*, p. 106.

95. See Kwon Sang-no, "Han'guk Sŏnjong yaksa," pp. 274–275.

96. From *Encouragement to Practice.*

97. For this contrast between Ŭich'ŏn and Chinul see Chang Won-gyu, "Chogye chong ŭi sŏngnip kwa palchŏn e taehan koch'al," p. 348.

崔 98. For the Ch'oe takeover of the Koryŏ government see the excellent accounts in Kim Sang-gi, *Koryŏ sidae sa*, pp. 413–453, and Han Woo-keun, *History*, pp. 154–169.

金君綏 金敦中 99. Kim Kun-su (fl. 1216–1220) was the son of Kim Ton-jung (d. 1170), grandson of the *Samguk sagi* author Kim Pu-sik, and a famous mid-Koryŏ literary figure in his own right; his biography appears at *KRS* 98.21b–22a. Much of the information on

Chinul's life given here is drawn from the memorial inscription composed by Kim Kun-su upon royal command in 1211: the *Sŭngp'yŏng pu Chogye san Susŏn sa Puril Pojo kuksa pimyŏng,* in Pang Han-am (ed.), *Pojo pŏbŏ,* fol. 139a–143a; Yi Nŭng-hwa, *Chosŏn Pulgyo t'ongsa* III, pp. 337–342; Chōsen sōtokufu, *Chōsen kinseki sōran* II, pp. 949–953. Page numbers will be cited from the *t'ongsa* edition.

紹興 高宗

100. A Yi dynasty source gives an exact date for Chinul's birth: the third month, seventeenth day, twenty-eighth year of the Shao-hsing reign era of the Southern Sung emperor Kao-tsung (17 April 1158); *Ko Sŭngju Chŏnghye sa sajŏk,* in Im Sŏk-chin (ed.), *Chogye san Songgwang sa sago,* pp. 397–398. Due to the late date of this inscription and because its information is not verified in earlier records, its data must be taken with caution.

瑞興郡 黃海道

101. The present Sŏhŭng kun, Hwanghae to, North Korea; the district is known from Kogoryŏ times. For a thorough description of the region see *TYS* 41, fol. 21a–27a, pp. 729–732. There is a map of the region in Yi Pyŏng-do, *Han'guk sa* II, pp. 212–213.

學正 國子監 國學 忠烈王 忠宣王 成均館

102. Chinul's father does not appear in the *Koryŏ sa.* The position he held in the National Academy, that of *Hakchŏng (recto magnifico),* was a ninth-rank position, the highest rank in the Koryŏ bureaucracy; *KRS* 76.30b, 31a. Fu-jui Chang translates the title as "Charge d'exécuter les règlements de l'école," the director of the Sons of the State Academy (K. *Kukcha kam;* C. *Kuo-tzu chien*); Fu-jui Chang, *Les Fonctionnaires des Song,* p. 58. The Kukhak (here translated "National Academy") was the common name for the Koryŏ Sons of the State Academy, the name it formally received in the first year of Ch'ungnyŏl wang's reign (1274); *KRS* 76.30b. In the first year of Ch'ungsŏn wang's reign (1308), the academy changed names again, this time to the appellation under which it has been known to the present day: the Sŏnggyun'gwan. For the development of the Sŏnggyun'gwan, see *TYS* 4, fol. 15a–17a, pp. 95a–96a; for the foundation of the academy and the daily life of its students, see Kim Chong-guk, "Some Notes on the Songgyun'gwan," pp. 69–91.

103. Kim Kun-su seems to contradict himself in his biographical inscription when he says (*Pojo kuksa pimyŏng,* p. 337.12) that Chinul shaved his head and received the full *Prātimokṣa* precepts at age eight (seven in Western age) and, later (p. 340.13), that he had been a monk for thirty-six years at the time of his death, making him ordained at age sixteen (age fifteen in Western years). The statements are puzzling and we can only assume that Chinul spent several years as a novice monk or lay practitioner in the temple before receiving full ordination later at age fifteen.

崛山寺 大興寺 李穡 禪家宗派圖 李藏用 梵(品)日 普賢開淸 五臺神鏡 大隱道藏 獅子智休 靑鶴道潛

104. The successorship at Kulsan sa is somewhat questionable. The only record concerning its transmission line appears in a postscript to a Taehŭng sa edition of the *Records of Ta-hui,* written sometime in the middle fourteenth century by Yi Saek (1328–1396) and seen by Yi Chong-ik. According to this postscript, in the *Sŏn'ga chongp'a to* (not extant), written by Yi Chang-yong (1201–1272), an important mid-Koryŏ classical scholar and literary figure, the Kulsan sa lineage was transmitted as follows: Pŏmil; Pohyŏn Kaech'ŏng; Odae Sin'gyŏng; Taeŭn Tojang; Saja Chihyu; Chŏnghak Tojam; Tut'a Ŭngjin; Tansok Chihyŏn; Changsu Tamjin; Ch'ŏnch'uk Nŭngin; Sin'gwang Chonghwi; Pojo Chinul. Noted in Yi Chong-ik, *Chogye chong chunghŭng non,* pp. 93–94. Yi Chi-gwan (*Han'guk Pulgyo soŭi kyŏngjŏn yŏn'gu,* p. 29) identifies Chonghwi as an eighth-generation successor of Pŏmil but does not pro-

頭陀應眞 斷俗智玄 長壽曇眞 天竺能仁 神光宗暉 普照知訥 江陵郡

vide a source for his information. Kulsan sa was located in the present-day Kangnŭng district of Kangwon to; only the foundations remain.

105. *Pojo kukṣa pimyŏng,* p. 377.12. This was a fairly common characterization of monks who made considerable progress through their own studies; see, for example, the parallel in *Taegak kuksa pimyŏng, Chosŏn Pulgyo t'ongsa* III, p. 306.6.

普濟寺 演福寺 泰安門

106. Poje sa, later known as Yŏnbok sa, was a major center of the Sŏn sect during the Koryŏ period. Han Ki-du (*Han'guk Pulgyo sasang,* p. 168) locates the temple inside the T'aean mun in the southern section of the capital of Kaesŏng. The *Tongguk yŏji sŭngnam* says simply that it was located in central Kaesŏng. For a description of the temple see *TYS* 4, fol. 21a–23a, pp. 98a–99a.

107. Suzuki Chūsei, "Sōdai Bukkyō kessha no kenkyū," pp. 76–97, gives an excellent outline of these fraternal societies during the Sung period; for their T'ang dynasty antecedents see the study by Naba Toshisada, "Tōdai no shayū ni tsuite." Hua-yen societies began to develop in China during the fifth century and were widespread throughout the country by the ninth century; see Kamata Shigeo, *Chūgoku Kegon shisōshi no kenkyū,* pp. 42–47 and pp. 235–248; for the religious climate in China leading to the formation of Hua-yen societies, see the admirable discussion in Peter Gregory, "Tsung-mi's *Inquiry into the Origin of Man:* A Study of Chinese Buddhist Hermeneutics," pp. 69–91; references to Hua-yen and Samantabhadra societies are noted also in Yamazaki Hiroshi, *Shina chūsei bukkyō no tenkai,* pp. 804 and 811.

108. For examples of the compacts of some of these groups see Suzuki Chūsei, "Kessha no kenkyū," pp. 216–217.

結社

109. For the *kyŏlsa* movement in Koryŏ Buddhism, see Han Ki-du, "Koryŏ Pulgyo ŭi kyŏlsa undong," pp. 551–583, and Ko Ik-chin, "Wonmyo Yose ŭi Paengnyŏn kyŏlsa wa kŭ sasangjŏk tonggi," pp. 109–120. Han (p. 552) lists fourteen separate *kyŏlsa* sites, mentioned in Koryŏ sources, which were located from Kangwon to to Chŏlla namdo.

淸源寺 昌平 昌平縣 羅州 屈支縣 祈陽縣 光山縣 潭陽 漆川 木浦 昌平市 潭陽郡 京畿道 安城郡 元谷面

110. There is no record of Ch'ŏngwon sa in any of the Korean geographical treatises. Ch'angp'yŏng too is somewhat problematic. Ch'angp'yŏng hyŏn was a district located in present-day Chŏlla namdo near Naju; known as Kulchi hyŏn during the Paekche period and Kiyang hyŏn during the Silla, it received the name Ch'angp'yŏng during the Koryŏ. *TYS* 39, fol. 26, p. 687. There was, however, a stream named Ch'angp'yŏng, located in Kwangsan hyŏn, which merged with the T'amyang and flowed west as the Ch'ilch'ŏn into the Naju area; *TYS* 35, fol. 18, p. 623. For geomantic as well as practical reasons, temples often were built along a river (and even on an island in the river), and Ch'ŏngwon sa might have been such a temple. At any rate, we can place it in the locale of present-day Naju, which is near the southwest coastal port of Mokp'o. Im Sŏk-chin (*Taesŭng Sŏnjong Chogye san Songgwang sa chi,* p. 57) assumes the temple was located near modern Ch'angp'yŏngsi in Tamyang kun, Chŏlla namdo. Unlike other scholars, Yi Chi-gwan (*Han'guk Pulgyo soŭi kyŏngjŏn,* p. 29) places the temple in Kyŏnggi to, at Ansŏng kun, Won'gok myŏn; he unfortunately provides no reference for his information.

禮成江 仁川 明州

111. For Koryŏ/Sung sea routes, see Yi Pyŏng-do, *Han'guk sa* II, p. 390. Establishing the location of Yesŏng kang, probably the main port for the overseas trade, has been problematic; the most plausible location seems to have been in Hwanghae to near present-day Inch'ŏn. See Yi Pyŏng-do, pp. 314–317. Important information

on these sea routes can also be found in the *Kao-li t'u-ching* 39, pp. 93–95, and the Koryŏ section of the *Sung History, Sung-shih* 487.1–21, *PNP* 30, pp. 24734–24744. For Ming-chou, see Edwin Reischauer, *Ennin's Diary,* p. 43, n. 185.

112. *Pojo kuksa pimyŏng,* p. 338.1–3. For the *Platform Sūtra* quotation see *LTTC,* p. 353b.4–5.

113. *Pojo kuksa pimyŏng,* p. 339.4.

慶尙北道 醴泉郡 普門面 下柯(鶴駕)山

114. In Kyŏngsang pukto, Yech'ŏn kun, Pomun myŏn, Haga san; see *TYS* 24, fol. 4, p. 411, for Haga Mountain.

115. The *Hwaŏmnon chŏryo* is Chinul's three-fascicle summary of Li T'ung-hsüan's forty-fascicle *Hsin Hua-yen ching lun, T* 1739.36.721a–1008b. Chinul wrote the summary in 1207, but it was lost early on in Korea. It was rediscovered only in 1941 at the Kanazawa Bunko, one of the oldest libraries in Japan, by Yi Chong-ik; for a firsthand account of these events see Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," p. 526. The passage from the preface immediately following is taken from Kim Chi-gyŏn's reprint volume, *Hwaŏmnon chŏryo,* pp. 1–3.

116. *HYC* 51, p. 272c.23–25; the *sūtra*-volume simile appears at p. 272c.7–17.

117. *HHYCL* 14, p. 815a.3–8.

118. *HHYCL* 15, p. 819a.29–b.2.

119. *HHYCL* 21, p. 862a.7–8.

120. Chinul alludes here to a statement by Tsung-mi in his *Preface to the Complete Explanations on the Fountainhead of Ch'an Collection* [*Ch'an-yüan chu-ch'üan chi tou-hsü, CYCTH*]: "The *sūtras* are the Buddha's words. Sŏn is the Buddha's mind." *CYCTH* 1, p. 400b.10–11.

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121. Tŭkchae (n.d.) is mentioned in the list of important members of the Samādhi and Prajñā Community found at *Taesŭng Sŏnjong Chogye san Susŏn sa chung-ch'ang ki, Chosŏn Pulgyo t'ongsa* III, p. 348.6; nothing more is known about him. The *Susŏn sa chungch'ang ki* was written by Ch'oe Sŏn (d. 1209); this is his only extant composition.

(八)公山 居祖寺 清涼窟 永川郡 清通面 新源洞 銀海寺 居祖庵

122. Kong Mountain is also known as P'algong san; Kŏjo sa is also called Ch'ŏng-nyŏng kul; located in Kyŏngsang pukto, Yŏngch'ŏn kun, Ch'ŏngt'ong myŏn, Sinwon tong, Ŭnhae sa, Kŏjo am. For Kŏjo sa see *TYS* 22, fol. 25, p. 383; for Kong san, see *TYS* 22, fol. 21, p. 381. Kong san was obviously a burgeoning practice site at that time; *TYS* lists six different temples located on the mountain. Kŏjo am is well known today for the figurines of the five hundred arhants on display inside its main shrine hall.

舡禪者 夢船

123. Yi Chong-ik ("Pojo kuksa ŭi sasang ch'egye," p. 267) identifies Hang with Mongsŏn (n.d.), one of Chinul's more prominent students; he is mentioned in *Encouragement to Practice* and appears in the list of important members of the community which is found in the *Susŏn sa chungch'ang ki, Chosŏn Pulgyo t'ongsa* III, p. 348.5.

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124. Yose's memorial stele, *Mandŏk san Paengnyŏn sa Wonmyo kuksa pi,* appears at *Chōsen kinseki sōran* I, pp. 590–593; *Chosŏn Pulgyo t'ongsa* III, pp. 319–323; page numbers will be quoted from the *t'ongsa* edition. The stele was written by Ch'oe Cha (1188–1260), a close associate of Yi Kyu-bo, in 1245. For Yose's life and thought see Ko Ik-chin, "Wonmyo Yose ŭi Paengnyŏn kyŏlsa wa kŭ sasangjŏk tonggi," pp. 109–120; Han Ki-du, "Koryŏ Pulgyo ŭi kyŏlsa undong," pp. 573–578; Nukariya Kaiten, *Chōsen Zenkyōshi,* pp. 278–280.

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125. Paengnyŏn sa is located on Mandŏk san, Kangjin kun, Chŏlla namdo, to the southwest of Kilsang sa, the eventual permanent site of the Samādhi and Prajñā Community; for Paengnyŏn sa see *TYS* 37, fol. 17a–18a, p. 656; for Mandŏk san see *TYS* 37, fol. 14b, p. 654. Yose moved there in 1211 to found the *Pŏphwa kyŏlsa* and spent the next five years repairing the eighty units (K. *kan*, C. *chien;* a standard room measurement, approximately six feet square) of dilapidated buildings and expanding the site to accommodate a larger number of adepts; eventually, three hundred people are reputed to have been living and practicing there. See Ko Ik-chin, "Wonmyo Yose," p. 110; Han Ki-du, "Koryŏ Pulgyo ŭi kyŏlsa undong," pp. 574–575. (Han gives the date of his move to Paengnyŏn sa as 1230, which is incorrect; see *Wonmyo kuksa pimyŏng, t'ongsa* III, p. 321.6, which gives the 1211 date.)

高峰寺 平安道 中和郡 海鴨山 西京平壤 長淵寺 靈洞山

126. I have been unable to locate any reference to a Kobong sa situated inside Kaesŏng, as is implied in the stele account; the only likely entry in the Korean geographical reference works is to a Kobong sa which was located in present P'yŏngan to, Chunghwa kun, on Haeap san, in the vicinity of the Koryŏ western capital, P'yŏngyang; see *TYS* 52, fol. 3a, p. 941. Yose's next stop, Changyŏn sa on Yŏngdong san, is even more problematic; I am unable to make any plausible identification based on the information in Korean geographical works and reserve judgment on its location.

127. "Sweet-dew sauce" *(amṛta)*: the elixir of immortality. Quoted in *Wonmyo kuksa pi, t'ongsa* III, p. 320.8.

128. *Susŏn sa chungch'ang ki, t'ongsa* III, p. 347.7–8.

守愚

129. Nothing more is known about Suu; he appears in the *Susŏn sa chungch'ang ki, t'ongsa* III, p. 347.8.

江南

130. Kangnam includes all of modern Chŏlla namdo and Chŏlla pukto provinces.

131. See note 125.

132. *Susŏn sa chungch'ang ki, t'ongsa* III, p. 347.9–10.

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133. Ch'ŏnjin (n.d.) was a prominent disciple of Chinul. Upon the succession of Chinul's disciple Hyesim to leadership at Susŏn sa after Chinul's death in 1210, Ch'ŏnjin was appointed the assistant director; he was an accomplished lecturer and rivaled even Hyesim as an interpreter of Buddhism. See the *Ch'angbok sa tamsŏn pang* in the *Tongguk Yi sangguk chip* 25, p. 268a; this is the literary collection of the important mid-Koryŏ writer and political figure Yi Kyu-bo (1168–1241). Ch'ŏnjin also appears frequently in Hyesim's *Records;* see, for example, *Chin'gak kuksa ŏrok,* in Kim Tal-chin (trans.), *Han'guk ŭi sasang tae chŏnjip* II, p. 242–470. Nothing more is known about Kwakcho.

吉祥寺 慧璘(惠仁) 昇平續誌 松廣寺 仁宗 釋照 昇州郡 松光面 新坪里

134. This account appears at *Susŏn sa chungch'ang ki,* p. 347.4–7. Very little is known about the early history of Kilsang sa; only a few scattered and relatively late records remain concerning its foundation and history prior to Chinul's occupancy. These agree that the temple was built in the latter part of the Silla dynasty by a certain Sŏn master named Hyerin, who is otherwise unknown. As the *Sŭngp'yŏng sokchi* says, "Songgwang sa was constructed by the Sŏn Master Hyerin in the latter period of the Silla dynasty, and was called Kilsang sa. The buildings did not exceed one hundred *kan* in area, and there were no more than thirty to forty monks residing there." (Quoted in Rhi Ki-yong, ed., *Songgwang sa,* p. 20.) The *Sŭngp'yŏng pu Chogye san Songgwang sa sawon sajŏk pi,* written by Cho Chong-jŏ (1631–1690) in 1678, states also that Hyerin founded the monastery and "built a small hermitage

and lived in it." (Quoted in *Chosŏn Pulgyo t'ongsa* III, p. 349.12.) Both these records are simply following the earlier account in the *Susŏn sa chungch'ang ki,* which was composed in 1207. No further information is available about the reputed founder, which has led some scholars to suspect that he is only a legendary figure invented later to account for the fact that the site was developed before Chinul's arrival (Rhi Ki-yong, *Songgwang sa,* p. 21). In the absence of contrary information, we have little choice but to accept tacitly the authenticity of this account. Over the centuries, time took its toll on the monastery; by the Koryŏ period, all the original buildings had fallen into ruins. Sometime during Injong's reign in Koryŏ (1123–1146), the mountain monk Sŏkcho (otherwise unknown) decided to rebuild the temple on the scale of a large monastery. He gathered an army of workers and materials, but died before the work was completed. For lack of a director, work came to a halt and his renovations too fell into ruins (*Susŏn sa chungch'ang ki,* p. 347.6). Probably little remained when Suu first came upon the site. For popular accounts of Songgwang sa history, see Rhi Ki-yong, *Songgwang sa,* pp. 17–39; Im Sŏk-chin, *Songgwang sa chi,* p. 3 ff. Excerpts from all extant literature pertaining to the temple have been compiled in the massive sourcework *Chogye san Songgwang sa sago,* completed in 1932 by Im Sŏk-chin during his tenure as abbot of Songgwang sa during the Japanese occupation. Songgwang sa is located in Chŏlla namdo, at Sŭngju kun, Songgwang myŏn, Sinp'yŏng ni.

135. It is unclear exactly how many of Chinul's community accompanied him to Chiri san. Yose's companionship is recorded (*Wonmyo kuksa pi, Pulgyo t'ongsa* III, p. 320.9–10); Mongsŏn, who had accompanied Chinul from Pomun sa to Kŏjo sa, probably went along also. Doubtless there were a few others. Im Sŏk-chin (*Songgwang sa chi,* p. 12) assumes two or three others went along.

里 小白山 求禮 南原 河東 山淸 咸陽 華嚴寺 上無住菴

136. Chiri san is one of the largest mountains in Korea, measuring over eight hundred *i* (C. *li;* about 320 kilometers) in girth. The southernmost point in the Sobaek san range, it forms the natural border between Chŏlla and Kyŏngsang provinces. It is delimited by the towns of Kurye, Namwon, Hadong, Sanch'ŏng, and Hamyang. See Rhi Ki-yong (ed.), *Hwaŏm sa,* pp. 15–18, for legends associated with the mountain. Sangmuju am, also known simply as Muju am, is located on the Hamyang side of the mountain; see *TYS* 31, fol. 5b, p. 529.

137. *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 338.7–8.

138. Ibid., p. 338.8.

139. Ibid., p. 338.9–12. The quotation from Ta-hui appears at *THYL* 19, pp. 893c–894a.

140. Yi Chong-ik, *Chogye chong chunghŭng non,* p. 83.

141. *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 339.3–4.

142. *Susŏn sa chungch'ang ki, Pulgyo t'ongsa* III, p. 347.11.

143. Ibid., p. 347.12–13.

定慧寺 雞足山 昇州郡 淸所里

144. Chŏnghye sa is located on Kyejŏk san, in Chŏlla namdo, Sŭngju kun, Ch'ŏngso ri; Im Sŏk-chin, *Songgwang sa chi,* p. 13. See *TYS* 40, fol. 7a, p. 702a, for the temple and fol. 2b, p. 699a, for the mountain.

145. *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 339.8.

白雲庵 積翠庵

146. These included Paegun am and Chŏkch'wi am on Ŏkpo san (the present Paegun san in Chŏlla namdo, Kwangyang kun) and Kyubong am and Chowol am on

億寶山 白雲山 光陽郡 圭峰庵 瑞石山 無等山 光山郡 普照庵

Sŏsŏk san (the present Mudŭng san in Chŏlla namdo, Kwangsan kun); these hermitages are all within one or two days' walk of Susŏn sa and still function today; *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 339.6–7. Chinul is also reputed to have built Pojo am on Chogye Mountain near the monastery itself, but there is no evidence to support this tradition; the first record of any building on that site dates from 1725; see Rhi Ki-yong (ed.), *Songgwang sa,* p. 116. With so many retreat sites available, Chinul was apparently content in his old age to take more time in solitude for his own practice, rather than devote himself predominantly to running the community.

147. *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 339.1–2.

話頭

148. Hyesim's memorial stele, *Chogye san cheise ko Tansok sa chuji Susŏn saju chŭng si Chin'gak kuksa pimyŏng,* appears in *Chosŏn Pulgyo t'ong-sa* III, pp. 351–355, and in *Chōsen kinseki sōran* I, pp. 460–464. The inscription was written in 1235 by the renowned Koryŏ literary figure and prominent Buddhist layperson Yi Kyu-bo (1168–1241), who was a close personal friend of Hyesim; his biography appears at *KRS* 102.3a–5a. For Yi Kyu-bo's role in Koryŏ Buddhism, see Sŏ Kyŏng-su, "Koryŏ ŭi kŏsa Pulgyo," pp. 587–594. These events appear in *Chin'gak kuksa pimyŏng, Pulgyo t'ongsa* III, p. 352.3–7.

There is surprisingly little secondary material on Hyesim, whose role in the development of *hwadu* study in Sŏn Buddhism is only beginning to become clear: see Nukariya Kaiten, *Chōsen Zenkyōshi,* pp. 292–305; Han Ki-du, *Han'guk Pulgyo sasang,* pp. 217–242. The *Chogye Chin'gak kuksa ŏrok* has been translated by Kim Tal-chin in *Han'guk ŭi sasang taechŏnjip 2,* pp. 205–375; the Chinese text is included (pp. 461–499).

149. *Chin'gak kuksa pimyŏng, Pulgyo t'ongsa* III, p. 352.10–11.

臨終記

150. These works are listed by Kim Kun-su in Chinul's stele, *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 340.13; both were in one fascicle. Another lost work, the *Death Record* [*Imjong ki*] is also mentioned at p. 340.8.

151. The following incidents all appear in *Chin'gak kuksa pimyŏng, Pulgyo t'ongsa* III, pp. 352.11–353.5. For Kyubong am see note 146 above.

152. The final two lines of this *gāthā* are added from Im Sŏk-chin, *Songgwang sa chi,* p. 78.

153. For Ta-hui's ten defects see *DCSPR,* Part III, The Live Word ("Practice of the *Mu Hwadu*" section); see also *Resolving Doubts About Observing the Hwadu.*

154. See note 146 above.

155. *Chin'gak kuksa pimyŏng, Pulgyo t'ongsa* III, p. 353.5–7.

156. See note 150 above.

157. Alluding to a chapter in the *Vimalakīrtinirdeśa-sūtra* in which the layman Vimalakīrti uses illness as an expedient means of teaching an assembly of bodhisattvas the dharma; see *Wei-mo-chieh so-shuo ching* 1, *T* 475.14.539c. ff.

158. *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, pp. 339.13–340.10.

159. *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 340.10–12.

熙宗 柳伸 寶昌 康宗

160. Ibid., p. 340.12. The year after Chinul's death, his successor, Hyesim, petitioned the court to prepare a memorial stele to preserve the master's achievements for all posterity and presented the king with a detailed account of his life to aid in its preparation. In a memorial issued in the twelfth month of Hŭijong's seventh year (1211), King Hŭijong ordered Kim Kun-su to compose the inscription, Yu Sin to

金振 write the calligraphy, and Po Ch'ang to supervise production of the memorial. Due
浮屠殿 to the detailed work involved in such a stone stele, the memorial was not completed until the last year (1213) of Hŭijong's successor, Kangjong (r. 1212–1213). On the tenth day of the fourth month of that year (2 May 1213), Kangjong ordered Kim Chin to erect the stone. The stele was set at the top of the front steps to the former lecture hall. Subsequently moved to various locations around the monastery, the stele was finally destroyed during the Hideyoshi invasion of 1597; later it was reproduced and placed at its original position. It is now located at Pudo chŏn in a *Śarīradhātu-stūpa* field just north of the main campus of Songgwang sa. See Im Sŏk-chin, *Songgwang sa chi,* pp. 60–61.

161. *Pojo kuksa pimyŏng, Pulgyo t'ongsa* III, p. 339.1–2.

162. See note 148 above.

163. See note 133 above.

164. *Tongguk Yi sangguk chip* 25, *Ch'angbok sa tamsŏn pang,* p. 268a; by Yi Kyu-bo.

165. *Chin'gak kuksa pimyŏng, Pulgyo t'ongsa* III, pp. 353–354.

司辰 166. Ibid., p. 353.8. A record remains of an inspection tour of Susŏn sa conducted
司曆 during Hyesim's tenure, dated to within four or five years of A.D. 1221 (Im Ch'ang-
司天臺 sun, "Songgwang sa ŭi Koryŏ munsŏ," p. 48). In this survey, conducted by an astronomical officer *(sajin)* and a calendrical official *(saryŏk)* from the Bureau of Astronomy and Meteorology *(Sach'ŏnt'ae),* a census of the monastery population is given, along with a detailed list of the structures within the monastery compound, their arrangement, and respective sizes. It records as well the texts of the *Susŏn sa chung-ch'ang ki* and the *Pojo kuksa pimyŏng* and includes an account of the total assets of the monastery.

The first section of this report (pp. 40–43) gives a detailed account of the location of each building within the monastery precincts along with a description of the size and area of each structure. Although many lines in this section are obliterated and a number of characters are missing, there is mention of at least fourteen structures, including shrine halls, warehouses, gates, a bridge, toilet, bathhouse, mill, and granary. At the time of the inspection, it is recounted that there were forty-seven monks in attendance during dharma assemblies; the full assembly amounted to ninety-six individuals. This number is considerably less than the "several hundreds" Kim Kun-su mentions in his biography (see note 161 above); I assume that here we are seeing the difference between a sober official document and an enthusiastic account of Buddhist achievements. The final section includes a detailed accounting of the total assets of the monastery as well as a listing of the various donations offered to the monastery as part of funeral charges and other dharma offerings (see pp. 43–48 for text and detailed analysis). The donors involved in these merit-making activities reveal the community's deep influence both locally and nationally: the list includes prestigious figures in the Koryŏ bureaucracy, as well as high generals in the military and wives of major officials. (See pp. 44–45 for an examination of these donors and the implicit influence of Susŏn sa on Koryŏ society which their patronage shows.) Further expansions and reconstructions took place in 1212, 1400, 1420, 1601, 1609, 1660–1720, 1842, 1924–1928, and 1955. By 1631, the temple had expanded to more than 2,152 *kan* of structures; see Rhi Ki-yong (ed.), *Songgwang sa,* pp. 36–42, for discussion. Songgwang sa appears at *TYS* 40, fol. 7b, p. 702a.

眞覺國師詩集 167. From the *Chin'gak kuksa si chip,* quoted in Yi Chong-ik, *Chogye chong chunghŭng non,* p. 77; I have been unable to obtain a copy of the *Si chip* to check the reference. This work is discussed by Nukariya Kaiten, *Chōsen Zenkyōshi,* pp. 300–305.

168. The historicity of many of these masters—especially numbers seven through nine—has been questioned by several scholars. See: Han Ki-du, "Koryŏ Pulgyo ŭi kyŏlsa undong," pp. 560–570; Rhi Ki-yong (ed.), *Songgwang sa,* pp. 77–98, for the most accessible treatment of these teachers; Nukariya Kaiten, *Chōsen Zenkyōshi,* p. 264. The sixteen national masters are listed in the *Sŭngp'yŏng pu Songgwang sa sajŏk pi, Pulgyo t'ongsa* III, p. 350.4–5. Table 3 is a composite of information culled from all these sources.

169. Quoted by Im Sŏk-chin, *Songgwang sa chi,* p. 161.

通度寺 海印寺 170. T'ongdo sa, where Buddha-*śarīra* are enshrined, is the Buddha-jewel temple; Haein sa, where the woodblocks of the Korean *Tripiṭaka* are stored, is the Dharma-jewel temple. Both temples are treated in the *Han'guk ŭi sach'al* series edited by Rhi Ki-yong and Hwang Su-yŏng.

171. See Ankul C. Banerjee, *Sarvāstivāda Literature,* p. 30; Charles Prebish and Janine Nattier, "*Mahāsāṃghika* Origins: The Beginnings of Buddhist Sectarianism," pp. 237–272; Nalinaksha Dutt, *Buddhist Sects in India,* p. 32. This is not to minimize the ideological conflicts visible in the eighteen schools of the early church; their controversies do, however, pale when compared with the dissension which racked the later tradition.

172. See discussion in Edward Conze, *Buddhist Thought in India,* pp. 195–204; Lalmani Joshi, *Studies in the Buddhistic Culture of India,* p. 5.

173. For an excellent summary of this process, see Arthur F. Wright, *Buddhism in Chinese History,* pp. 42–64; for a general discussion of this adaptation see Kenneth Ch'en, *The Chinese Transformation of Buddhism.*

174. For background on Ch'an/Hua-yen rapprochement, see Kamata Shigeo, *Chūgoku Kegon shisōshi no kenkyū,* p. 476 ff.; Takamine Ryōshū, *Kegon to Zen to no tsūro,* pp. 67–124. See Yi Chong-ik, "Pojo kuksa ŭi Sŏn'gyogwan," pp. 76–78, for the rapprochement in Korea.

南陽慧忠 長沙景岑 法眼文益 永明延壽 雲峰妙高 175. U Chŏng-sang ("Sŏsan taesa ŭi Sŏn'gyogwan e taehayŏ," p. 475, n. 12) gives extensive information and references to the following Ch'an monks, all of whom advocated a rapprochement between Ch'an and the scholastic schools: the Sixth Patriarch's disciple, Nan-yang Hui-chung (d. 775); Ch'ang-sha Ching-ts'en (n.d.); Fa-yen Wen-i (885–958); Yung-ming Yen-shou (904–975); and Yün-feng Miao-kao (1219–1293).

176. See the discussion in Chang Chung-yüan, *The Original Teachings of Ch'an Buddhism,* pp. xiii and 229–237; and compare Sung-peng Hsu, *A Buddhist Leader in Ming China: The Life and Thought of Han-shan Te-ch'ing,* pp. 36–52.

177. See the passage translated above in the "Pomun sa: Second Awakening" section.

178. This is the judgment of two modern Korean Buddhologists: Pak Chong-hong (*Han'guk sasang sa,* p. 193) and Yi Chong-ik (*Chogye chong chunghŭng non,* p. 90). Yi Chong-ik (p. 108) even goes so far as to state that Chinul succeeded in merging the scholastic penchant of the core Indian tradition with the uniquely Chinese Ch'an sect and the remaining schools of the heavily sectarian Chinese tradition, thereby estab-

lishing the ecumenical Buddhism of Korea. This claim is somewhat polemical, but it does show the high esteem in which Chinul is held by many Korean scholars.

179. Chinul explicitly states in *DCSPR,* Part III, Radical Analysis and Comprehensive Assimilation ("Vindicating the Sŏn Approach" section) that Sŏn might employ the scholastic teachings to explicate the principles of practice and enlightenment, but unlike the doctrinal schools it is not limited to those expressions. Hence, for Chinul, the scholastic teachings have their function but Sŏn is the superior approach.

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180. In conversations I have had with contemporary Sŏn masters in Korea, including the Haein sa master Sŏngch'ŏl and his probable successor Ilt'a, this lack of a legitimate transmission as well as the fact that Chinul did not leave the incumbent enlightenment poem (included in Chinul's lost *Pŏbŏ kasong?*) are often mentioned when doubts about the validity of Chinul's approach are raised. Hence Sŏn advocates often consider T'aego Pou (1301–1382), whose Lin-chi credentials are impeccable, to be the ancestor of the Korean Sŏn lineage. Nevertheless, I believe it is clear that, all questions of lineage aside, Sŏn *thought* certainly finds its source in Chinul. See the definitive study by Sŏk Sŏngch'ŏl, *Han'guk Pulgyo ŭi pŏmmaek,* for all discussion on the Korean Chogye lineage; no other modern Korean scholar can claim his wide knowledge of scriptural and epigraphical materials. For T'aego Pou's life and thought see Han Ki-du, "Koryŏ hogi ŭi Sŏn sasang," 597–613, and his *Han'guk Pulgyo sasang,* pp. 243–273.

181. For accounts of these five schools based on traditional materials see: Chung-yüan Chang, *Original Teachings of Ch'an Buddhism;* Kuan-yü Lu, *Ch'an and Zen Teachings,* vol. 2, pp. 57–228; and Heinrich Dumoulin, *A History of Zen Buddhism,* pp. 106–122.

182. A useful term, coined by Jan Yün-hua, to refer to the period following the six orthodox patriarchs of the Ch'an tradition but before the systematization of the school into five major sects; see Jan, "Tsung-mi: His Analysis of Ch'an Buddhism," p. 4.

183. Information on Tsung-mi's life and thought and his syncretic attitude toward the Ch'an schools of his time can be found in a useful series of articles by Jan Yün-hua: "Tsung-mi: His Analysis of Ch'an Buddhism"; "Conflict and Harmony in Ch'an and Buddhism"; "*K'an Hui* or the 'Comparative Investigation': The Key Concept in Tsung-mi's Thought"; "Antagonism Among the Religious Sects and the Problem of Buddhist Tolerance"; "Tsung-mi's Questions Regarding the Confucian Absolute." Also worth consulting are the dissertations by Jeffrey Broughton, "Kuei-feng Tsung-mi: The Convergence of Ch'an and the Teachings," and Peter Gregory, "Tsung-mi's *Inquiry into the Origin of Man:* A Study of Chinese Buddhist Hermeneutics." In Japanese, Kamata Shigeo's work, *Shūmitsu kyōgaku no shisōshi teki kenkyū,* is in a class by itself; useful information on Tsung-mi's syncretic attitudes can also be found in Takamine Ryōshū's *Kegon to Zen to no tsūro,* pp. 22–35.

184. *Yüan-chüeh ching ta-shu ch'ao (YCCTSC)* 3b, pp. 532c–535b. See also the partial translation in Jan Yün-hua, "Tsung-mi," pp. 41–50.

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185. As an example of the important Ch'an lineages which Tsung-mi does not mention in *YCCTSC,* the school of Ch'ing-yüan Hsing-ssu (d. 740), which evolved into the later Ts'ao-tung, Yün-men, and Fa-yen schools, can be given. As Yampolsky observes, (*Platform Sutra,* p. 54), its origins are obscure. Tsung-mi's *Ch'an-yüan*

chu-ch'üan-chi tou-hsü (*CYCTH* 1, p. 400b–c) states that the body of the book would cover one hundred masters divided into ten major schools; unfortunately, everything except the preface has been lost. I agree with the conclusions reached by Jan Yün-hua, following the lead of Sekiguchi Shindai, which support traditional claims for the existence of the hundred-fascicle main body of this work; see his article, "Two Problems Concerning Tsung-mi's Compilation of *Ch'an-tsang*," pp. 37–47.

186. *CHT* parallels passages from the *PCPHN* text of Tsung-mi's included in Chinul's *Excerpts;* it is translated in full elsewhere in this book. For schematic charts comparing the treatment of the schools in the *CHT* and *PCPHN* with the different classifications in Tsung-mi's *CYCTH* and *YCCTSC,* see Kamata, *Shūmitsu kyōgaku,* p. 296, and Kim Ing-sŏk, "Puril Pojo kuksa," p. 32.

187. These two important concepts are discussed at length in *DCSPR,* especially in these sections: "The Approaches of Dharma and Person"; "Recapitulation of the Main Ideas in the *Special Practice Record*"; and "Awareness Is Only an Expedient Explanation." See also Tsung-mi's explanations in *CHT,* p. 872a.10–14; Yŏndam Yuil's descriptions in *CYKM,* fol. 1a.4–5; and *Sŏnwon chip tosŏ so,* in Kamada, *Shūmitsu kyōgaku,* p. 277. The terms ultimately derive from the *Chao-lun* (see translation in Walter Liebenthal, *Chao Lun: the Treatises of Seng-chao,* pp. 106–107) and thence from the *Lao-tzu* (ibid., pp. 17–18).

188. See discussion in Yampolsky, *Platform Sutra,* p. 15.

189. Traditional views concerning the doctrines of the Northern school have been dramatically altered by the discovery of original documents in the Tun-huang caves. Scholarship in both Japan and the West on this school has burgeoned over the last several years and is rapidly filling in many details of the Northern school's perspective on Ch'an practice. At any rate, the school's doctrines appear not to have been merely gradual and not confined solely to the *Laṅkāvatāra-sūtra.* Rather, the Northern school apparently advocated a sophisticated approach to Buddhism involving both Hua-yen and *Prajñāpāramitā* teachings. There is evidence too that Shen-hsiu also used a sudden approach, reserving his gradual teachings for beginners; see Yampolsky, *Platform Sutra,* pp. 34–35. For the Northern school's Hua-yen connections, see Takamine Ryōshū, *Kegon to Zen to no tsūro,* pp. 67–75; Robert Zeuschner has contributed much to our understanding of the school in his excellent dissertation, "An Analysis of the Philosophical Criticisms of Northern Ch'an Buddhism."

190. *YCCTSC* 3b, p. 534c; partially quoted in Jan, "Tsung-mi," pp. 47–48.

牛頭法融 191. Niu-tou Fa-jung's biography appears in Chang, *Original Teachings,* pp. 17–26; for the development of the school see John McRae's essay, "The Ox-head School of Ch'an Buddhism: From Early Ch'an to the Golden Age."

192. For Tsung-mi and Chinul's discussion of the Niu-t'ou school, see *DCSPR,* Part II, Review of the Four Sŏn Schools.

193. See Ishikawa Rikizan's article, "Baso kyōdan no tenkai to sono shijisha tachi," pp. 160–173, for an outline of the early development of the school. It is worth noting that the only other Ch'an school to survive the T'ang—the lineage which traces itself from Ch'ing-yüan Hsing-ssu—is of equally obscure origins. Its founder is virtually unknown, and whether such a monk even studied under Hui-neng cannot be verified. This school was based in Hunan, also deep in the countryside. Indeed, the early isolation of these two schools probably contributed as much

to their survival as any inherent superiority in their teachings; see Yampolsky, *Platform Sutra,* p. 54.

194. *CTL* 6, p. 246a.5.

195. See *DCSPR,* Part II, Review of the Four Sŏn Schools ("Chinul's Exposition" section) for the discussion; the *Preface* quotation which is relevant here appears in *CYCTH* 2, pp. 402c–403a.

196. See Ch'en, *Buddhism in China,* pp. 353–355, and Yampolsky, *Platform Sutra,* pp. 23–38, for details.

197. See Kamata Shigeo, "Chōsen oyobi Nihon Bukkyō ni oyoboshita Shūmitsu no eikyō," pp. 28–37, for a discussion.

第二 198. See the notice in Ŭich'ŏn's *Kang Won'gak kyŏng palsa,* in *Taegak kuksa munjip* 3, 7–8 *changgyŏl, chei.*

199. See *CHT,* p. 871b; translated partially in Jan, "Tsung-mi," p. 50. For the following discussion, see *DCSPR,* Part II.

200. For example, at *Shen-hui ho-shang i-chi,* pp. 128–129, translated partially by Yampolsky, *Platform Sutra,* p. 33.

201. Tsung-mi's *CYCTH* is one of the works included in the *Sajip* collection, the basic textbook of the Korean monastic educational system even today. Since Chinul's *DCSPR,* which is an exposition of another of Tsung-mi's writings, is included in the same collection, fully half the fundamental texts of the Korean Buddhist doctrinal structure derive from Tsung-mi.

202. For outlines of the *Avataṃsaka Sūtra* see: Yutsugu Ryōei, *Kegon taikei,* pp. 155–161; Li T'ung-hsüan's *Ta-fang-kuang Fo Hua-yen ching-chung chüan-chüan ta-i lüeh-hsü, T* 1740.36.1008c–1011b, for a fascicle-by-fascicle summary of the eighty-*chüan* edition of the text; Nakamura Hajime, "A Critical Survey of Mahāyāna and Esoteric Buddhism Chiefly Based on Japanese Studies," pp. 36–42; D. T. Suzuki, *Essays in Zen Buddhism,* vol. 3, pp. 70–221, who also discusses the major philosophical issues of the *sūtra,* especially as they relate to Zen practice.

法藏 203. The ten faiths, although not an explicit stage in the account of the path of
灌頂 practice found in the *Avataṃsaka Sūtra* proper, were added to the Hua-yen school's explication of the path by Fa-tsang (643–712), who adopted the scheme from the *She ta-ch'eng lun (Mahāyānasaṅgraha);* see Nakamura Hajime and Kawada Kumatarō (eds.), *Kegon shisō,* p. 28. Kuan-ting notes (*T'ien-t'ai pa-chiao ta-i, T* 1930.46.771b.8–9) that the ten faiths first appear as the initial level of the seven stages of the path outlined in the *P'u-sa ying-lo pen-ye ching;* see *T* 1485.24.1011c.4–7. See the insightful discussion in Jae Ryong Shim, "The Philosophical Foundation of Korean Zen Buddhism: The Integration of *Sŏn* and *Kyo* by Chinul," pp. 28–34.

204. *HHYCL* 7, pp. 763c–764a; see also Chinul's *Hwaŏmnon chŏryo,* pp. 224–229. For a descriptive account of these five stages of the path see Chang Won-gyu, "Hwaŏm kyŏng ŭi sasang ch'egye wa kŭ chŏn'gae," pp. 35–40.

205. *HHYCL* 5, p. 752c.2–3; *Hwaŏmnon chŏryo,* p. 167.

206. See the account in the preface to Li's *Hsin Hua-yen ching hsiu-hsing ts'é-ti*
北京 *chüeh-i lun, T* 1741.36.1011c.

太原府 207. Pei-ching is the name which T'ai-yüan fu in Shansi province received in 742;
方山 *Ta-ch'ing chia-ch'ing ch'ung-hsiu i-t'ung-chih,* fasc. 136, T'ai-yüan fu 1.2a. Fang
陽曲縣 shan was located in Yang-ch'ü hsien, T'ai-yüan fu (fasc. 136, T'ai-yüan fu 1.8b).

208. Despite Li T'ung-hsüan's importance in the history of post-T'ang East Asian Buddhism, he has been surprisingly neglected by modern scholars. For short exegeses of his life and thought, see: Kim Ing-sŏk, *Hwaŏmhak kaeron,* pp. 131–146; Takamine Ryōshū, *Kegon ronshū,* pp. 403–426; idem, *Kegon shisōshi,* pp. 200–208; idem, *Kegon to Zen to no tsūro,* pp. 131–146, which is the best treatment of his significance for the later development of Ch'an thought; Chang Won-gyu, "Hwaŏm kyohak wansŏnggi ŭi sasang yon'gu," pp. 41–43; Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," pp. 528–532, for his importance in Chinul's thought. Robert Gimello of the University of Arizona is the Western scholar who has paid the most attention to Li's thought in recounting the later development of East Asian Buddhist philosophy. For Li's traditional biography see *Sung kao-seng chuan* 23, *T* 2061.50.853c.3–854b.

209. Kim Ing-sŏk, *Hwaŏmhak kaeron,* p. 133.

210. For the theory of the conditioned arising of the *dharmadhātu,* see Kim Ing-sŏk, *Hwaŏmhak kaeron,* pp. 192–213.

211. In his *Hua-yen i-ch'eng chiao-i fen-ch'i chang* 2, *T* 1866.45.489c.4–15. Discussed also in Jae Ryong Shim, "Philosophical Foundation of Korean Zen Buddhism," pp. 30–32.

212. Kim Ing-sŏk, *Hwaŏmhak kaeron,* p. 133. This fact is noted also at Jae Ryong Shim, "Philosophical Foundation of Korean Zen Buddhism," p. 42.

213. See the discussion in Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," pp. 4–5. For Sudhana's pilgrimage and its implications for East Asian Buddhist thought see Jan Fontein's work, *The Pilgrimage of Sudhana.*

214. Tsung-mi identifies this theory with the approach of the Mahāyāna inception teachings; see his *Yüan-chüeh ching lüeh shu chu* 2, *T* 1795.39.546c, and compare *She ta-ch'eng lun* 3, *T* 1593.31.126c.

215. *HHYCL* 7, p. 761b.13 ff.; *Hwaŏmnon chŏryo,* p. 210. Noted by Jae Ryong Shim, "Philosophical Foundation of Korean Zen Buddhism," p. 43.

216. See *Complete and Sudden Attainment of Buddhahood;* and *HHYCL* 14, p. 809b.

217. For the theory of nature origination see: Kamata Shigeo, "Shōki shisō no seiritsu," pp. 195–198; Sakamoto Yukio, "Shōki shisō to aku ni tsuite," pp. 469–477; Endō Kōjirō, "Kegon shōki ronkō," pp. 214–216 and 523–527; and for an adequate general discussion, see Kim Ing-sŏk, *Hwaŏmhak kaeron,* pp. 213–230. See also Whalen Lai, "Chinese Buddhist Causation Theories," pp. 249–259.

218. See Chinul's discussion in *Complete and Sudden Attainment of Buddhahood* and *DCSPR,* Part III, Radical Analysis and Comprehensive Assimilation. For the correlation between the two theories of conditioned origination and nature origination see Kim Ing-sŏk, *Hwaŏmhak kaeron,* pp. 230–239. Jae Ryong Shim has written an excellent account of Chinul's interpretation of nature origination in Li T'ung-hsüan's thought and its ramifications for Chinul's reconciliation of the Sŏn and scholastic schools; see his dissertation, "The Philosophical Foundation of Korean Zen Buddhism" pp. 28–48, 62–70, which I, unfortunately, did not learn about until after the completion of my own work. Shim's thesis should be consulted for a more thorough explication of the Hwaŏm aspects of Chinul's thought than I am able to give here in this brief outline.

219. *HHYCL* 32, p. 941b.

220. *DCSPR,* Part III, Radical Analysis and Comprehensive Assimilation ("Vindicating the Sŏn approach" section).

221. For this account see especially *Secrets on Cultivating the Mind,* and *DCSPR,* Part II, Sudden Awakening and Gradual Cultivation ("Sudden awakening" section); see *CHT,* p. 874a–b.

222. See *Secrets on Cultivating the Mind; DCSPR,* Part III, The Patriarchs' Assessments of Sudden and Gradual ("Sudden and Gradual as Related to Spiritual Capacity: Gradualness" section). See also Tsung-mi, *CYCTH* 3, p. 407c; *YCCTSC* 3b, p. 535c.

223. *DCSPR,* Part III, The Patriarchs' Assessments of Sudden and Gradual ("Ch'eng-kuan's *Chen-yüan Commentary*" section).

224. *DCSPR,* Part III, The Patriarchs' Assessments of Sudden and Gradual ("Chinul's Critique of Suddenness" section).

225. *DCSPR,* Part III, The Patriarchs' Assessments of Sudden and Gradual ("Problems in Tsung-mi's Statements About Gradualness" section).

226. *DCSPR,* Part III, The Patriarchs' Assessments of Sudden and Gradual ("Yen-shou's Assessment of Sudden and Gradual" section).

227. *DCSPR,* Part III, The Patriarch's Assessments of Sudden and Gradual ("Problems in Tsung-mi's Statements About Gradualness" section).

228. *DCSPR,* Part III, The Patriarchs' Assessments of Sudden and Gradual ("Ch'eng-kuan's Divisions of Sudden and Gradual" section).

229. *Pojo kuksa pimyŏng, Chosŏn Pulgyo t'ongsa* III, p. 339.4–5.

230. Noted by Yi Chong-ik, *Chogye chong chunghŭng non,* p. 89.

231. *CYCTH* 1, p. 399a.

232. For accounts of the development and practices of Hwaŏm meditation see Kobayashi Jitsugen, "Kegonshū kangyō no tenkai ni tsuite," pp. 653–655, and Teitatsu Unno, "The Dimensions of Practice in Hua-yen Thought," p. 53 ff.

233. For the significance of this term in Li T'ung-hsüan's thought see Takamine Ryōshū, *Kegon to Zen to no tsūro,* pp. 101–102.

中峰明本 234. According to the explanation given by Chung-feng Ming-pen (1263–1323), translated in Miura and Sasaki, *Zen Dust,* p. 6. For the historical development of *k'ung-an* practice in Ch'an Buddhism, see *Zen Dust,* pp. 3–16; idem, *The Zen Koan,* pp. 3–16; Heinrich Dumoulin, *A History of Zen Buddhism,* pp. 127–129.

235. See, for example, *LCL,* p. 506b.8; *CTL* 19, p. 358c.14; *Pi-yen lu* 1, case 2, *T* 2003.48.141c.6; 5, case 49, p. 184c.14; 6, case 60, p. 192b.5.

236. See discussion in P. S. Jaini, *Abhidharmadīpa,* p. 84.

237. See Yüan-wu's commentary in *Pi-yen lu* 10, case 99, *T* 2003.48.222c.18, where he states that Ch'an exchanges—and by extension the *hwadus* which develop from them—break up the activating consciousness [*karmajāti(lakṣaṇa)vijñāna*].

238. *TCCHL,* p. 577b; Hakeda, *Faith,* pp. 47–48.

239. The *Sŏnmun yŏmsong chip* was an anthology of 1,125 *kongans* in thirty fascicles, compiled by Hyesim in 1226. Beginning with stories concerning Śākyamuni Buddha, the work includes *sūtra* extracts, cases involving the twenty-eight traditional Indian patriarchs and their six Chinese successors, and accounts of episodes in the lives of subsequent Ch'an masters. To each case are appended descriptive verses by Hyesim himself and other Ch'an teachers. The first edition of the text was burned

by the Mongols and the revised editions of 1244 and 1248 added 347 new cases, making a total of 1,472 *kongans*. For a brief description of the work and its different editions, see Pulgyo munhwa yŏn'guso, *Han'guk Pulgyo ch'ansul munhŏn ch'ongnok*, pp. 123–124.

240. See *DCSPR*, note 101, for this term and its development.

241. For the theory of no-mind and its development in Sŏn and its significance to Chinul's thought, see Yi Chong-ik, "Chosasŏn e issŏsŏ ŭi musim sasang," pp. 239–243; Suzuki, *The Zen Doctrine of No-mind;* and Yampolsky, *Platform Sutra*, pp. 137–138, n. 69.

242. For further information on this process, see the fascinating discussions in Bhikkhu Ñāṇananda, *Concept and Reality*, pp. 2–22, and *Magic of the Mind*, pp. 57–67.

243. See the preface to my translation for discussion of problems surrounding Chinul's authorship of the text. The work has been treated by Ono Gemmyō in *Bukkyō no bijutsu to rekishi*, p. 1213 ff., and by Minamoto Hiroyuki in "Kōrai jidai ni okeru Jōdokyō no kenkyū: Chitotsu no *Nembutsu yōmon* no tsuite," pp. 90–94.

244. For the schemes of Ch'eng-kuan and Tsung-mi, see Mochizuki Shinkō, *Shina Jōdo kyōrishi*, pp. 306–314.

Encouragement to Practice: The Compact of the Samādhi and Prajñā Community

KWŎN SU CHŎNGHYE KYŎLSA MUN
勸修定慧結社文

ENCOURAGEMENT TO PRACTICE, Chinul's earliest work, was written in 1190 when he was thirty-three to commemorate the formal establishment of the Samādhi and Prajñā Community. As an invitation to Korean Buddhists at large to join the community, the text describes briefly both the events surrounding the foundation of the group and the type of practice it intended to promote. Frequent reference in the text to the pursuit of fame and profit common among all too many monks, and the discouragement implicit in Chinul's statements decrying the prevalence of Pure Land practice, give us broad indications about the state of Koryŏ Buddhism. The community emerges as a reform movement which hoped to reestablish a proper orientation toward practice in the Saṃgha of the period, and Chinul's *Encouragement* issues a ringing call to return to the fundamentals of Buddhist practice.

The attitude common among the Pure Land adepts of his time—that in this dharma-ending age, only recollection of the Buddha's name is an effective means of practice—is brought under special scrutiny. Chinul examines this practice in the light of Sŏn understanding, and Yung-ming Yen-shou's interpretation of Pure Land techniques is particularly emphasized in his analysis. Through copious quotations from additional Sŏn and *sūtra* sources which include most of the writers who influenced his early thought, including Li T'ung-hsüan, the Sixth Patriarch Hui-neng, Tsung-mi, and Wonhyo, Chinul shows that the primary constituent of practice is faith in the fact that one is originally an enlightened Buddha and that rediscovering this fundamental essence of one's own being is all that is necessary to perfect one's Buddhahood. Pure Land followers who claim that people in the degenerate age are incapable of spiritual development are slighting their original nature and obstructing the spiritual development of themselves and their associates. Indeed, it is a serious misconception of the Buddhist approach to assume that because the ordinary man's abilities are inferior, he is

incapable of achieving enlightenment through his own power and must therefore call upon Amitābha Buddha to receive him into his Pure Land where conditions are favorable for practice.

This approach is criticized for its external focus—on rebirth in another land—and is therefore a deluded course of practice. True practice is always internally focused: it involves looking into the immutable mind-nature and developing its inherent qualities. Chinul finds Pure Land practice acceptable provided that the internal focus of true Buddhist practice is restored—that is, provided that the Pure Land is understood to be the pure basis of one's own mind and one recites the Buddha's name only to reveal and develop that innate purity in this lifetime. This discussion leads into a consideration of *samādhi* and *prajñā,* and Chinul stresses the value of their cultivation even in his degenerate age. Finally, Chinul incorporates Pure Land practice into a comprehensive view of practice in which development of *samādhi* and *prajñā* predominates.

Reverently, I have heard:

> A person who falls to the ground gets back up by using that ground. To try to get up without relying on that ground would be impossible.[1]

Sentient beings are those who are deluded in regard to the one mind and give rise to boundless defilements. Buddhas are those who have awakened to the one mind and have given rise to boundless sublime functions. Although there is a difference between delusion and awakening, essentially both derive from the one mind. Hence to seek Buddhahood apart from the mind is impossible.

Since my youth, I have cast myself into the domain of the patriarchs and have visited meditation halls everywhere. After investigating the teachings which the Buddha and patriarchs so compassionately bestowed on beings, I find that they are primarily designed to make us cease all conditioning, empty the mind, and remain centered there quietly, without looking for anything outside. As it is stated in the [*Avataṃsaka*] *Sūtra:*

> If a person wants to comprehend the state of Buddhahood, he should purify his mind until it is just like empty space.[2]

Whatever we see, hear, recite, or train in, we should recognize how difficult it is to come into contact with such things; examining them with our own wisdom, we should practice in accordance with what has been expounded. Then it can be said that we ourselves cultivate the Buddha-mind, are destined to complete the path to Buddhahood, and are sure to redeem personally the Buddha's kindness.

Nevertheless, when we examine the inclination of our conduct from dawn to dusk, we see that we rely on the Buddha-dharma while adorning ourselves with the signs of self and person. Infatuated[3] with material welfare and submerged in secular concerns, we do not cultivate virtue but only waste food and clothing. Although we have left home, what merit does it have? How sad! We want to leave the triple world, but we do not practice freeing ourselves from sensual objects. Our male body is used in vain for we lack a man's will. From one standpoint we fail in the dharma's propagation; from another we are negligent in benefiting sentient beings; and between these two we turn our backs on our four benefactors. This is indeed shameful! All this has made me lament since long ago.

In the first month of the year of the Tiger [5 February–6 March 1182], I traveled to Poje sa in the capital for a convocation called to discuss Sŏn.[4] One day I made a pact with more than ten fellow meditators which said:

> After the close of this convocation we will renounce fame and profit and remain in seclusion in the mountain forests. There we will form a community designed to foster constant training in *samādhi* and *prajñā*. Through worship of the Buddha, recitation of *sūtras,* and even through common work, we will each discharge the duties to which we are assigned and nourish the [self-]nature in all situations. We vow to pass our whole lives free of entanglements and to follow the higher pursuits of accomplished and true men. Would this not be wonderful?

Many people heard this and said, "This is the degenerate age of the dharma; the right path has vanished. How can we devote ourselves to the practice of *samādhi* and *prajñā*? It is better to persevere in the recollection of Amitābha Buddha and cultivate Pure Land practices."

I replied: Although the times change, the mind-nature is unaffected. To see flourishing and degeneration in the path of dharma is the view of the provisional teachings of the three vehicles. Wise men should not think in this manner. You and I have come upon the approach to dharma of the supreme vehicle and are developing our minds according to what we have seen and heard. How could this not be the result of past affinities? And yet we do not rejoice, but, to the contrary, think that it is impossible for us to follow that approach; complacently, we become followers of the provisional teachings. Hence it could be said that we are ungrateful to our predecessors and are the ones who, at the very end, will destroy the seed of Buddhahood. Recollection of the Buddha, recitation of *sūtras,* and putting into effect the manifold supplementary practices are the eternal dharmas which should be constantly maintained by *śramaṇas*. How could they be obstacles?

I fear that if we do not search for the root but grasp at appearances and search outside, we will become the laughingstocks of the wise. As it says in the *Exposition of the Avataṃsaka Sūtra:*

> The teaching approach of the one vehicle is perfected through the fundamental wisdom; hence it is named the vehicle of all-embracing wisdom. All the worlds in the ten directions—the numbers of which are as vast as space itself—are Buddha-realms; consequently, the minds and sense-spheres of all Buddhas and sentient beings interpenetrate like shadows superimposed one upon the other. I do not say there are worlds with or without Buddhas; I do not say there is a semblance dharma age or a degenerate dharma age. During all such times, the Buddha is always present and it is always the right dharma age. This is the teaching of ultimate meaning. But to say that this region is the foul land and another region is the Pure Land, or that there are places with or without Buddhas and periods of semblance dharma and degenerate dharma: all this is the teaching of nonultimate meaning.

In another passage, the *Exposition* says:

> The *tathāgata* appeared for the sake of sentient beings lost in wrong views and inverted thinking and briefly explained a small portion of the states of merit and virtue. But in reality the *tathāgata* neither appeared nor disappeared. Only for the man who is in conformity with the path will wisdom and these states merge. He does not produce views like the appearance or disappearance of the *tathāgata;* he is only concerned with purifying the mind of its defilements through the twofold approach of concentration and insight. If a person seeks the path with egoism and passion and external signs both remain, he will never be in conformity with it. You must rely upon wise men, break down your pride, and develop fully a mind of respect; then investigate critically via the twofold approach of concentration and wisdom.[5]

When the teachings of the past sages are this clear, how can we dare to be hasty?[6] We should vow to follow these earnest words of the revealed teaching and not rely on the expedient explanations of provisional doctrines.

Although we *śramaṇas* are born in the degenerate age of the dharma and our basic characters are dull and stupid, if even we shrink in discouragement and seek the path while grasping at appearances, who else will be able to practice the sublime approach of *samādhi* and *prajñā* as followed by past adepts? If the difficulty of the practice causes us to renounce it and not cultivate it, then since we do not train now, even though we pass through innumerable kalpas, the practice will only become more difficult. But if we cultivate assiduously now, the practices which are difficult will, due to the power of our training, gradually become easy.

Were there any ancients who realized the path who did not come from perfectly ordinary men? In all the *sūtras* and *śāstras* is there any which forbids sentient beings in the degenerate age to cultivate the non-outflow path? As it is stated in the *Complete Enlightenment Sūtra,* "If there is any sentient being in the degenerate age whose mind does not give rise to falsity, the Buddha has said that such a man is a bodhisattva who has appeared in the

world."[7] In the *Exposition of the Avataṃsaka Sūtra* it is said, "If anyone says that this dharma is not suited to ordinary men but is a practice reserved for bodhisattvas, then it should be known that this man destroys the knowledge and vision of Buddhahood and annihilates the right dharma."[8] Anyone with wisdom should not be of the same opinion or be lax in his practice. Even though our practice may have brought no results so far, we should not forget our seeds of goodness which can mature into superior conditions, bringing the practice to perfection in future lives. As the *Secrets on Mind-Only* says, "Even if one hears the dharma but does not believe, it is still the cause for the fruition of the seed of Buddhahood. Even though one trains but has no success, it still has merit superior to that of men and gods."[9] When we investigate from this standpoint, there is no need to discuss the differences between the periods of degenerate dharma and right dharma; there is no need to worry about whether our minds are dark or bright. We need only to give rise to a mind of faith, practice according to our ability, bring the right cause to fruition, and leave behind all faintheartedness. We should know that worldly pleasures do not last for long and that the right dharma is difficult to hear. How can we be slack and waste this human birth?

If we think it over, for ages we have undergone to no avail all kinds of bodily and mental suffering which have been of no benefit to us. At present, we are still obliged to suffer unfathomable oppression. Our future suffering is limitless—difficult to abandon and difficult to escape. And yet we still are not aware of it. Moreover, the life of this body is unstable, impermanent, and difficult to protect for even a moment; even the spark of a flint, the wind extinguishing a lamp, the receding of a wave, or the last glow of the setting sun are inadequate analogies. The rush of months and years is swift; implacable, it debilitates the elderly form. With the mind-ground as yet uncultivated, we gradually approach the portal of death. We think of our old acquaintances; yet however wise or foolish they might have been, one morning you count up and nine have died and only one is still living—and even he is becoming more decrepit. But regardless of however much this has happened in the past, we are still unrestrained; greedy, angry, jealous, envious, conceited, and heedless, we pursue fame and profit, wasting all our days. We discuss worldly affairs in pointless conversations. To accept the gifts [of the faithful] without maintaining our moral precepts is barren of merit. We receive the offerings of others without shame or dread. These vices are incalculable and boundless; how can they be ignored? Is it not tragic?

If we have wisdom then we should be prudent and prompt the body and mind [in our meditation practice]. Knowing our own mistakes, we should endeavor to reform and discipline ourselves. From morning to evening we should diligently cultivate and quickly leave behind all suffering. We need

merely rely on the sincere words of the Buddhas and patriarchs as if they were a bright mirror reflecting the fact that our own minds have been brilliant and pure since the very beginning. Though the nature of the defilements is void, we should be even more diligent in critically investigating right and wrong while not grasping at our own views; then the mind will be free from both distracted thoughts and sluggishness. Do not give rise to the annihilation view; do not grasp at either voidness or existence. Let us constantly keep your enlightened wisdom clear and remain devoted to cultivation of the *brahmacārya.* Let us make the great vows [of the bodhisattva] and ferry across all classes of sentient beings. We should not seek liberation for ourselves alone.

If our bodies and minds are not at peace because we have many worldly responsibilities, are troubled with the pains of illness, or are frightened by perverse *māras* and evil spirits, then before the Buddhas of the ten directions we should repent earnestly. In order to remove these heavy obstacles, we should worship the Buddha and recollect his name. When these obstructions have been dissolved and eliminated, then at all times—whether in activity or in stillness, whether talking or keeping silent—we are never unaware that both our own and others' bodies and minds arise illusorily from conditions and are void, without any essential nature, like a floating bubble or the shadow of a cloud. All the sounds of slander and praise, acknowledgment and disapproval, that deceptively issue forth from the throat are like an echo in an empty valley or the sound of the wind. If, in this manner, we investigate the root cause of such deceptive phenomena in ourselves and others, we will remain unaffected by them. The entire body will be stabilized and the fortress of the mind will be guarded well. As our insight grows, a calm refuge develops where the tranquility is uninterrupted. At that time, liking and disliking naturally weaken, compassion and wisdom naturally clarify, wrong actions naturally cease, and meritorious conduct naturally increases. When the defilements are exhausted, birth and death are immediately cut off; as arising and ceasing have ceased, the calm radiance manifests before us. Its responsiveness is unlimited, and we are able to ferry across the sentient beings with whom we have karmic associations. For those who have understood this matter, this is the sequence within the sequenceless—and endeavorless endeavor.

Question: According to your explanation, we must first have faith and understanding in our own natures—our pure, sublime minds. Then we can rely on this nature in our cultivation of Sŏn. For ages this has been the essential technique through which men have cultivated the Buddha-mind and completed the path to Buddhahood. But why is it that most people who cultivate Sŏn are unable to display the wisdom of spiritual powers? If they have no

penetrating power to manifest, how can their practice be in accord with reality?

I laughed and said: The wisdom of spiritual powers depends upon the power of dharma which derives from right faith in the Buddha-mind; it is obtained by energetically applying oneself to amplified practice. It is like polishing a mirror: the more you wipe the dust away, the brighter it becomes; finally, once the brightness is clear, images reflect in thousands of details. But if one's faith and understanding are incorrect and one's efforts flag, or if one sits dozing in dullness and assumes that maintaining silence is Sŏn, how can spiritual powers possibly manifest? An ancient worthy once said, "If you simply practice properly in regard to your own nature-sea, you need not be concerned about the three knowledges and six [spiritual] powers. And why? Because they are only secondary concerns of the saints." The main concern now is to understand the mind and dig to the root; if you can get to the root, you need not worry about the branches.

The mountain man Shih asked Sŏn Master Kuei-feng Tsung-mi:

> Are dharmas for cultivating the mind-ground commonly understood in an awakening to the mind or after developing other practices? If they are understood after developing other practices, how can we refer to the suddenness of the Sŏn approach? If they are understood in the awakening to the mind, why is no effulgence of spiritual powers produced?
>
> Answer: We know that a frozen pond is entirely water, but the sun's heat is necessary to melt it. Although we awaken to the fact that an ordinary man is Buddha, the power of dharma is necessary to develop our cultivation. When that pond has melted and its water flows freely, it can be used for irrigation and cleaning. When falsity is extinguished, the mind will be numinous and dynamic; then the effulgence of spiritual powers will manifest. There is no other approach to practice but cultivation of the mind.[10]

From this passage, we should see that there is no need to worry about either the major or minor marks or the spiritual powers. We must first look back on the radiance of our own minds to ensure that our faith and understanding are genuine; then we will not fall into either the eternity view or the annihilation view and, by relying on the two approaches of *samādhi* and *prajñā*, we will be able to deal with mental impurities. This is the proper way. On the other hand, if our faith and understanding are not yet genuine, our contemplation practice will be subject to impermanence and will eventually lead only to backsliding. This is the contemplation practice of the fool. How could it be the practice of the wise?

Theoreticians in the scholastic sects assess the depth and the shallowness of contemplation together with its strong and weak points; their theories are very detailed. But their students only study the words and haughtily assume

that this is the holy realm. However, as they are unable to seek inside for their own minds or to refine and polish themselves for days on end, we know their actual capacities. As the Dharma Master Wonhyo said:

> In the contemplation practice of worldly, ignorant people, they speculate that the mind exists internally; yet they still search externally for the truth. The subtler their search for truth, the more they grasp at external signs. Consequently, they turn from the truth, and their estrangement becomes as great as that of heaven from earth. This is why they finally backslide, become submerged in *saṃsāra,* and undergo birth and death without end. But the contemplation practice of the wise is exactly the opposite. Externally they forget about truth and internally they search for their own minds. When the search for mind reaches its climax, the forgetting of all truths is consummated; they completely forget everything to which they were clinging, and the clinging itself is also completely extinguished. This is why they are able to reach the truthless, ultimate truth, and never relapse from it again, finally abiding in the unabiding nirvana.
>
> Furthermore, the saints of Hīnayāna initially assume that the mind has a produced nature and through the subtlest of mental states they attain mind-extinction. But as this state is devoid of wisdom or its radiance, it is no different from empty space. Mahāsattvas understand that, fundamentally, the mind has no arising-nature and, consequently, they do not aspire to extinction by leaving behind subtle thoughts. Rather, they realize the *dharmadhātu* through the presence of true, radiant wisdom.[11]

After this sort of assessment, we cannot conceal by even one hair's breadth the strong and weak points in the contemplation practice of the fools and the wise and that of the Hīnayānists and the Mahāyānists. Thus we know that, whether Sŏn adepts or scholastics, all men past or present whose contemplation practice is satisfactory have penetrated to their own minds, where false thoughts and mental disturbances never originate. In the functioning of their noumenal wisdom and phenomenal wisdom there is never an interruption, and they realize the *dharmadhātu.* They have taken a road which is forever different from that of the fools and Hīnayānists. How is it, then, that we do not contemplate our own minds, do not distinguish the true from the false, and do not accumulate pure karma—and yet we first seek spiritual powers and the power of the path? We are like someone who does not know how to pilot a boat and gets angry at the river bends.

Question: If we take it for granted that our own true nature is originally complete in itself, we need only to let the mind act freely on its own and conform with the ancient principle [of all the saints]. What need is there to contemplate and thereby bind ourselves without ropes?

Chinul: In this period of the degenerate dharma, men have much dry wisdom; they still cannot avoid the wheel of suffering. Whenever they use their

minds, they serve empty principles and sustain the deception. Whenever they speak, they exceed propriety and good taste. Their knowledge and vision are partial and feeble. Their practice and understanding are out of balance. Nowadays, many ordinary students in the Sŏn school suffer from these defects. They all say, "Since our minds are originally pure and have nothing to do with either existence or nonexistence, why should we vainly tire our bodies in exertion and deceptively make a show of practicing hard?" Imitating the practice of those who are free of constraints and possess self-mastery, they abandon true cultivation. Not only are their bodies and mouths unprincipled, but their mental activities are perverted too; yet they are not aware of any of this. Some grasp at the explanations of dharma-characteristics and expedients which appear in the holy teaching and end up backsliding. By their exhausting efforts at gradual practice, they turn against the nature school and deny that the *tathāgata* disclosed secret formulas for the sake of sentient beings in the degenerate age.[12] Obstinately grasping at things they have heard before, they "carry off the hemp and discard the gold."

I have often met these people who, although they are given correct explanations, are forever unable to accept them in faith and merely continue with their suspicious slander. How can they compare with men who first have faith and understanding that the mind-nature is originally pure and the defilements originally void, and yet find that this does not interfere with their subsequent cultivation based on that understanding? Outwardly, they keep the rules of conduct and deportment but do not grasp at them; inwardly, they cultivate stillness of thought but do not forcefully repress thoughts. This is called the exciseless excising of evil and the practice-free practice of good. These indeed are true practice and true excising. If we can develop both *samādhi* and *prajñā* in this manner and cultivate concurrently the manifold supplementary practices, how can this approach be compared to the ignorant Sŏn of those who vainly maintain silence or to the mad wisdom of those who merely follow the texts?

The approach of Sŏn cultivation is more to the point and can produce the non-outflow qualities inherent in the nature. For an adept cultivator at all times—whether walking, sitting, standing, or reclining, whether speaking or keeping silent—every thought is empty and arcane. The mind is constantly bright and sublime, and within it appear the myriads of qualities and the effulgence of spiritual powers. Without emphasizing *samādhi* and *prajñā*, how could we aspire to the path which relies on the self-nature to realize peace in ourselves?

In the *True Records of Yi* it is said:

> The two words *samādhi* and *prajñā* are an abbreviation for the threefold training which, in its complete form, is called *śīla*, *samādhi*, and *prajñā*. *Śīla* means to

guard against wrong and bring evil to a halt; it prevents one from falling into the three evil bourns. *Samādhi* means to come into accordance with the noumenon and absorb scatteredness; it enables one to transcend the six desires. *Prajñā* means that one critically investigates dharmas and contemplates their voidness; it marvelously leads out of birth and death. Saints who are free from the outflows must have trained in all of these during their cultivation on the causal stage. Consequently, they are called the threefold training.

In this threefold training there is a distinction between the relative training which adapts to signs and the absolute training which accords with the nature. The relative training which adapts to signs should be understood as explained above. As for the training which accords with the nature, that the noumenon is fundamentally without self is *śīla*. That the noumenon is fundamentally free of distraction is *samādhi*. That the noumenon is fundamentally free of delusion is *prajñā*. If one merely awakens to this noumenon, this is the true threefold training. As an ancient master said,[13] "My approach to dharma has been handed down by the previous Buddhas. It does not discuss *samādhi* or energetic effort; it only pene rates to the knowledge and vision of Buddhahood."[14]

This description refutes only the counteractive measures which adapt to signs; it does not controvert the threefold training which accords with the nature. Thus Ts'ao-ch'i [the Sixth Patriarch Hui-neng] said, "The mind-ground which is free of wrong is the *śīla* of the self-nature. The mind-ground which is without distraction is the *samādhi* of the self-nature. The mind-ground which is without ignorance is the *prajñā* of the self-nature."[15] This is exactly what is meant here.

That which is called Sŏn has its superficial and its profound aspects. There is the Sŏn of the heretics, the Sŏn of ordinary men, the Sŏn of the two vehicles, the Sŏn of the Mahāyāna, and the Sŏn of the supreme vehicle. In the [*Preface to the*] *Complete References to the Fountainhead of Ch'an Collection* these types are recorded exhaustively.[16] What has been discussed here about the mind-nature being originally pure and the defilements being originally void corresponds, of course, to supreme vehicle Sŏn. Nevertheless, beginners who are involved in earnest application cannot do without the help of the counteractive measures of the provisional vehicle. Consequently, in the text of this *Encouragement to Practice* you must be aware that the provisional and the real are displayed together.

Although the name and attributes of *samādhi* and *prajñā* may differ, do not let your faith in them backslide. Conquer yourselves, and achieve your aim. The *Perfection of Wisdom Śāstra* says, "Even in pursuing worldly affairs, if one does not devote oneself to them fully, those enterprises will not succeed; how much more so is this the case for one who is training in supreme *bodhi* but does not make use of *samādhi*."[17] A *gāthā* says:

> The adamantine armor of *samādhi*
> Can stop the arrows of defilement.

> *Samādhi* is the storehouse for keeping wisdom;
> It is the field of merit for all good qualities.
> If the dust of the world hides the sun in the sky,
> A great rain can wash it away.
> If the wind of thought and imagination scatter the mind,
> *Samādhi* can halt it.[18]

In the *Great Compendium Sūtra* it is said, "One who is absorbed in *dhyāna* is my true son."[19] A *gāthā* says:

> In the tranquil, unconditioned Buddha-sphere
> The pure *bodhi* can be gained.
> If one reviles those who abide in *dhyāna,*
> This is said to be like reviling all the *tathāgatas.*[20]

In the *Recollection of the Right Dharma Sūtra* it is said, "To save the lives of all the people on the four continents is not as good as to rectify the mind with right thought for a period the length of one meal."[21] In the *Awakening of Faith* it is said:

> If a person hears this dharma and does not feel fainthearted, you should know that this man is certain to continue the lineage of the Buddha and will receive prediction [of his future Buddhahood] from all the Buddhas. Even though there is a man who can convert all the sentient beings filling the world systems of the trichiliocosm to the practice of the ten wholesome actions, it is not as good as a man who rightly considers this dharma for the period the length of one meal; there is no analogy to express how much it surpasses the preceding merit.[22]

We can see that all the wholesome qualities deriving from this practice of *samādhi* cannot be fully enumerated.

If you do not stabilize yourself in the quietness of *dhyāna,* your activating consciousness will drift about without a foundation. When you are near death, wind and fire will oppress you. When the four elements separate and scatter, the mind will go wild, burning with sadness, and become subject to inverted thinking and distorted views. As you have no possibility of soaring into the heavens above, nor any stratagem for entering the earth below, you will cower in fright, bereft of all you used to rely on. Your body will be left behind to decay as if it were the slough of a cicada. Confused about the way which stretches far into the distance,[23] your solitary spirit will have to go on alone. Although you have gems, wealth, and priceless jewelry, you cannot carry any of it away with you. Although you may be from an aristocratic household and have many relatives, not one of them can follow behind and look after you. This is what is meant by "what one makes for oneself, one receives for oneself"; there is no one who can take your place. At that time, what discernment do you have to bridge the sea of suffering?

Do not say that because you have a small portion of conditioned merit you will be able to avoid this calamity. Master Po-chang said:

> Even though you have merit, perspicacity, and vast learning, none of it will be able to save you. As your mind's eye has not yet opened, you have only conditioned thoughts which are involved in the sense-spheres; you do not yet know how to look back on the radiance of the mind. Furthermore, as you have not yet seen the path to Buddhahood, at the time of death all of your life's unwholesome actions appear before you, either alarming you or making you joyful. The six destinies and the five aggregates appear before you. You see beautifully decorated houses, skiffs, boats, carts, and palanquins all shining brilliantly in the light [of the self-nature]. These sights make your mind dissolute so that the things you view with greed and lust are all transformed into pleasing objects. At the place where these things are most intense, you are reborn without one iota of choice in the matter; whether as a dragon or an ox, whether of high or low status, nothing is certain.[24]

Therefore, those with superior understanding and enduring will should first contemplate deeply the incontrovertible relation between action and result throughout the three time periods; there is no place to which you may escape. If the conditions you create now are in error and your practice cannot advance, later you will have to receive the suffering due. This would certainly be miserable! Hence, in the first, middle, and last parts of the night, quietly forget all conditioning; sit tall and straight, do not cling to external signs, concentrate the mind, and reflect internally. First subdue mental agitation with calmness; then bring dullness under control with alertness. Control both dullness and scatteredness but do not allow thoughts of grasping or rejecting. Clarify the mind. Let it be expansive and unobscured, free of thoughts but aware. Be entirely unreceptive to visions or experiences which do not tally with what you have learned [in the Buddha's teachings].[25] If there are worldly affairs to be dealt with, determine exactly what should and should not be done. None of the manifold supplementary practices of the bodhisattva should be spurned. Even if there are things which need attention, do not neglect [the mind's] empty brightness, and abide constantly in quietude.

One Night Enlightened said:

> Calmness means not to think about anything good, bad, or neutral in the external sense-spheres. Alertness means not to allow dullness, blankness, or any other sluggish state to arise. If there is calmness but no alertness, this is dullness. If there is alertness but no calmness, this is agitation. When there is neither calmness nor alertness, the mind is not merely agitated but also abides in dullness. When both calmness and alertness are present together, not only clarity but also calmness are produced. This is the sublime nature which returns to the fountainhead [of the mind].[26]

Notes to the Treatise on the Ten Doubts says, "Thoughtlessness is the *samādhi* of true suchness. One must be alert and calm, not allow sense-objects to arise in one's mind, and remain in contact with the real."[27] An ancient master said, "Ordinary men have both thoughts and awareness. Two-vehicle adherents [Hīnayānists] are free of thoughts but unaware. All the Buddhas are free of thoughts and yet aware."[28] These instructions present a sublime approach for men who are cultivating the mind to maintain *samādhi* and *prajñā* equally and see clearly into the Buddha-nature. Wise men must investigate them carefully. How can you vainly display great intentions, only to abandon your practice?

Question: The sublime path of all the Buddhas is profound, broad, and difficult to comprehend. But now you only try to induce sentient beings in the degenerate age to observe their own minds in the hope that they will thereby complete the path to Buddhahood. If they do not have superior faculties, they will be unable to refrain from suspicious slandering.

I laughed and answered: How could the tone of your previous question have been so self-assured when this question is so self-degrading? Do not be disturbed.[29] Let me explain this for you.

The bodhisattva Aśvaghoṣa summarized a hundred volumes of Mahāyāna *sūtras* and compiled the treatise *Awakening of Faith*. It says straightaway, "The word dharma means the mind of sentient beings. This mind embraces all mundane and supramundane dharmas. Based on this mind the meaning of Mahāyāna is revealed."[30] Now, I am afraid that sentient beings will not recognize that their own minds are spirited, sublime, and self-reliant, and will turn to externals when searching for the path. The *Complete Enlightenment Sūtra* says, "All the illusory guises in which sentient beings appear take place within the *tathāgata's* sublime mind of complete enlightenment. They are like flowers in the sky which appear only in space."[31] Premier P'ei Hsiu said, "Anything which has blood and breath must have awareness. Whatever has awareness must be of the same essence. This is the so-called true, pure, and bright wonder which is empty, penetrating, numinous, and pervasive. It is supreme; it alone is worthy of veneration. If we turn our backs on it we are ordinary men. If we harmonize with it we are saints."[32] Sŏn Master Yün-kai Shou-chih always used to tell his disciples. "If only you would not deceive the mind, the mind would naturally be spirited and holy."[33]

These quotations are the subtlest teachings preserved among the words of all the *sūtras, śāstras,* and good advisors of this world. It is only because people in these times cheat and deceive themselves that they use this mind every day, but have no faith in themselves and will not cultivate. Even though a few have faith, they do not develop critical investigation. Follow-

ing their passions, they turn their backs on this mind and, hence, cannot avoid succumbing to the views of eternity and annihilation; obstinately, they grasp at their own private views. How can we talk about the path with people like this?

Question: In the *sūtras,* hundreds of thousands of *samādhis* and countless sublime approaches to dharma are expounded; they are like building a web or spreading a net which wraps heaven and blankets the earth. All bodhisattvas rely on this teaching and practice it respectfully until they arrive at the stage of excision [of the defilements] and realization [of nirvana]. At that point, they have achieved the three stages of worthiness, the ten *bhūmis,* and the two equal and sublime enlightenments. Now, if we were simply to rely on the two approaches of alertness and calmness to counteract dullness and agitation and eventually hope thereby to reach the ultimate stage, it is as if we were mistaking one tiny bubble for the entire ocean. Is this not delusion?

Chinul: People who cultivate nowadays belong to the Buddha's spiritual family. They rely upon the direct approach of the sudden school and, having developed firm faith, they straightaway understand that their own minds are perpetually calm and ever alert. Since they rely on this realization when they begin cultivation, even though they cultivate the manifold supplementary practices, they only regard thoughtlessness as their core and nonactivity as their foundation. Due to this thoughtlessness and nonaction, their practice is independent of sequence in either time or space and free of any element of discrimination between the absolute dharma and its phenomenal aspects [that is, immanent suchness]. Since their cultivation is complete, approaches to dharma as numerous as dust motes and the meritorious qualities developed on all the *bhūmis* are also complete in the essence of their sublime mind, which is, accordingly, like the wish-fulfilling gem.

At this point, the meaning of alertness and calmness is explained either in direct reference to this essence of mind which is separate from thought or else in relation to earnest application. Consequently, [relative] cultivation and [absolute] nature are both perfected; both noumenon and practice are developed concurrently.[34] But do not consider this to be the ultimate goal of practice. Only satisfactory cultivation of the mind, which brings liberation from the malady of birth and death, is essential. Why permit disputations over words and meanings which only strengthen the obstruction of views? Rather, if you now skillfully recover the essence of mind which is separate from thought, you will be in concordance with the Buddha-wisdom. Why discuss the gradual approach to dharma of the three stages of worthiness and the ten stages of sanctity?

In the *Rites for the Cultivation and Realization of the Complete Enlight-*

enment Sūtra Bodhimaṇḍa it is said, "The sudden approach has no fixed position. Purity of mind is itself called truth."[35] In the *Awakening of Faith* it is said, "Enlightenment refers to that mind-essence which is separate from thought. Its characteristic of being separate from thought is identical to the realm of empty space: there is no place it does not pervade and is one with the monistic characteristic of the *dharmadhātu*. It is the integrative *dharmakāya* of the *tathāgatas*."[36] In another passage it states, "If there is a sentient being who is able to contemplate thoughtlessness, he is moving toward the Buddha-wisdom."[37] The Fourth Patriarch said to Sŏn Master Fa-jung, "Hundreds and thousands of *samādhis* and incalculable approaches to dharma are all within your mind."[38] Consequently, you should know this: if you do not understand that your own mind is completely endowed with all dharmas and, furthermore, if you do not realize that the thousands of different ways of explaining the holy teachings are adaptations made according to people's faculties and that none of them fails to point the way to return to the *dharmadhātu* of your own mind, you will end up grasping at discrepancies in the meaning of words in the scriptures. Furthermore, if you become fainthearted and still expect to pass through all the stages of practice on the bodhisattva path during three *asaṃkhyeya* kalpas, you are not cultivating the mind satisfactorily from the standpoint of the nature school. If you have this malady, cure it.

Recently at an acquaintance's place I obtained a copy of the *Cultivation and Realization in the Five Stages Chart*. It was designed by the *śramaṇa* Yung-nien, lecturer at Ta-chung ssu in Chien-chou, and revised by T'an-hui, the Great Master Ming-i, of Hsiang-fu ssu in Hang-chou, who transmitted the Hwaŏm teachings.[39] Its preface said:

> Supreme *bodhi* is outside three *asaṃkhyeya* kalpas. Once the practice of the five stages and the six *pāramitās* is complete it can be realized. Now I have arranged this chart around the two approaches: sudden and gradual. As far as the complete and sudden approach is concerned, sons of good family and others in the realm of sentient beings belong to the Buddha's spiritual family. If in one thought they turn their backs on worldly objects and attain enlightenment, they will directly reach the awakened sphere without having to pass through [three] *asaṃkhyeya* kalpas. This is what is called to see the nature and attain Buddhahood in a sudden leap. As far as the sequential approach of the three vehicles is concerned, after passing through the five stages of sainthood for three *asaṃkhyeya* kalpas, right enlightenment will finally be attained.

This assessment of the sudden and gradual forms of practice was arranged in the chart with no unnecessary complication. There are different approaches because the sharpness and dullness of the faculties of sentient beings vary greatly: some belong to the two-vehicle spiritual family, others to the bodhisattva spiritual family, and still others to the Buddha spiritual family. Even in the scholastic sects one finds the doctrine that sentient be-

ings, in this wise, all belong to the Buddha's spiritual family and, in this land of birth and death, can suddenly awaken to the Buddha-vehicle in which realization and cultivation are simultaneous. How is it, then, that the Southern school alone involves a sudden approach?

Although students of the scholastic and Sŏn sects might come in contact with this sublime doctrine, they exaggerate the profundity of the sphere of sainthood and therefore become fainthearted. They are not yet able to contemplate deeply the fact that the nature of their own mind, which they use every day in seeing, hearing, sensing, and knowing, is the unequaled great liberation. Consequently, they have various doubts and confusion. Later I will present more evidence to make it perfectly clear that, even though seeing the nature in a sudden leap does not involve the sequential stages of practice found in the three vehicles, it is nevertheless not incompatible with the approach which prescribes the perfection of cultivation after awakening. This awakening/cultivation sequence is not distinct from the meaning of the alert and calm factors of the perfect, bright, enlightened nature. It is designed in the hope that men who are cultivating the mind will abandon the provisional and move toward the real, will not waste their efforts, and will, together with all others, quickly realize supreme *bodhi*.

As the *Dharma Collection and Special Practice Record* says:

> From the initial activation of the *bodhicitta* until the attainment of Buddhahood, there is only calmness and only awareness, unchanging and uninterrupted. It is only according to the respective position [on the bodhisattva path] that their designations and attributes are slightly different. At the moment of awakening they are called noumenon and wisdom. (Noumenon is calmness; wisdom is awareness.) When one first activates the *bodhicitta* and begins to cultivate, they are called *śamatha-vipaśyanā*. (*Śamatha* brings external conditioning to rest and hence conforms with calmness; *vipaśyanā* illuminates nature and characteristics and hence corresponds to awareness.) When the practice continues naturally in all situations, they are called *samādhi* and *prajñā*. (Because of its effect of stopping all conditioning and fusing the mind in concentration, *samādhi* is calm and immutable. Because of its effect of illuminating and giving rise to wisdom, *prajñā* is aware and undiscriminative.) When the defilements are completely extinguished and the consummation of meritorious practices has led to the attainment of Buddhahood, they are called *bodhi* and nirvana. (*Bodhi* is a Sanskrit word meaning enlightenment; it is awareness. Nirvana is a Sanskrit word meaning calm-extinction; it is calmness.) Hence it should be known that from the time of the first activation of the *bodhicitta* until the final achievement of Buddhahood, there is only calmness and only awareness. (Here "only calmness and only awareness" is equivalent to alertness and calmness.)[40]

According to the purport of this *Record,* even though ordinary men of the present are able to trace the light and look back on the radiance of their minds, even though they are skilled in the use of expedients to control dull-

ness and scatteredness, and even though the mental states of alertness and calmness embrace both cause and effect [i.e., are both the method and goal of practice] and are immutable and uninterrupted—still, according to one's effort, there is a difference between the immature and the mature and the clear and the muddled aptitudes of these men.

In the complete insight into the true and eternal qualities of one's own mind, if activity and stillness are interfused and the *dharmadhātu* is realized, then we know that the qualities of all the *bhūmis,* the approaches to dharma as numerous as dust motes, and the nine and ten time periods are not separate from the present thought. As the nature of the mind is numinous, sublime, and self-reliant, it contains innumerable types of dharmas. The myriads of dharmas have never been separated from the self-nature; whether they are activated or not, nature and characteristics, essence and function, and adaptability and immutability operate simultaneously and without hindrance. This mind at first is without past or present, ordinary or holy, good or evil, attachment or rejection; nevertheless, their influence is gradual. As one passes through all the stages, compassion and wisdom are gradually made complete and sentient beings are perfected; nevertheless, from beginning to end that mind does not move from one time, one thought, one dharma, or one practice. As it says in the *Exposition of the Avataṃsaka Sūtra:*

> From the seed of discrimination produced by the fundamental ignorance of one's mind, the Buddha of Unmoving Wisdom is produced. The essence and function of the *dharmadhātu* are the approaches which produce faith, progress, awakening, and entering. Through this faith one enters the first stage [of the bodhisattva path at the level of the ten abidings]; continuing with his cultivation, he passes through the ten abidings, the ten practices, the ten transferences, and the ten and the eleventh *bhūmis*—and yet at none of these stages is he ever separate from this fundamental Buddha of Unmoving Wisdom, nor does he ever leave one time, one thought, one dharma, or one practice. Nevertheless, he realizes immeasurable, boundless, and inexpressible approaches to dharma as numerous as particles of dust in space or in all the *dharmadhātu.* And why is this? It is because faith, progess, awakening, and entering all derive from the *dharmadhātu* and the fundamental unmoving wisdom.[41]

In another passage it says:

> This is not the same as the provisional teachings of the three vehicles propounded for the sake of sentient beings of inferior understanding—that is, teachings which accept the three time periods of the world and explain that the fruition of Buddhahood is achieved after three *asaṃkhyeya* kalpas.

According to the purport of this *Exposition,* for one who possesses perfect faith in the complete school the Buddha of Unmoving Wisdom will be pro-

duced from the seed of the discrimination produced by the fundamental ignorance of one's own mind. From the stage of faith until the ultimate stage there is no sign of alteration, change, formation, or disintegration. Hence it can be said that the mind-nature is originally self-reliant: although it seems to adapt according to circumstances, it is in fact eternally unaltered.

Nowadays, those who only study theory may have wide-ranging discussions about the unimpeded conditioned arising of the *dharmadhātu;* but from the very first, they have never looked back on the qualities and functions of their own minds. As they have never observed that the nature and characteristics of the *dharmadhātu* are the essence and function of their own minds, when will they be released from the passion-charged objects of their minds and exhibit the fascicles of *sūtras* which are as numerous as the trichiliocosm?[42] Does it not say in the *sūtras:* "You should know that all dharmas are the mind's self-nature. The perfection of the wisdom-body does not come from any other awakening."[43] Does it not also say in the *sūtras:* "All the words used to explain the dharma are the false discriminations of petty wisdom. For this reason, hindrances arise and one's mind cannot be known. But if a person cannot know his own mind, how can he know the right path? It is because of this inverted wisdom that all types of evil arise."

I humbly hope that you men of high virtue who are cultivating the truth will heed these earnest words. Initially, you must have deep faith that your own mind is the fundamental source of all the Buddhas and that that source can be tracked down through the contemplative and investigative power of *samādhi* and *prajñā*. You should not simply sit up straight, grasping at dull stupidity, and, pretending to be free of discrimination, consider that state to be the great path. So-called bound suchness embraces both dullness and agitation; but, in the suchness which is free from bondage, *samādhi* and *prajñā* are then clear, generality and particularity are harmonized, and from beginning to end there is no disorder. Nor should you say that if impurities are controlled in the present, they will become purified in the future; for if the original wonder of your own mind is not seen, you will become frustrated and discouraged and will end up wasting your efforts in the cultivation of gradual practices. In *Secrets on Mind-Only* it is said:

> Some yield their position and shift responsibility for their practice over to the greatest saints. Others accumulate merit in the hope that, within three *asaṃkhyeya* kalpas, it will be sufficient [to allow realization of Buddhahood]. Unaware that the essence is apparent in its entirety before them at this very moment, they still hope for the sublime awakening. How will they ever realize that they have been endowed with it since the beginning? And yet they still wait for their merit to reach consummation. That they do not enter into the complete and eternal and finally continue wandering in *saṃsāra* is simply due to the fact that they remain in dark-

> ness regarding the qualities inherent in their nature. Unable to discern the true source, they abandon enlightenment and follow sensory phenomena, abandon the root and chase along the branches.[44]

And that is the situation!

For this reason, those cultivating the mind should not be self-demeaning or self-assured. If you are self-assured, you lapse into a state where the mind does not guard the self-nature and thus can become either ordinary or holy; each *kṣaṇa* you end up engaged in fabrication and your functioning becomes unsteady. Consequently, you must energetically build up your training throughout the three watches of both day and night. Remain alert and undeluded, calm and bright; do not turn from cultivation. On the other hand, if you are self-demeaning you lose the numinous penetration of the mind which responds to things—the quality which enables the mind to abide in the present, adapting itself to circumstances throughout the day and yet remaining forever unchanged. Therefore, transform ignorance and craving into the true fountainhead of liberation; transmute greed and anger into the great functions which manifest *bodhi.* To be self-reliant in both adverse and favorable circumstances and to remain unentangled by either bondage or liberation is to be in harmony with the nature approach. These two approaches of cultivation and nature are like the two wings of a bird: neither one can be missing. An ancient said,

> Right when the mind is in action
> Is the moment when no-mind acts.
> Crooked talk about names and characteristics is tedious,
> Straight talk reaches it without complications.
> When no-mind is in action,
> It is that constant function which does not act.
> The no-mind I speak of now
> Is no different from the existent mind.[45]

If we are able to progress satisfactorily in our cultivation, even though we are sentient beings in a degenerate age of the dharma, why need we worry about falling into the pit of annihilation or eternity views? I have mentioned that the essence of the sublime mind is fully endowed not only with approaches to dharma which are as numerous as dust motes but also with the meritorious qualities of all the stages, as if it were a wish-fulfilling *maṇi* pearl. How can this be a deception? This sublime mind is the mind which is both alert and calm.

Question: If those who cultivate the mind nowadays possess wide learning and vast knowledge and expound the dharma in order to ferry across oth-

ers, this is detrimental to their inner reflection. Yet if they ignore practices which bring benefit to others, how are they any different from those who are biased toward calmness?

Chinul: This must be considered case by case; you cannot generalize. If a person awakens to the path because of [hearing dharma-] words, understands the source by relying on the teaching, and is endowed with the discriminative dharma-eye, then, despite his learning, he does not give rise to a single thought which adheres to names or grasps at signs. Although he benefits others, he can cut off views of self and others, hatred and desire. Compassion and wisdom are gradually perfected, and in a most wonderful manner he conforms with the central domain [the *dharmadhātu*]; then he is certainly one who practices in accordance with reality. On the other hand, a person who gives rise to views according to words, develops understanding through the texts, chases after doctrine and deludes the mind, does not distinguish the finger from the moon, and does not renounce thoughts of fame, renown, and profit, and yet still hopes to be a man who wishes to expound the dharma and ferry across sentient beings—such a person is like a filthy slug who befouls himself and others. This is the worldly dharma master of letters. How can we say that he is intent upon *samādhi* and *prajñā* and is not seeking name and fame? In the *Exposition of the Avataṃsaka Sūtra* it is said, "If one is bound oneself, it is impossible to release others from their bondage."[46] In Dharma Master Chih-kung's *Stanzas in Praise of the Mahāyāna* it is stated:

> There are many ignorant people in the world
> Who are on the path but still seek the path.
> In confusion they search for doctrine far and wide,
> But are unable to save their own bodies.
> They exclusively pursue the writings and complex explanations of others,
> Proclaiming them to be the ultimate truth and the sublime good.
> In vain they waste their entire life,
> Submerged in birth and old age for an eternity of kalpas.
> They cannot renounce the corrupt craving that binds their minds,
> And thus themselves disturb their pure wisdom-mind.
> Their forest dwelling in the *dharmadhātu* of suchness
> Becomes a field of thorns and weeds.
> They grasp yellow leaves, thinking they are gold,
> Unaware that they seek a treasure while casting away the gold.
> With their mouths they recite *sūtras* and *śāstras*,
> But their minds remain always withered and atrophied.
> If one morning they realize that the original mind is void,
> The suchness with which they are endowed will become complete and perfect.[47]

Ānanda said, "As I was always listening extensively [to the teachings of the Buddha], I have not been able to concentrate on developing the power of the path."[48]

The clarity of the meaning of the saints of old surpasses that of the sun and moon. How can it be proper to follow everywhere after doctrines, not search for your self, and remain submerged for an eternity of kalpas? If, every now and then, you have time free from your meditation, it does no harm to investigate carefully both the sacred teachings and the enlightenment stories of the masters of old; thereby you can discern clearly the perverse and the proper and thus benefit yourself and others. This is not like the perpetual search in which external names and attributes are discriminated, for that is like entering the sea to count grains of sand—your time is spent to no purpose. An ancient master said:

> The bodhisattva is fundamentally concerned with ferrying across others. Therefore, as he must first cultivate *samādhi* and *prajñā*, he should live in a secluded and quiet place where his meditation and contemplation will be easily perfected. Contentment and ascetic practices lead to the holy path.[49]

Here is the proof: Since we have vowed to ferry across others, we must first cultivate *samādhi* and *prajñā*. Once we have obtained the power of the path, our compassion will surge like billowing clouds; our oceanlike practices will be like towering waves. Into the far reaches of the future we will rescue all suffering sentient beings, worship the three treasures, and continue the work of the family of the Buddha. How can we then be compared to those who are biased toward calmness?

Question: Although present-day practitioners devote themselves to *samādhi* and *prajñā*, for most of them the power of dharma is still weak. If they do not seek the pure land and remain in this impure world, they will meet with all manner of pain and hardship. Is there not a danger that they will eventually backslide and be lost?

Chinul: This too depends on the person; you cannot generalize from one example. A sentient being of great aspiration who relies on the supreme-vehicle approach to dharma has firm faith and understanding that the four great elements are like a bubble or a mirage, that the six sense-objects are like flowers in the sky, that his own mind is the Buddha-mind, and that his own nature is the dharma-nature. Since the beginning, he has left behind the nature of defilements. His alertness is instantly alert; his clarity[50] is instantly clear. Although a man who cultivates while relying on this understanding still has beginningless habit-energies, if he controls them with the unabiding wisdom they become the original wisdom; they need neither be suppressed nor removed. Although he knows how to use expedient *samādhi* to expel the

influences of dullness and scatteredness, since he recognizes that mental projections and discrimination arise according to conditions from the true nature, he utilizes the purity of that nature while remaining free from any form of attachment. Although he is involved with externally conditioned objects, both adverse and favorable, he realizes that they are only the mind and that there is no self or others, no subject and object. Thus he feels no liking or disliking, no anger or joy, under any circumstances. When, in such a manner, he uses the dharma to subdue the habit-energies, when he accords with the noumenal wisdom and makes it grow in clarity, when he adapts himself to conditions in order to benefit sentient beings, when he treads the bodhisattva path—then, even though he dwells within the triple world, there is no place which is not the pure land of the dharma-nature. Although time passes, his essence never leaves the moment. He makes use of great compassion and wisdom and adapts to circumstances in accordance with dharma. Consequently, although this man is not like those remarkable ancients who transcended all the stages of the bodhisattva path in one leap and were endowed with all the spiritual powers, still, as he was early to develop good roots, his spiritual affiliation is resolute and keen. He has deep faith that his own mind is originally self-reliant in both calmness and functioning, for its nature cannot be modified. Hence, despite all the hardship of the world, there is no danger that he will backslide. As the *Exposition of the Avataṃsaka Sūtra* says, "Since the ordinary man of great aspiration can have faith and enter into realization, he is born into the family of the *tathāgata*. Consequently, the message of the *Avataṃsaka Sūtra* is not directed exclusively to all the great bodhisattvas who are already born into the family of the Buddha."[51] In present times, those who cultivate the mind in this manner possess the highest faculties.

There are cultivators who hear of the pure, sublime qualities of their own minds and cultivate with faith. However, as their habit-energies are especially intense because of their beginningless obstinate grasping at the ego, they develop confounding obstructions and are unable to abandon their passions. Through contemplation on voidness, they should perceive that their own and others' bodies and minds, as well as the four great elements and five aggregates, appear illusorily through the interaction of conditions; they are a sham and unreal, like floating bubbles which are empty inside. How can these be the "self"? How can these be the "person"? Deep contemplation along these lines skillfully cleanses sense-objects charged with passion. The student's mind then becomes humble and respectful, and he removes himself from conceit and pride. He is restrained in his present actions and, relying upon *samādhi* and *prajñā*, gradually enters the bright and still nature. But if this man does not develop his own power by cultivating the myriads of wholesome practices, I fear that he will stagnate. He must

straightaway worship the three treasures in earnest, recite the Mahāyāna *sūtras,* practice the path and do prostrations, repent and make the great vows; from beginning to end, none of these practices should be neglected. Once his mind is firm because of his loving respect for the three treasures, he will partake of the Buddha's majestic power and be able to dissolve all karmic obstructions; his skillful faculties will never degenerate. If he can, in this manner, make use of self-power and other-power both internally and externally, and is determined to seek the supreme path, how can he not be praiseworthy?

Within this development, both external and internal, there are two different kinds of vows that men make. There are some whose vow of compassion is strong; in this world they feel no aversion toward birth and death. They benefit both themselves and others, develop their compassion and wisdom, and seek the great *bodhi.* They have vowed that they will always be born in a place where they can see the Buddha and hear the dharma. Although these men do not deliberately seek the pure land, they have no fear of backsliding because of the hardship they meet.

There are others who have a strong tendency to experience delight or disgust regarding, respectively, purity or filth, pleasure or suffering. The *samādhi, prajñā,* all the good roots they cultivate—these they dedicate to their vow to seek rebirth in the pure land where they will see [Amitābha] Buddha, hear his dharma, and rapidly achieve Buddhahood themselves without backsliding. Afterward, they will return to this world to ferry across sentient beings. This is their vow. Although these people intend to devote themselves to inner reflection, their power of patient endurance is not yet complete; if they had to remain in this filthy world and meet with all manner of hardship, there is a danger that they might backslide and be lost.

The internal and external development in the vow of these two types of people accords thoroughly with the holy teachings and both have their purpose. Of the two types, those who seek rebirth in the pure land possess the influences of the *samādhi* and *prajñā* inherent in their bright and still nature and are thus in conformity with that Buddha's own state of internal realization. But if in the hopes of meeting Amitābha they recite his name, recollect his holy appearance, and look forward to rebirth there, it is quite obvious which practice is superior and which is inferior.

Just before his death, the Great Master Chih-che [Chih-i] told his disciples:

> Even when the form of a fire cart appears [at the instant of death], a person who, in one thought, corrects himself and repents can still be reborn [in the pure land]. Yet how much more so is this the case for one who has developed his practice through *śīla, samādhi,* and *prajñā* and acquires the power of the path: his efforts will not be made in vain.[52]

In the *Pure Name Sūtra* it is said, "One who wants to purify the Buddha-land should purify his mind. To the extent one's mind is purified, the Buddha-land is purified."[53] In the *Platform Sūtra* it is said, "If there are simply no impurities in the mind-ground, the Western Paradise will be near at hand; but if impure mental states arise from the nature, what Buddha will ever come to welcome you?"[54] Sŏn Master Yen-shou said, "If the mind is known, then one is born in the mind-only pure land. But if one is attached to the sense-spheres, then one falls into the sphere of perceptual objects." Seeking rebirth in the pure land as explained above by the Buddhas and patriarchs is never separate from one's own mind. Apart from the source of one's own mind, where else would one be able to enter? In the *Inscrutable State of the Tathāgata Sūtra* it is stated:

> All the Buddhas of the three time periods have nothing; they depend only upon their own minds. If a bodhisattva can understand that all the Buddhas and all dharmas are only the mind, and thereby gains the conforming-patience, then, when he enters into the first *bhūmi,* he discards the body and either is instantly reborn into the World of Sublime Joy or else is reborn into the pure Buddha-land of Ultimate Bliss.[55]

This is confirmation. It can be surmised from these quotations that even though a person does not recollect the Buddha in order to seek rebirth [in the pure land], if he understands that everything is only mind and investigates accordingly, he is naturally reborn there. About this there is absolutely no doubt.

Recently, there have been many *śramaṇas* with theoretical training who aspire to the path so strongly that they do not care whether they live or die in that search. Unfortunately, they are all attached to external signs and, facing the west and loudly calling the Buddha's name, they assume that this is the practice of the path. In esoteric teachings transmitted by the Buddha and patriarchs concerning the training which reveals the mind-ground, however, this has been called training for fame and profit; it has also been called a state unbefitting the student. In the end, such people do not settle their thoughts and, in one moment, give up their practice. Since they abandon the esoteric formulas for cultivating the mind, they cannot understand the efficacy of looking back on the radiance of their mind; attached in vain to their intellectual astuteness, they waste their whole life's energy. Turning their backs on their minds, they grasp at appearances and say that they rely on the sacred teachings. How could a wise man not regret all this?

In the preface to his *Commentary on the Amitābha Sūtra,* the Dharma Master Chih-yüan of Lonely Mountain said:

> As far as the essence of the mind-nature is concerned, it is bright, still, and one. It is empty of the profane and the sacred, attendant and primary karmic results,

> length and shortness of life span, and purity and filth. Instead it reacts as it is affected by things and adapts according to conditions. Then it becomes the six ordinary regions, the four stages of sanctity, the attendant karmic result, or the primary karmic result. Because of the influence of the attendant and primary karmic results, the life span of one's body then becomes either longer or shorter and one's world becomes either pure or filthy. Our great saint, the Buddha, was one who attained this bright and calm unity. He made use of the path of loving kindness and resided in the house of compassion in order to urge the deluded masses to return to the source. In this regard, although he had no body, he displayed one; even though he had no Buddha-land, he displayed one. He extended his life span and purified his land in order to please people. He reduced his life span and befouled his land in order to turn others away from the world. Whether they experienced joy or aversion, he made these into stratagems to encourage them gradually in their practice.
>
> Although the jeweled towers and golden ponds in the pure land are amusements that please the eye, they are not forms which confuse people or make them dissolute. Rather, they allow them to penetrate to the mind-only state which is devoid of the sense-spheres. Although the sound of wind in the trees or the twittering of birds are enjoyed, they are not cacophonous sounds.[56] Rather, they allow people to recollect the three treasures and take refuge in them. For those who are like this, returning to the bright and still essence is as easy as turning over the palm of one's hand.[57]

I would say that the monk Chih-yüan deeply understood the roots and branches of the wholesome expedients of our Buddha.

I have quoted in great detail here to ensure that people who seek the pure land nowadays will cultivate knowing the Buddha's intention and not waste their efforts. Although those who understand the Buddha's intention still invoke the Buddha's name and earnestly aspire to take rebirth [in the pure land], they know that the regalia and other things in the Buddha-realm are without coming or going: they all manifest through the mind and are not distinct from true suchness. All their thoughts are free from dullness and scatteredness and are balanced between *samādhi* and *prajñā*. Since they do not turn against the bright and still nature, they are not separated from it by as much as a hair's breadth. The inspiration of the adept and the response of the Buddha are then merged: it is like the moon which appears when the water is purified or the images reflected when a mirror is polished. Consequently, in the *Myriads of Good Dharmas Return to Identity Collection* it is said, "The Buddha really does not come; the mind also does not go. Once inspiration and response have merged, only the mind itself manifests."[58] Moreover, a *gāthā* says:

> The essence of both the worshiper and the worshiped is void and calm.
> The merging of inspiration and response is difficult to fathom.[59]

These people must not cling to states outside the mind and give rise to misconceptions or distorted attachments, for these beckon all kinds of demonic events and are contrary to the intention of the Buddhas. Keep this in mind, all of you who are cultivating the path. Keep this in mind!

Some practitioners grasp obstinately at names and appearances. They will not listen to the Mahāyāna mind-only approach to dharma. Furthermore, they do not realize that our Buddha expediently manifests [transformation] bodies and [Buddha-] lands from within his bright and pure nature through the power of his original vows. With his phantom regalia he is able to attract and thence guide sentient beings, and through their sensual pleasures he causes them to penetrate to the realm of mind-only which is free from sensory objects; these are all skillful expedients which enable them to return to the source. Although it is said that by recollecting the Buddha they will take rebirth in the pure land, carrying along with them the body comprised of the five aggregates, and will receive great happiness, this is said because they have not yet given up passionate grasping. When these people meet with Sŏn adepts, they cannot imagine that those adepts will ever be able to leave behind the triple world, since they do not recollect the Buddha's name and seek rebirth in the pure land. These people do not understand the explanation in the holy teachings that "to the extent one's mind is purified, the Buddha-land is purified." Furthermore, when they hear explanations like "the mind-ground which is cultivated is void, bright, and devoid of material things," they assume that they will have no body to enjoy pleasures and are afraid of falling into voidness.

These people do not know that voidness is fundamentally nonvoid. There is only the *tathāgata*'s bright, clear mind of complete enlightenment which is equal to all of space and pervades the entire *dharmadhātu;* it contains, without exception, the minds of all sentient beings. There the ignorant, discriminative minds of all sentient beings are empty and bright and have the same wisdom-sea and the same dharma-nature as all the Buddhas of the ten directions. Quite simply, sentient beings act through this mind all day long, but they turn their backs on its grace. Those who do not understand this are seeking the sphere of Buddhahood through a mind immersed in avarice and greed: this is like trying to insert a square peg into a round hole.

There are other meditators whose characters are restless and fickle. Although they hear this mind-dharma and cultivate it faithfully, they are nevertheless satisfied with modest results and do not bother to intensify their investigation. Before their knowledge and vision are perfected, they rely exclusively upon the original nature [the absolute] and do not cultivate the manifold supplementary practices [the phenomenal]. They do not seek the pure land, and when they see someone who seeks rebirth there, they belittle them.

These two types of men do not use their minds properly in the Buddhadharma and face many obstacles to their practice. How pitiful! How deplorable! Men of the lowest aptitude who lack the eye of wisdom might be blind; but if they know enough to call out the Buddha's name, we can praise their rarity. How can we assume that they practice without understanding the Buddha's intention?

There are other meditators with great energy and a strong emotional drive who, when they hear of the mind-dharma, cannot find a way to take hold of it. Nevertheless, they can concentrate on the light of [Amitābha] Buddha's *ūrṇakośa,* or contemplate a Sanskrit syllable, or recite *sūtras* and invoke the Buddha's name, and devote themselves fully to these approaches to practice without wavering. Since they can control wandering thoughts and are not hindered by confusing obstructions, they establish their *brahmacārya.* When these people first practice devotion, invocation and response merge and, finally, they enter the mind-only *samādhi.* Consequently, they too understand the Buddha's intention.

In Master Fei-hsi's treatise, the *Precious King's Samādhi Gained by Loudly Invoking the Buddha's Name,* it is said:

> One who bathes in the ocean has used hundreds of rivers. Invoking the Buddha's name must result in *samādhi.* It is like a water-purifying gem placed in cloudy water: the cloudy water cannot but become clear. In the same way, when recollection of the Buddha is introduced into the distracted mind, the distracted mind cannot but become Buddha. After the mind is merged with the invocation, both mind and Buddha disappear. This mutual disappearance is *samādhi;* their mutual radiance is *prajñā.* Since *samādhi* and *prajñā* are balanced, what mind is not Buddha, and what Buddha is not mind? Once mind and Buddha become like this, then of the myriads of sensory objects and conditions, there are none which are not *samādhi.* Who would want to disturb this state by stirring up the mind and giving rise to thoughts through loudly invoking the name of the Buddha?[60]

The *Prajñāpāramitā Sūtra Spoken by Mañjuśrī* explains that through recollection of the Buddha one can achieve the *samādhi* of oneness.[61] This is the same idea.

Those who cannot understand this idea visualize [Amitābha] Buddha's appearance or invoke that Buddha's name with feelings that arise from views and craving. After days or years, they often end up being possessed by *māras* and demons. In their madness, they wander aimlessly; their practice comes to naught and they waste their entire lives. I frequently see and hear of such people nowadays. All this happens because they do not know that the primary and attendant karmic results of the ten realms, as well as good and evil causes and effects, are only produced by the mind and that these things have no essence which can be ascertained.

There are others who see images of gods and bodhisattvas when they sit,

or images of the *tathāgatas* completely endowed with the major and minor marks, or handsome men and beautiful women, or all types of frightening appearances, or they speak of many kinds of hallucinations.[62] Others, although they are not disturbed by anything external, follow after *māras* in their own minds—their wrong impressions and passionate views cannot all be listed. At such times, they are dull, confused, and caught unawares; having no wisdom with which to save themselves, they will remain entangled in Māra's net. This is really a pity! Does it not say in the *Awakening of Faith*, "When a person recollects mind-only, the sense-realms are then extinguished and never bother him again"?[63] It also says, "Meditators should continually investigate with wisdom; never allow the mind to fall into the net of wrong views. It is imperative to be diligent in right-mindfulness without clinging or attachment."[64] With teachings like these, how can we ignore our minds in the pursuit of sensual objects and still seek the *bodhi* of the Buddha?

Nowadays many cultivators say, "We will merely invoke the Buddha's name and try for rebirth in the pure land. After that, what does it matter what happens?" They do not realize that rising and falling among the nine tiers [of the pure land] depend on the clarity or obscurity of one's faith and understanding. The *sūtras* explain that one who understands the absolute truth and practices diligently is at the highest tier. How could we dare to assume that a person with an intelligent, numinous, and sharp mind is actually dull and, not understanding the absolute truth, merely calls out a name?

In the *Myriads of Good Dharmas Return to Identity Collection* it is said:

> When a person goes to rebirth in the nine tiers, whether he is at the highest or lowest tier he is certain of final attainment. Some people wander in a transformation land where they see a Buddha's response body; others are reborn in a reward land where they see the Buddha's true body; still others pass through many kalpas before realizing the Hīnayāna teachings; and yet others are of sharp or dull aptitude and firm or weak resolve.[65]

Therefore, we know that although accomplished men both past and present sought rebirth in the pure land, because of their deep faith in true suchness and their devotion to *samādhi* and *prajñā* they learned that things like [Amitābha's] form and regalia did not come or go, were beyond all limitations, manifested only through the mind, and were not separate from true suchness. This is not the same as ordinary men or two-vehicle adherents who are unaware that these phenomena all manifest through the evolving consciousness. They believe that these phenomena come from outside because they cling to the distinctiveness of these various forms. Hence, although it is said that rebirth in the pure land is the same for everyone, the

actions of the ignorant and the wise are as different from one another as heaven is from earth. How does this inferior practice in any way resemble the present Mahāyāna mind-only approach to dharma—which is devoted to *samādhi* and *prajñā* and manages to avoid falling into the views of ordinary men and Hīnayānists who cling to the distinctions in forms which are outside the mind?

In the patriarchal school's succession, where mind is transmitted by mind, the transfer of its esoteric idea is not subject to these limitations. But as Master Ch'i said, "There is no one in this degenerate age who can awaken to the path of the patriarchs and display *prajñā*."[66] Consequently, throughout this *Encouragement to Practice* I have relied on the doctrines of the Mahāyāna *sūtras* and *śāstras* for authentication. I have briefly assessed the cause for the development of faith and understanding regarding the Sŏn transmission, as well as the gain and loss accompanying birth and death and the passing from the mundane world into the pure land. I have done so because I want those of you who enter this community and wish to cultivate the mind to be aware of the roots and branches of practice, to cease from wrangling, and to distinguish between the provisional and the real. Then you will not waste your efforts as you cultivate properly the road of practice in the Mahāyāna approach to dharma. Let us develop the correct causes together, cultivate *samādhi* and *prajñā* together, cultivate the vows of practice together, be born in the Buddha-land together, and realize *bodhi* together. After training together in these things to the very limit of the future, let us then roam leisurely in self-reliance throughout all the worlds in the ten directions as both masters and comrades of one another. Let us help each other to achieve our aim; and, turning the wheel of the right dharma, let us then ferry across all beings so that we may requite the immense kindness of all the Buddhas. Elevating our thoughts, may the eyes of the Buddhas certify our humble sincerity. On behalf of deluded beings throughout the *dharmadhātu,* we make this vow of cultivating *samādhi* and *prajñā* together.

Alas, sentient beings continually come and go between the six destinies. Ghosts and spirits are sunk in the suffering of darkness and despair. Birds and animals bear the misery of flying away and fleeing.[67] *Aśuras* are angry. All the gods have proper happiness. But of those who can think of reaching *bodhi* by correcting their minds, only humans are actually capable of doing it. Yet if one is a human and does not do so, I can indeed do nothing for him![68]

In the past, I have read Mahāyāna texts and carefully contemplated the explanations of the *sūtras* and *śāstras* which belong to the vehicle of the definitive teachings. There is not one dharma which is not centered in the threefold training and not a single Buddha who did not rely on this threefold training to complete the path. As the *Śūraṅgama Sūtra* says, "All the *tathāgatas* of the past have already completed this approach. All the bodhi-

sattvas of the present time enter its perfect brightness. Students who will cultivate in the future should rely on this very dharma."[69] Consequently, we should now make a special vow and a secret pledge to cultivate the *brahmacārya*. Then, looking to our true lineage, we will not become discouraged. We will invigorate our bodies and minds with *śīla, samādhi,* and *prajñā*, reducing defilements and reducing them again.[70] Beside the riverbanks and at the foot of trees, let us constantly nurture the sacred embryo.[71] Let us roam about looking at the moonlight, listening in freedom to the sound of rivers and torrents; wandering at will in any direction, let us pass our time like empty boats bobbing atop the waves. Like loosed birds[72] soaring in the sky, let us manifest our bodies throughout the universe. Immersing the mysterious spirits of our minds in the *dharmadhātu,* let us respond to others according to their faculties, spontaneously and without stereotyping. This is exactly what I long for. If people who cultivate the path give up fame to enter the mountains but fail to cultivate these practices and, instead, make a show of deportment to deceive the faithful patrons, it is worse than seeking fame and gain, riches and position, or being addicted to wine and women, dissolute in mind and body, passing an entire life in vain.

All those present who heard these words agreed with what was said and made a vow: "On another day we will consummate this agreement, live in seclusion in the forest, and be bound together as a community which should be named for *samādhi* and *prajñā*." In this manner the pledge was put to writing and everyone's intentions were decided. Later, due to unforeseen problems with the selection of an appropriate site, everyone was scattered in all the four directions. After nearly ten years, we still had not been able to fulfill our promise.

In the early spring of last year, the year of the Monkey [1188], the revered Sŏn monk Venerable Tŭkchae,[73] who had also made the pledge, happened to be staying at Kŏjo sa on Kong san. He had not forgotten the earlier vow concerning the formation of the Samādhi and Prajñā Community, and he sent a letter to Pomun *araṇya* on Haga san inviting me to join him. As he earnestly requested me a second and a third time also, even though I had been dwelling in the forest ravines keeping my stupidity and my utterly useless mind to myself, nevertheless, remembering our earlier agreement and moved by his sincerity, I chose this year's spring season[74] to move my abode to that monastery and, together with the Sŏn practitioner Hang, I left. We invited those who had made the same vow to gather there with us. Some of them had died, others were sick, and still others were pursuing fame and profit and were not able to join us. Finally, with the remaining group of three or four monks, we established this dharma assembly in fulfillment of our vow.

I humbly hope that men of high moral standards who have grown tired of

worldly affairs—whether they are adherents of Sŏn, the scholastic sects, Confucianism, or Taoism—will abandon the dusty domain of this world, soar high above all things, and devote themselves earnestly to the path of inner cultivation which is commensurate with this aim. Then, although they might have had no role in the formation of this project, I have allowed them to add their names at the end of the compact of this community. Although some of them may not find it possible to train with us here in this assembly, they should constantly aim to gather their thoughts and contemplate with insight and, in that manner, cultivate right causes together with us. Then it will be as the *sūtra* says: "The wild mind which is brought to rest is *bodhi.* The sublime brightness of the nature's purity is not something which can be obtained from anyone else."[75] *Mañjuśrī's Gāthā* says:

> One thought of purity of mind is a *bodhimaṇḍa,*
> And is better than building seven-jeweled stupas as numerous as the sands of the Ganges.
> Those jeweled stupas will at last be reduced to dust,
> But one thought of purity of mind produces right enlightenment.[76]

Consequently, we know that although we are engulfed by the three calamities, the operation of the non-outflow cause which is produced even by temporary concentration of thought remains placid. And not only those who cultivate the mind will gain this benefit. Through this merit we pray that the king will live for ten thousand years; the prince will live for a thousand autumns; the world will be at peace; the dharma-wheel will always turn; our teachers and parents during all the three time periods, together with the lay supporters throughout the ten directions, and all the beings born and dying in the *dharmadhātu* will together be moistened by the dharma-rain, will be eternally free from the sufferings and anxieties of the three evil bourns, will leap into the storehouse of great brightness, and will travel the oceanlike nature of *samādhi.* To the very limits of the future, may the dulling darkness be exposed, may the transmission of the lamp continue, and may its light never be extinguished. Would that not be merit which is forever one with the dharma-nature? May those noble men who revel in the good keep this in mind and consider it carefully.

The time is the first year of the [Chin dynasty's] Bright Splendor era, the last month of spring in the year of the Dog [7 April–5 May 1190]. Respectfully written by Moguja, who is living in seclusion on Kong san.

In the fifth year of the Continuing Peace era [1200], in the year of the Monkey, the community was moved from Kong san to Chogye san in the Kangnam region.[77] In the vicinity, there was a monastery called Chŏnghye sa.[78]

As this led to some confusion in the names a memorial was received from the court which changed our name from the Samādhi and Prajñā Community to the Sŏn Cultivation Community [Susŏn sa]. Nevertheless, as this *Encouragement to Practice* had already been in circulation, the printing blocks were carved and the text printed and distributed under the old name.

NOTES

道元禪師 正法眼藏 1. Adapted by Chinul from a verse attributed to the fourth Indian patriarch Upagupta; *CTL* 1, p. 207b. Li T'ung-hsüan uses the same analogy in his exposition of the principles of Hua-yen practice:

> Just as a man who has fallen to the ground must use that ground to help himself up, all sentient beings who have fallen down onto the fundamental wisdom of their own minds must use that very same wisdom to pick themselves up. [*HHYCL* 14, p. 712b–c; quoted also in Chinul's *Hwaŏmnon chŏryo,* p. 261]

Since all defiled and pure dharmas derive from the one mind, deluded sentient beings fall into the "dirt" (the defilements) of the "ground" (the one mind) when they ignorantly become involved with defiled sensual objects. But, by the same token, they must get up from this same ground in order to enter the pure realm of enlightenment. To raise themselves out of the morass of the defilements without relying on the mind-ground would be impossible. Indeed, as Chinul stresses, for a practice to be successful it must be centered in an understanding of the fundamental mind-essence. Once the practice is properly grounded, students can use their efforts to best advantage when it comes to "standing up."

Dōgen Zenji's comments on this verse in his *Shōbōgenzō* give a slightly different, yet compelling, interpretation:

> There is an ancient saying that came from India and China: "If something falls to the earth it will surely arise." After you have studied yourself and attained great enlightenment the meaning of this saying will be seen to illustrate the principle of the liberation of body and mind. Therefore, if you are asked, "How can we accomplish the Buddhist Way?" you can answer, "It is like arising from the earth after you have fallen." In order to understand this clearly you must be detached from the illusion of past, present, and future. Enlightenment is to transcend enlightenment; to go thoroughly into illusion is to transcend illusion and to arrive at great enlightenment. You are covered with either enlightenment or illusion; your condition depends on the principle of falling and arising from the earth. . . . However, if you do not understand this, when you fall to the earth you can never arise. When you fall you can only arise by emptiness; when you fall in emptiness you arise by the earth. This must be said for all the Buddhas and Patriarchs. If someone asks, "How far between emptiness and the earth?" you should answer something like this: "108,000 ri." You cannot separate yourself from either the earth or emptiness. ["Suchness," sec. 14 in Dōgen Zenji, *Shōbōgenzō: The Eye and Treasury of the True Law,* vol. 1, translated by Kōsen Nishiyama and John Stevens, p. 59]

The metaphor of rising after falling appears also at *Mahāvastu* ii, 126.7, 127.11, 128.16, 130.1–2; and *Lalitavistara* 254.21 (noted at Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary,* p.57).

2. *HYC* 50, p.265b.10.

區區 廣雅 李少卿 荅蘇武書 嵇叔夜 與山巨源絕交書

3. K. *kugu,* C. *ch'ü-ch'ü,* is defined in the *Kuang-ya,* Shih-hsün section, as "to love, be infatuated with." See also the sense in *WH* of "private, personal concern"—as in Li Shao-ch'ing's *Ta su wu shu, WH* 375.41.4b, and Chi Shu-yeh's *Yü shan chü yüan chüeh chiao shu, WH* 392.43.7b.

4. Poje sa, later known as Yŏnbok sa, was the head temple of the Sŏn sect during the Koryŏ period. Han Ki-du (*Han'guk Pulgyo sasang,* p. 168) locates the monastery inside the T'aean mun in the southern section of the capital of Kaesŏng. The *Tongguk yŏji sŭngnam* says simply that it was located in central Kaesŏng. For a description of the temple see *TYS* 4, fol. 21a–23a, pp. 98a–99a.

5. *HHYCL* 31, p. 917b.

造次 曹元道 六代論

6. K. *choch'a,* C. *tsao-tz'u; Hou-han shu* 8.2b.1, *PNP* 4, p. 2867b. See also Tsao Yüan-tao's *Liu tai lun, WH* 447.52.15b.

7. *YCC,* p. 917b.

8. *HHYCL* 12, p. 800b–c.

9. *Wei-hsin chüeh, T* 2018.48.996c; by the famous Ch'an/Pure Land syncretist Yung-ming Yen-shou (904–975), a successor in the Fa-yen lineage of Ch'an. For his biography, see *CTL* 26, pp. 421c.8–422a.20, and Chang Chung-yüan, *Original Teachings of Ch'an Buddhism,* pp. 234–237, 250–253; and compare Shibata Tōru, "Sōdai Jōdokyō no ichi dammen: Eimei Enju ni tsuite."

圭峰宗密 史山人

10. The fourth in a series of ten exchanges between Kuei-feng Tsung-mi and the mountain man Shih; quoted in *CTL* 13, p. 307b.

11. Wonhyo (617–686) was the most important scholiast of the Unified Silla dynasty; his commentaries and expositions of important *sūtras* strongly influenced the subsequent development of the Korean and Chinese Buddhist philosophical traditions. See my introduction for more information on his contribution to Korean Buddhism.

12. Chinul refers here to a frequently recurring passage in the *Complete Enlightenment Sūtra;* see *YCC,* p.913b.

石頭希遷

13. Shih-t'ou Hsi-ch'ien (700–790), disciple of Ch'ing-yüan Hsing-ssu (?–740), in the proto–Ts'ao-tung lineage of Ch'an. For the quotation see *CTL* 14, p. 309b.

翼眞記 曇翼 羌 冀州 安世高 曇翼 僧翼

14. The *Yi chen chi* does not appear in any of the traditional Buddhist bibliographical catalogs, and identification of the work, as well as its author, is problematic. One would like to assume that we are dealing here with an unknown text of the Eastern Chin monk T'an-yi (331?–412?; *SSYN* 1.4a). T'an-yi's biography appears in the Liang *Biographies of Eminent Monks* (*Kao-seng chuan* 5, *T* 2059.50.355c–356a; see also *Hsü Kao-seng chuan* 9, *T* 2060.50.493b.1–2, and *Sung Kao-seng chuan* 14, *T* 2061.50.795b.13), where it is stated that he was a monk from the proto-Tibetan Chiang tribe (or, alternatively, from Chi-chou) who ordained when he was sixteen under the renowned northern Chinese monk Shih Tao-an (312–385). Little else is known about him, and no mention of his writings appears in his biography. We seem to be on the right track toward an identification, though, since the first portion of this quotation is consonant with the practice suggested in the early meditation texts

translated by An Shih-kao, which were important in Tao-an's early development (see Ch'en, *Buddhism in China,* p. 95 ff.). The evidence against this hypothesis is that the unnamed ancient master whose quotation appears in the next paragraph turns out to be the eighth-century Ch'an monk Shih-t'ou (see note 13), unless he too was quoting an earlier source. No other candidates appear in the *Kao-seng chuans. SSYN* mentions two other monks who have *yi* as the final character in their names: another T'an-yi (348–417; *SSYN* 1.7a) and Seng-yi (381–450; *SSYN* 1.10a). Both, however, are several centuries too early to include a quote from Shih-tou.

15. *LTTC,* p. 358c.

外道禪 凡夫 二乘 小乘 大乘 最上乘

16. Sŏn of the heretics *(woedo sŏn):* various non-Buddhist types of meditation practice which do not lead to enlightenment as it is understood in the Buddhist teachings. Dualistic modes of thought which enjoy pleasures and reject pain are not overcome in this sort of Sŏn. Sŏn of the ordinary man *(pombu sŏn):* practice which, though still involved in dualism, has proper understanding of cause and effect. Sŏn of the two vehicles *(isŭng sŏn),* also called Hīnayāna Sŏn *(sosŭng sŏn):* practice in which there is realization of the voidness of ego. Mahāyāna Sŏn *(taesŭng sŏn):* cultivation based on the awakening to the emptiness of both self and dharmas. Supreme-vehicle *(śreṣṭayāna)* Sŏn *(ch'oesangsŭng sŏn):* the highest form of Sŏn, used by Tsung-mi to refer to the way of patriarchal Sŏn. In this form the adept suddenly awakens to the original purity of his own mind and realizes that it is originally Buddha. See *CYCTH,* p. 399b.12–22.

17. *Mahāprajñāpāramitā-śāstra, Ta-chih-tu lun* 17, *T* 1509.25.180c. 12–13.

18. *Ta-chih-tu lun* 17, *T* 1509.25.180c.20–25.

19. [*Mahāvaipulyamahā*]*saṃnipāta-sūtra;* see *Ta-fang-teng ta chi ching* 28, *T* 397.13.194a.25–b.16, where the Buddha explains that the perfection of *dhyāna* by the bodhisattva (the "true son") surpasses that of *śrāvakas* and *pratyekabuddhas* in sixteen ways.

20. *Ta-fang-teng ta chi ching* 46, *T* 379.13.303a.12–13.

21. The *Cheng-fa nien ching* is the popular title of the *Fo-shuo fen-pieh shan-o so-ch'i ching* (*T* 729.17.516c–523b), a Chinese apocryphal composition traditionally assumed to have been translated by An Shih-kao sometime between A.D. 148 and 170; see the study in Makita Tairyō, *Gikyō Kenkyū,* pp. 151–152, 178–181. This text on karma and its retribution is, however, out of character with the statement appearing here, which shows stronger parallels with the *Prajñāpāramitā* literature. The quotation, at any rate, does not appear in the preceding *sūtra.* Chinul probably copied this quotation straight from the *Wan-shan t'ung-kuei chi* of Yen-shou, where it is quoted
綿邈 exactly as recorded here; see *Wan-shan t'ung-kuei chi* 2, *T* 2017.48.974b.

左太沖 22. *TCCHL,* p. 583a–b; Hakeda, *Faith,* p. 103.

吳都賦 何敬祖 游仙詩

23. K. *myŏnmak,* C. *mien-mo; PWYF* 3554.3. See Tso T'ai-ch'ung's *Wu tou fu, WH* 10.5.6a, and Ho Ching-tsu's *Yu hsien shih, WH* 100.21.22b.

百丈懷海

24. Po-chang Huai-hai (720–814), disciple of Ma-tsu Tao-i (709–788). This quotation appears in an early Ch'an anthology, the *Chodang chip;* see *Chodang chip* 14, p. 92b.16–22.

25. This rendering follows Kim T'an-hŏ's Korean vernacular translation; literally, the text reads, cryptically, "That is not what is heard [learned]." This is glossed in the Korean as referring to what is "heard" in the Buddhist scriptures—that is, the experi-

ences in meditation should tally with the description of practice found in the Buddhist teachings. According to Kim's account, as concentration in meditation deepens, the meditator may come into contact with *māras* and beings in other normally inaccessible realms who appear in the guise of Buddhas or bodhisattvas to trick the meditator. Such visions should be regarded as entirely illusory and should eventually vanish. If, however, they do not disappear after diligent contemplation but become clearer and more impressive, it can be assumed that they are real and constitute a sign of the student's progress in meditation. Any experience which does not correspond to the teachings of the scriptures should be ignored, treated as an illusion, or contemplated in terms of impermanence. See Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 14b, both rendering and note.

永嘉玄覺 26. Yung-chia Hsüan-chüeh (665–713); for his biography see *CTL* 5, pp. 241a.27–242b.19, and Chang, *Original Teachings*, pp. 10–16, 27–34. This quotation is from his *Ch'an-tsung Yung-chia chi*, *T* 2013.48.390b.

澄彧(慈) 27. The *Chu Shih-i lun*, written by Ch'eng-yü (not in *SSYN* or the *Kao-seng chuans*), a Sung dynasty T'ien-t'ai master, around 983. It is a commentary to the *Ching-t'u shih-i lun* (*T* 1961.47.77a–81c), a work falsely attributed to the T'ien-t'ai founder Chih-i (see note 52 below), which discusses various questions about Pure Land doctrine. This quotation appears in the last commentarial section on the final question covered in the treatise; see *Chu Shih-i lun*, *HTC* 1134.107.730a. For a translation of the *Ching-t'u shih-i lun* and a summary of the Japanese scholarship concerning the text, see Leo Pruden, "The *Ching-t'u shih-i-lun.*"

28. The quotation is untraced. The last line, however, frequently occurs in Tsung-mi's writings—for instance, "Right thought means to be free of thoughts and yet aware . . ."; see his *Chu Hua-yen fa-chieh kuan men*, *T* 1884.45.687a.6–7.

草草 詩經 29. K. *ch'och'o*, C. *ts'ao-ts'ao;* see *Shih-ching*, Hsiao-ya, pt. 2, bk. 5, ode 6, James Legge, *The Chinese Classics IV: The Shih King*, p. 348.

30. *TCCHL*, p. 575c; Hakeda, *Faith*, p. 28.

31. *YCC*, p. 914a.

裴休 宣宗 黃檗希運 會昌 32. P'ei Hsiu (797–870), the premier to the T'ang emperor Hsüan-tsung (r. 846–859), disciple of the Ch'an masters Tsung-mi and Huang-po Hsi-yün (n.d., died between 847 and 859) and powerful supporter of Buddhism within the court bureaucracy during and after the Hui-ch'ang persecution of 842–845. The quotation is from his preface to Tsung-mi's *Great Commentary to the Complete Enlightenment Sūtra;* see *Ta-fang-kuang yüan-chüeh ching ta shu hsü*, *ZZ* 243A.9.323a.

雲蓋守智 黃龍慧南 33. Yün-kai Shou-chih (1025–1115), the disciple of Huang-lung Hui-nan (1002–1069), founder of the Huang-lung school of Lin-chi Ch'an. The quotation is untraced.

理入 行入 菩提達磨 34. "Noumenon and practice": Chinul is referring to the two general approaches for entering the path as attributed to Bodhidharma—entering via the noumenon *(iip)* and entering via practices *(haengip)*. Entering via the noumenon involves the radical disentanglement from all discrimination through firm faith in the nondual nature of the mind. Entering via practices involves four types of cultivation which develop skillful qualities and remove unskillful faults. See the *Lüeh-pien ta-ch'eng ju-tao ssu-hsing*, *CTL* 30, p. 458b.21–27, and *Vajrasamādhi-sūtra*, *Chin-kang san-mei ching*, *T* 273.9.396c.7–15. For the still controversial relationship between the *Vajrasamādhi-*

sūtra and the Bodhidharma text see Walter Liebenthal, "Notes on the Vajrasamādhi," pp. 349–356; references for the related research of Hayashi Taiun, Suzuki Daisetsu, Paul Demiéville, Mizuno Kōgen, and Ono Hōdō appear at p. 347, nn. 1–5.

35. The *Yüan-chüeh ching tao-ch'ang hsiu-cheng i* is Tsung-mi's eighteen-fascicle work on Buddhist ritual activities; *HTC* 1449.128.721a–996a. See Kamata Shigeo, *Shūmitsu kyōgaku,* pp. 499–521, for a summary of the text.

36. *TCCHL,* p. 576b; Hakeda, *Faith,* p. 37.

37. *TCCHL,* p. 576b.26–27; Hakeda, *Faith,* p. 39.

道信 牛頭宗

38. The Fourth Patriarch, Tao-hsin (580–651), gave transmission to Niu-t'ou Fa-jung (594–657), founder of an important early Ch'an school, the Oxhead (Niu-t'ou) school. For the quotation see *CTL* 4, p. 227a.

五位修證圖 永年 曇慧 大中寺 鍾山 福州府 侯官縣 閩江 鴻業寺 福州府 建州 泉州 祥符寺 杭州 金鼇山 台州府 臨海縣 衢州府

39. The *Wu-wei hsiu-cheng t'u* is an unknown work which does not appear in any of the traditional Buddhist bibliographical catalogs. Neither of its two reputed authors, Yung-nien or T'an-hui, appears either in *SSYN* or in the *Kao-seng chuans.* Their respective temples are, however, well known. Ta-chung ssu was located on Chung shan, Fu-chou fu, Hou-kuan hsien, in Fukien province, across the Min River from the present-day city of Foochow. It was built during the Liang dynasty, was known as Hung-ye ssu during the Sui, and received its present name in 850 during the T'ang dynasty (*Ta-ch'ing Chia-ch'ing ch'ung-hsiu i-t'ung-chih,* fasc. 426, Fu-chou fu 2.7). Fu-chou fu was known as Chien-chou only between 618 and 623, when its name changed to Ch'üan-chou; since this is the only time it held this name, our text must have dated from this period. (See *Chia-ch'ing i-t'ung-chih,* fasc. 425, Fu-chou fu 1.1 ff.) There is no record of a Hsiang-fu ssu located in Hang-chou proper, but two different temples were located in the vicinity of Hang-chou. The first Hsiang-fu ssu was located on Chin-ao shan, T'ai-chou fu, Lin-hai hsien, in Chekiang province (*Chia-ch'ing i-t'ung-chih,* fasc. 297, T'ai-chou fu 1.26). The second too was located in Chekiang in Ch'ü-chou fu (*Chia-ch'ing i-t'ung-chih,* fasc. 301, Ch'ü-chou fu 1.18). For a brief account of Hang-chou, see *Chia-ch'ing i-t'ung-chih,* fasc. 283, Hang-chou 1.1–2.

40. The *Pŏpchip pyŏrhaeng nok* (C. *Fa-chi pieh-hsing lu*); see *DCSPR,* Part II, The Degree of Development in Each School ("why numinous awareness is discussed" section); see also *CHT,* pp. 873b.18–874a.6. For Yuil's explanations on this passage, drawn from his subcommentary to *DCSPR,* see *DCSPR,* note 61.

41. See *HHYCL* 17, p. 833a, and *Hwaŏmnon chŏryo,* p. 294, for this quotation and the one immediately following.

如來出現品

42. An allusion to a simile in the "Appearance of the *Tathāgatas*" chapter *(Ju-lai ch'u-hsien p'in)* of the *Avataṃsaka Sūtra:* "Fascicles of *sūtras* as numerous as the world systems of the trichiliocosm exist inside one dust mote." Here one dust mote is a metaphor for the mind of the individual sentient being; all the myriads of *sūtras* refers to the innumerable meritorious qualities which are innate in the enlightened Buddha-mind. See *HYC* 51, p. 272c, and Li T'ung-hsüan's commentary at *HHYCL* 32, p. 941b.

梵行品

43. *Avataṃsaka Sūtra,* "Brahmacārya" chapter *(Fan-hsing p'in), HYC* 17, p. 89a.

44. *Wei-hsin chüeh, T* 2018.48.995b–c. "Some yield their position . . . over to the greatest saints": This is the defect in the understanding of ordinary deluded men who refuse to take charge of their own practice and try to shift responsibility to a suppos-

edly omniscient, omnipotent being—as in the Amitābha worship of the Pure Land school. Such people ignore the fact that they are innately endowed with the enlightened nature of Buddhahood and need only discover it within themselves in order to achieve liberation; no one else's help is needed. "Others accumulate merit": This is the defect in the understanding of Hīnayānists and of bodhisattvas following the provisional teachings of the Mahāyānist gradual school. They assume that enlightenment comes after three *asaṃkhyeya* kalpas in which various qualities are gradually developed and defilements and bad habits are gradually corrected. In fact enlightenment can be won immediately by seeing the nature, and in that enlightened nature there is nothing which is created through gradual development. "Not recognizing that the essence is apparent . . . they still hope for the sublime awakening": This is the defect of assuming that awakening will be achieved through cultivation; such people look forward to the consummation of their practice. See Kim T'an-hŏ, *Pojo pŏbŏ,* fol. 22a.

恰恰 廣韻 45. Niu-t'ou Fa-jung; *CTL* 4, p. 227c; see Chang, *Original Teachings,* p.22. For K. *kapkap* (C. *chia-chia*) see *PWYF* 4238.1 and *Kuang-yün,* p. 543.

46. *HHYCL* 2, p. 733b.

寶誌 誌公 47. Pao-chih (418–514), commonly known as Chih-kung, was an early Ch'an iconoclast well known for his verses, many excerpts of which appear in Chinul's writings. For this quote from the *Ta-ch'eng tsan,* see *CTL* 29, pp. 449c–450a.

48. Ānanda was the Śākyan prince and cousin of the Buddha Śākyamuni who became his attendant and was the reciter of his doctrinal teachings. I am unable to locate this quotation.

49. Yung-ming Yen-shou in his *Wan-shan t'ung-kuei chi* 2, *T* 2017.48.974b.

歷歷 晉書 50. K. *yŏngnyŏk,* C. *li-li; Chin-shu* 11.6b.4, *PNP* 7, p. 5254b. See also *LCL,* p. 497b.28.

51. *HHYCL* 8, p. 770c.

52. From the biography of the T'ien-t'ai founder, Chih-i (538–597), written by his disciple Kuan-ting (561–632; *SSYN* 3.14a): *Sui T'ien-t'ai Chih-che ta-shih pieh-chuan, T* 2050.50.196a. For Chih-i see *Hsü Kao-seng chuan* 17, *T* 2060.50.564a.18–568a.14; *CTL* 27, p. 431c.9–433a.3; and Leon Hurvitz, "Chih-I (538–597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk." For Kuan-ting see especially *Fa-hua ching chuan chi* 3, *T* 2068.51.57b. Here "fire cart" is simply one of the many visions which can occur at the time of death as an indication of one's future direction—in this case down into the fiery hells.

53. *Vimalakīrtinirdeśa-sūtra; Wei-mo-chieh so-shuo ching* 1, *T* 475.14.538c.

54. *LTTC,* p. 352a.26 and b.1; "but if impure mental states arise . . . what Buddha will ever come to welcome you?" is missing in present editions of the text.

捨身 尸解 妙喜世界 55. *Ta-fang-kuang fo ju-lai pu-ssu-i ching-chieh ching, T* 301.10.911c. "Discards the body" *(sasin):* Hubert Durt has noted that this term is used as a "terme désignant le suicide rituel bouddhique." (See Durt, "La Biographie du Moine Coréen Ŭisang," p. 413 and n. 5, for references to various texts where the term is so used.) Indeed, "giving up the body" as the highest form of perfect giving is rife in Buddhist scriptures—as, for instance, where three princes offer up their bodies to feed a starving family of tigers (*Chin kuang-ming ching* 4, *T* 663.16.354b). In later repentance ceremonies, the term implies not suicide but full devotion to the Buddhas and bodhisatt-

vas or to one's practice. Ritual suicide seems to have been a common element in medieval Chinese religious practices: compare the parallel usage of the term *shih-chieh* ("liberation from the corpse") in Six Dynasties Taoism; see Michel Strickmann, "On the Alchemy of T'ao Hung-ching," pp. 130, and 136–138.

"The World of Sublime Joy" *(Myohŭi segye):* Akṣobhya Buddha's Pure Land in the east from which the layman Vimalakīrti hailed; see *Shuo Wu-kou-ch'eng ching* 6,
惊滵 *T* 476.14.585a.6.

史記 56. K. *ch'amch'e,* C. *ch'an-ch'ih; Shih-chi* 24.6a.5–6, *PNP* 1, p. 395b.

孤山智圓 57. The *A-mi-t'o ching shu, ZZ* 419.22.502b, by Ku-shan Chih-yüan (981–1027;
轉掌 *SSYN* 6.15a). For his biography, see *Shih-men cheng-t'ung* 5, *HTC* 1485.130.827b–
枚叔 831b. For the metaphor of turning over one's palm (K. *chŏnjang,* C. *chuan-chang;*
秦書諫呉王濞 *PWYF* 2082.3) see Mei-shu's *Tsou shu chien Wu wang pi, WH* 356.39.16a.

58. *Wan-shan t'ung-kuei chi* 1, *T* 2017.48.967b.

四明智禮 59. A well-known verse from one of the most common Chinese repentance ceremonies, the *Great Compassion Repentance,* compiled by the Sung dynasty T'ien-t'ai master Ssu-ming Chih-li (960–1028; *SSYN* 6.14a). See *Ch'ien-shou-yen ta-pei-hsin chou hsing-fa, T* 1950.46.974b. In another work, Chih-li implies that this verse was composed by Chih-i, an early systematizer of repentance ceremonies in Chinese Buddhism, but I have not been able to locate any reference in Chih-i's voluminous writings; see *Ssu-ming tsun-che chiao-hsing lu* 2, *T* 1937.46.868b–c.

飛錫 60. *Kao-sheng nien-fo san-mei pao-wang lun, T* 1967.47.134a–b, except for the
不空 final line; by Fei-hsi (fl. 742–765), an assistant of the Tantric translator Amoghavajra
寶王 (Pu-k'ung, 704–774). Fei-hsi's biography appears in *Sung Kao-seng chuan* 3, *T* 2061.50.721c.4–20; he is noted also in Chou Yi-liang, "Tantrism in China," app. S, p. 329. "Precious King" (C. *Pao-wang,* K. *Powang*): especially in Tantric texts, Pao-wang is a common appellation for Buddhas; note, for instance, *Ta-fang-teng t'o-lo-ni ching* 2, *T* 1339.21.- 648b.15.

61. *Wen-shu-shih-li so-shuo mo-ho po-jo po-lo-mi ching* 2, *T* 232.8.731a–b, for the description.

62. This passage is adapted by Chinul from *TCCHL,* p. 582b.5–8; Hakeda, *Faith,* p. 97.

63. *TCCHL,* p. 582b.6–7; Hakeda, *Faith,* p. 97.

64. *TCCHL,* p. 582b.21–23; Hakeda, *Faith,* p. 98.

65. *Wan-shan t'ung-kuei chi* 1, *T* 2017.48.958b.

琪和尚 66. The only plausible identification I can make for Ch'i Ho-shang is with Wu-
五峯子琪 feng Tzu-ch'i (n.d.), a disciple of Fa-yün Shan-pen (1109–1035) in the Yün-men
法雲善本 school. He appears in the *Hsü ch'uan-teng lu* 19, *T* 2077.51.593b.14–19, and in *Wu-*
注 *teng hui yüan, HTC* 1536.138.320b. Extensive excerpts from his *Notes* (*chu,* not ex-
龜谷覺雲 tant in full) appear in the *Sŏnmun yŏmsong sŏrhwa* 4, pp. 169–175, an expansion of Chinul's disciple Hyesim's *kongan* collection, the *Sŏnmun yŏmsong chip,* traditionally attributed to Kugok Kagun (ca. thirteenth century). Kagun is supposed to have excerpted from the *Yŏmsong chip* and added stories and related materials as a type of commentary to the collection. Yi Nŭng-hwa (*Chosŏn Pulgyo t'ongsa* 2, p. 92) was the first to call this attribution into question. Yi found that there was much material in the *Yŏmsong sorhwa* which had to have been the direct teachings of Hyesim himself as recorded by an immediate disciple, which Kugok Kagun was not. Hence, Yi

assumes the existence of another Kagun, contemporary with Hyesim, about whom nothing else is known. The editions of 1538, 1686, 1683, and 1889 are extant. See Pulgyo munhwa yŏn'guso, *Han'guk Pulgyo ch'ansul munhŏn ch'ongnok,* pp. 126–127; Hyŏn Sang-yun, "Chosŏn sasang sa," p. 332.

獝狘 67. K. *hyurwŏl,* C. *yu-yüeh; Li-chi chu shu* 22.14b.4–5, *Shih-san ching chu shu* 5,
禮記注疏 p. 436b.

論語 68. An allusion to *Lun-yü* 15.15: "When a man is not in the habit of saying—"What shall I think of this? What shall I think of this?" I can indeed do nothing with him!" See Legge, *Chinese Classics I: Confucian Analects,* p. 299.

69. *Leng-yen Ching* 6, *T* 945.19.131b.

老子 70. Adapted from *Lao-tzu* 48: "Keep on diminishing and diminishing until you
無爲 reach the state of No-ado [*muwi*]." John C. H. Wu, *Lao Tzu,* pp. 68–69.

聖胎 71. "Sacred embryo" *(sŏngt'ae)* refers to the adept during the three stages of worthiness. In Sŏn texts, the phrase "constantly nurture the sacred embryo" refers to subsequent cultivation after the initial understanding-awakening, during which
逸翮 the inchoate embryo of Buddhahood is nurtured until finally the fetus matures and is
王僧達 born into the family of the Buddhas at the initial level of the ten *bhūmis.* This phrase
祭顏光祿文 is adapted from the *Ma-tsu yü-lu, HTC* 1304.119.811a.10.

郭景純 72. K. *ilhyŏk,* C. *yi-ho; PWYF* 3978.3; see Wang Seng-ta's *Chi yen kuang lu wen,*
游仙詩 *WH* 485.60.26.a, and Kuo Ching-ch'un's *Yu hsien shih, WH* 101.21.25b.

禪伯 73. The use of *Sŏnbaek* as an honorific term for elder Sŏn monks can be found in the *Chodang chip* 3, p. 22c.22.

春陽節 74. K. *ch'unyang chŏl,* C. *Ch'un-yang chieh; Chin-shu* 22.2a.4–5; *PNP* 7, p.
潘安仁 511b; and P'an An-jen's *Kuan chung shih, WH* 67.20.12a.

關中詩 75. Adapted from the *Śūraṅgama Sūtra, Leng-yen ching* 4, *T* 945.19.121b.

釋無著 76. A *gāthā* by Shih Wu-chu (737–767; *SSYN* 4.27a) in the *Biographies of Eminent Monks* is identical except in the first line; see *Sung Kao-seng chuan* 20, *T* 2061.50.837a.17–19.

湖南 77. Kangnam corresponds to the present-day Honam region: modern Chŏlla pukdo and Chŏlla namdo.

78. Chŏnghye sa (the Samādhi and Prajñā Monastery) is located on Kyejok san in Sŭngju kun, Chŏlla namdo; see *TYS* 40, fol. 7a, p. 702a.

Admonitions to Beginning Students

KYE CH'OSIM HAGIN MUN

誡初心學人文

ADMONITIONS TO BEGINNING STUDENTS was written by Chinul in the winter of 1205 to commemorate the official opening of Susŏn sa at its new site on Chogye Mountain. The text is a moralistic tract, the only one in Chinul's writings, which outlines the basic rules of conduct and decorum for the residents of the community. *Admonitions* came to be adopted by all Korean Buddhists as the standard of conduct in every monastery, and it helped to establish ethical observance as the basis of Korean Sŏn cultivation. It is the first of three basic works on the monk's life by three different Korean masters, works compiled during the Yi dynasty as the *Ch'obalsim chagyŏng mun;* as such, it is the first text given to Korean postulants today when they enter a monastery.

In this rendering I have found helpful the Venerable Sam-woo Kim's unpublished translation of *Admonitions* which appears in his translation and study of the *Ch'obalsim chagyŏng mun*.

Admonitions to Novices

Beginners should keep far away from bad friends, and draw near to the virtuous and good. You should take the five or ten precepts and know well when to keep them and when to dispense with them.[1] You are to follow only the sacred words of the golden-mouthed Buddha; do not heed the lies of ordinary men. Since you have already left home to join the pure assembly, remember always to be gentle and flexible and to harmonize well with the others; do not be proud or haughty. Those older than you are your older brothers; those younger than you are your younger brothers. If there should be a quarrel, try to reconcile the views of the two parties and bring them to-

gether by being sympathetic to both. Do not harm others with harsh speech. To slander your fellows and bicker over right and wrong—leaving the householder's life in this way is utterly without benefit.

The calamities of wealth and sex are worse than poisonous snakes. Examine yourself and be aware of your faults: you must leave them far behind.

Unless you have good reason, do not enter anyone else's room or compound. Do no pry surreptitiously into the affairs of others.

If it is not a sixth day,[2] do not wash your underwear.

When you wash your face or rinse your mouth, do not blow your nose loudly or spit.

When serving the formal meal, do not forget the proper sequence.

When walking around, do not open your collar or fling your arms about.

When speaking, do not laugh or joke in a loud voice.

Unless it is to attend to an important matter, do not go beyond the front gate.

If someone is sick, you must care for him with compassion.

When guests visit, you should welcome them gladly.

When you come upon a senior monk, you must respectfully make way for him.

When using utensils, you should be frugal and content with what you have.

During the meal, do not make any noise while drinking or sipping.

In raising or putting down utensils, do it calmly and carefully. Do not raise your head and look around. Do not relish the fine food and despise the coarse. Remain quiet and say nothing; guard against distracting thoughts. Remember that you only take food to protect the body from withering away so that you can attain the path. To ensure that your practice of the path does not go awry, recite the *Heart Sūtra* to yourself and contemplate the fact that the three wheels [donor, recipient, and object donated] are pure.

You must be conscientious about attending services in the morning and evening, and chide your own laziness. Know the proper order of procession so that you make no disturbance. During chanting or invocations, you should recite the text while contemplating the meaning; do not simply follow the melody, and do not sing out of key. When gazing reverently at a holy image, do not let your mind wander to other things. You must understand that the karmic obstacles created by your own misdeeds are like the mountains or the sea; you must know that they can be dissolved through noumenal and phenomenal repentance.[3] Deeply contemplate the fact that both the worshiper and the worshiped are conditionally arisen from the true nature. Have deep faith in the fact that the response to your invocation is not spurious; it is like shadow and echo which follow form and sound.

Admonitions to Monks

When residing in the dormitories, you should defer to one another and pick no quarrels. You must help and support one another. Guard against trying to win arguments. Refrain from gathering for idle talk. Be careful not to put on someone else's shoes by mistake. Be careful to sit or lie down in the proper place.

When speaking with guests, do not spread tales about the faults of your own house; simply praise the Buddhist functions carried on in the monastery.

You should not go to the storeroom, or look at or listen to anything which could cause you to have doubts.

Unless it is for something important, do not travel around the countryside or associate with laypeople; you could incur the enmity of others and lose your desire for cultivation of the path. Even if you have to go out on important business, inform the abbot or the provost and let him know of your destination. If you enter a layperson's house, you must firmly keep right mindfulness. Be careful not to let your mind become dissolute by the sights and sounds around you, let alone loosen your clothing, laugh and joke, talk distractedly of trivial matters, or eat or drink at improper times. Do not wrongly assume that, thereby, you are performing "unhindered practice" when actually you are deviating dangerously from the Buddhist precepts. Once you have aroused the suspicions of virtuous and good people, how can you possibly be considered wise again?

Admonitions to Sŏn Monks

When residing in the meditation hall, refrain from keeping company with *śrāmaṇeras* [novices]. Refrain from going in and out to greet people. Refrain from noticing the good and bad qualities of others. Refrain from zealously pursuing words and letters. Refrain from oversleeping. Refrain from distracting yourself with too many unnecessary activities.

When the master goes up to his seat to preach the dharma, do not be overawed by it and, as before a steep precipice, turn away. On the other hand, do not think that you are already familiar with it and become complacent. Listen to the sermon with an empty mind; then it will certainly be an occasion for you to attain enlightenment. Do not be like those sophists who have studied rhetoric and judge a person's wisdom only by his eloquence. As it is said, "A snake drinks water and produces poison; a cow drinks water and produces milk." If you train wisely, *bodhi* is produced; if you train stupidly, *saṃsāra* is produced—this is my meaning. Furthermore, do not think slightingly of your dharma instructors. By doing so, you create obstacles on the path and your cultivation cannot progress. You must be careful

about this! The *śāstras* say, "It is like a man traveling at night with a wicked person who carries a torch to show the way. If the man will not accept the service of his light because the person is bad, he could fall in a hole or drop into a pit." Listening to the dharma is like treading on thin ice: you must direct your eyes and ears and listen to the profound words. Clear your thoughts of emotions and sense-objects and appreciate the recondite meaning. After the master has left the hall, sit silently and reflect upon his lecture. If you have any doubts, consult those who have understood. Ponder it in the evening; inquire about it in the morning. Try not to fall short in your understanding by so much as a strand of silk or hair. If you practice in this way, you will be able to develop right faith and be one who has embraced the path.

The beginningless habits of lust, desire, anger, and delusion bind the mind-ground; although temporarily they seem to be subdued, they arise again like malaria which strikes on alternate days. At all times you must make use of the power of the skillful means and wisdom of applied practice; take pains to guard your mind against the arising of defilements. How can you look for a way to salvation while wasting time with pointless chatter and turning your back on the mind-doctrine of Sŏn?

Strengthen your will; reprimand yourself; reprove your own laziness. Know your faults and turn toward what is good. Reform and repent [your bad conduct]; train and control [your mind]. Cultivate earnestly and the power of contemplation will grow; train continuously and your practice will become increasingly pure. If you think constantly about how difficult it is to meet the dharma, the work of enlightenment will always seem fresh. If you always remember your good fortune, you will never backslide. If you persevere in this way for a long time, naturally *samādhi* and *prajñā* will become full and bright and you will see your own mind-nature; you will use compassion and wisdom like sorcery and ferry across sentient beings; you will become a great field of merit for men and gods.

I urge you to exert yourselves!

NOTES

1. A common example is cited repeatedly by Sŏn masters in lectures: if you met a hunter in pursuit of a deer and were asked which way it went, you would answer that you did not know, even if you had seen it. In this way, compassion is exercised although the precept against lying is broken. See *Ssu-fen lü* 55, *T* 1428.22.978b.

2. "A sixth day": tradition has it that on the sixth, sixteenth, and twenty-sixth day of each lunar month the saints convene and redeem the spirits of insects. Hence if you wash your underclothes on those days and unintentionally kill lice and other insects, they will be reborn in the pure land and you will not have violated the precept

against killing. See Kim T'an-hŏ, *Ch'obalsim chagyŏng mun kangŭi,* p. 85, for discussion.

理懺 3. "Noumenal repentance" (K. *ich'am;* C. *li-ch'an*): absolute repentance which
事懺 results from recognizing that all things are unborn. Rather than performing a repentance ceremony, one simply sits in meditation and contemplates the fact that one's transgressions are void of self-nature; once the essential principle of their innate uncreatedness is realized, there is nothing left to transgress or to repent. This is the way to overcome all transgressions instantly.

"Phenomenal repentance" (K. *sach'am;* C. *shih-ch'an*): repentance performed via ceremonies, rituals, or chanting. By invoking the Buddha's name and asking for forgiveness, the response from the Buddha will be forthcoming, releasing one from the effects of one's transgressions. To repent while grasping at the characteristics of dharmas is phenomenal repentance; to recognize that everything is unconditioned is noumenal repentance. Kim T'an-hŏ, *Ch'obalsim chagyŏng mun kangŭi,* p. 92.

Secrets on Cultivating the Mind

SUSIM KYŎL

修心訣

SECRETS ON CULTIVATING THE MIND, an outline of basic Sŏn practices, was written by Chinul between 1203 and 1205 to instruct the throngs coming to the newly completed Susŏn sa. A seminal text of the Sŏn school, *Secrets* presents simple yet cogent descriptions of two important elements of Chinul's thought—sudden awakening/gradual cultivation and the simultaneous practice of *samādhi* and *prajñā*—interspersed with edifying words to encourage Buddhist students in their practice. Although *Secrets* was lost in Korea after the destruction wrought by the Mongol invasions two decades after Chinul's death, it was preserved in the Northern Ming edition of the *tripiṭaka,* produced in the early fifteenth century. Reintroduced into Korea around that time, it was translated in 1467 into the Korean vernacular language using the newly invented *han'gŭl* alphabet. It remains one of the most popular Sŏn texts in Korea today.

The triple world is blazing in defilement as if it were a house on fire.[1] How can you bear to tarry here and complacently undergo such long suffering? If you wish to avoid wandering in *saṃsāra* there is no better way than to seek Buddhahood. If you want to become a Buddha, understand that Buddha is the mind. How can you search for the mind in the far distance? It is not outside the body. The physical body is a phantom, for it is subject to birth and death; the true mind is like space, for it neither ends nor changes. Therefore it is said, "These hundred bones will crumble and return to fire and wind. But One Thing is eternally numinous and covers heaven and earth."[2]

It is tragic. People have been deluded for so long. They do not recognize that their own minds are the true Buddhas. They do not recognize that their own natures are the true dharma. They want to search for the dharma, yet they still look far away for holy ones. They want to search for the Buddha, yet they will not observe their own minds. If they aspire to the path of Buddhahood while obstinately holding to their feeling that the Buddha is out-

side the mind or the dharma is outside the nature, then, even though they pass through kalpas as numerous as dust motes, burning their bodies, charring their arms, crushing their bones and exposing their marrow, or else write *sūtras* with their own blood, never lying down to sleep, eating only one offering a day at the hour of the Hare [5 to 7 A.M.], or even studying through the entire *tripiṭaka* and cultivating all sorts of ascetic practices, it is like trying to make rice by boiling sand—it will only add to their tribulation.[3] If they would only understand their own minds, then, without searching, approaches to dharma as numerous as the sands of the Ganges and uncountable sublime meanings would all be understood. As the World Honored One said, "I see that all sentient beings everywhere are endowed with a *tathāgata*'s wisdom and virtue."[4] He also said, "All the illusory guises in which sentient beings appear take shape in the sublime mind of the *tathāgata*'s complete enlightenment."[5] Consequently, you should know that outside this mind there is no Buddhahood which can be attained. All the Buddhas of the past were merely persons who understood their minds. All the sages and saints of the present are likewise merely persons who have cultivated their minds. All future meditators should rely on this dharma as well.

I hope that you who cultivate the path will never search outside. The nature of the mind is unstained; it is originally whole and complete in itself. If you will only leave behind false conditioning, you will be "such" like the Buddha.[6]

Question: If you say that the Buddha-nature exists in the body right now, then, since it is in the body, it is not separate from us ordinary men. So why can we not see this Buddha-nature now? Please explain this further to enlighten us on this point.

Chinul: It is in your body, but you do not see it. Ultimately, what is that thing which during the twelve periods of the day knows hunger and thirst, cold and heat, anger and joy? This physical body is a synthesis of four conditions: earth, water, fire, and wind. Since matter is passive and insentient, how can it see, hear, sense, and know? That which is able to see, hear, sense, and know is perforce your Buddha-nature. For this reason, Lin-chi said, "The four great elements do not know how to expound dharma or listen to dharma. Empty space does not know how to expound dharma or listen to dharma. It is only that formless thing before your eyes, clear and bright of itself, which knows how to expound dharma or listen to dharma."[7] This "formless thing" is the dharma-seal of all the Buddhas; it is your original mind. Since this Buddha-nature exists in your body right now, why do you vainly search for it outside?

In case you cannot accept this, I will mention some of the events surrounding a few of the ancient saints' entrance onto the path. These should allow you to resolve your doubts. Listen carefully and try to believe.

Once long ago, a king who believed in a heterodox doctrine asked the Venerable Bharati:

"What is the Buddha?"

The venerable answered, "Seeing the nature is Buddha."

The king asked, "Has the master seen the nature yet, or not?"

The venerable answered, "Yes, I have seen the Buddha-nature."

"Where is the Buddha-nature?"

"This nature is present during the performance of actions."

"During what performance of action? I can't see it now."

"It appears in this present performance of action; your majesty just doesn't see it."

"But do I have it too, or not?"

"If your majesty performs actions, there are none in which it is not present. If your majesty were not acting, its essence would be very difficult to see."

"But when one acts, at how many places does it appear?"

"It appears in eight different places."

"Would you describe these eight places?"

"In the womb it is called a fetus. On being born it is called a person. In the eyes it is called seeing and in the ears it is called hearing. In the nose it smells, in the tongue it talks, in the hands it grasps, and in the feet it runs. When it is expanded, it contains worlds as numerous as grains of sand. When it is compressed, it exists within one minute particle of dust. Those who have recognized it know that it is the Buddha-nature; those who have not call it soul or spirit."

As the king listened, his mind opened into awakening.[8]

In another case, a monk asked the master Kuei-tsung:

"What is the Buddha?"

The master answered, "I will tell you, but I'm afraid you won't believe me."

"How could I dare not believe the sincere words of the master?"

The master said, "It's you!"

"How can you prove it?"

"If there is one eyelash in your eye, flowers in the sky will fall everywhere."

The monk heard this and understood.[9]

These stories I have just told about the saints of old entering the path are clear and simple; they do not strain the powers of comprehension. If you gain some faith and understanding from these two *kongan,* you will walk hand in hand with the saints of old.

Question: You talked about seeing the nature. But when there is true seeing of the nature, the person becomes an enlightened saint and should be able to perform magic and miracles—he would be different from other people. How is it, then, that among those who cultivate the mind nowadays, not one can display these spiritual powers and transformation bodies?

Chinul: You should not utter absurdities lightly; to be unable to differentiate the perverse from the noble is to be deluded and confused. Nowadays, you people who are training on the path chat about truth with your mouth, but in your minds you only shrink from it and end up falling into the error of underestimating yourselves by thinking that you do not share in the Buddha-nature. This is all that you are doubting. You train on the path but do not know the proper sequence of practice. You talk about truth but do not distinguish the root from the branches. This is called wrong view; it is not called cultivation. You are not only deceiving yourselves; you are deceiving others too. How can you not be on your guard against this?

Now, there are many approaches to the path, but essentially they are included in the twofold approach of sudden awakening and gradual cultivation. Although sudden awakening/sudden cultivation has been advocated, this is the entrance for people of the highest faculties. If you were to probe their pasts, you would see that their cultivation has been based for many lives on the insights gained in a previous awakening. Now, in this life, after gradual permeation, these people hear the dharma and awaken: in one instant their practice is brought to a sudden conclusion. But if we try to explain this according to the facts, then sudden awakening/sudden cultivation is also the result of an initial awakening and its subsequent cultivation. Consequently, this twofold approach of sudden awakening and gradual cultivation is the track followed by thousands of saints. Hence, of all the saints of old, there were none who did not first have an awakening, subsequently cultivate it, and finally, because of their cultivation, gain realization.

The so-called magic and miracles you mentioned manifest because of the gradual permeation of cultivation based on an initial awakening; it should not be said that they appear simultaneous with that awakening. As it is said in the *sūtras,* "The noumenon is awakened to suddenly, and is forged in accordance with this awakening. Phenomena cannot be removed suddenly; they are brought to an end step by step."[10] For this reason, Kuei-feng, in a profound explanation of the meaning of initial awakening/subsequent cultivation, said,

> Although we know that a frozen pond is entirely water, the sun's heat is necessary to melt it. Although we awaken to the fact that an ordinary man is Buddha, the power of dharma is necessary to make it permeate our cultivation. When that pond has melted, the water flows freely and can be used for irrigation and cleaning. When falsity is extinguished, the mind will be numinous and dynamic and then its function of penetrating brightness will manifest.[11]

These quotations should make it clear that the ability to perform magic and miracles in the phenomenal sphere cannot be perfected in a day: it will manifest only after gradual permeation.

Moreover, in the case of accomplished men, phenomenal spiritual powers

are like an eerie apparition; they are only a minor concern of the saints. Although they might perform them, they do not give them undue emphasis. Nowadays, deluded and ignorant people wrongly assume that in the one moment of awakening, incalculable sublime functions, as well as magic and miracles, manifest in tandem. This is the sort of understanding I was referring to when I said that you did not know the proper sequence of practice and did not distinguish the root from the branches. To seek the path to Buddhahood while not knowing the proper sequence of practice or the root and the branches is like trying to put a square peg into a round hole. Can this be anything but a grave mistake? Because such people do not know of any expedients, they hesitate as if they were facing a steep precipice and end up backsliding. Alas, many have broken their ties with the spiritual family of the Buddha in this manner. Since they neither understand for themselves nor believe that others have had an understanding-awakening, when they see someone without spiritual powers they act insolently, ridiculing the sages and insulting the saints. This is really quite pitiful!

Question: You have said that this twofold approach of sudden awakening/gradual cultivation is the track followed by thousands of saints. But if awakening is really sudden awakening, what need is there for gradual cultivation? And if cultivation means gradual cultivation, how can you speak of sudden awakening? We hope that you will expound further on these two ideas of sudden and gradual and resolve our remaining doubts.

Chinul: First let us take sudden awakening. When the ordinary man is deluded, he assumes that the four great elements are his body and the false thoughts are his mind. He does not know that his own nature is the true dharma-body; he does not know that his own numinous awareness is the true Buddha. He looks for the Buddha outside his mind. While he is thus wandering aimlessly, the entrance to the road might by chance be pointed out by a wise advisor. If in one thought he then follows back the light [of his mind to its source] and sees his own original nature, he will discover that the ground of this nature is innately free of defilement, and that he himself is originally endowed with the non-outflow wisdom-nature which is not a hair's breadth different from that of all the Buddhas. Hence it is called sudden awakening.

Next let us consider gradual cultivation. Although he has awakened to the fact that his original nature is no different from that of the Buddhas, the beginningless habit-energies are extremely difficult to remove suddenly and so he must continue to cultivate while relying on this awakening. Through this gradual permeation, his endeavors reach completion. He constantly nurtures the sacred embryo,[12] and after a long time he becomes a saint. Hence it is called gradual cultivation.

This process can be compared to the maturation of a child. From the day of its birth, a baby is endowed with all the sense organs just like everyone else, but its strength is not yet fully developed. It is only after many months and years that it will finally become an adult.

Question: Through what expedients is it possible to trace back the radiance of one's sense-faculties in one thought and awaken to the self-nature?

Chinul: The self-nature is just your own mind. What other expedients do you need? If you ask for expedients to seek understanding, you are like a person who, because he does not see his own eyes, assumes that he has no eyes and decides to find some way to see. But since he does have eyes, how else is he supposed to see? If he realizes that in fact he has never lost his eyes, this is the same as seeing his eyes, and no longer would he waste his time trying to find a way to see. How then could he have any thoughts that he could not see? Your own numinous awareness is exactly the same. Since this awareness is your own mind, how else are you going to understand? If you seek some other way to understand, you will never understand. Simply by knowing that there is no other way to understand, you are seeing the nature.

Question: When the superior man hears dharma, he understands easily. Average and inferior men, however, are not without doubt and confusion. Could you describe some expedients so that the deluded too can enter into enlightenment?

Chinul: The path is not related to knowing or not knowing.[13] You should get rid of the mind which clings to its delusion and looks forward to enlightenment, and listen to me.

Since all dharmas are like dreams or phantoms, deluded thoughts are originally calm and the sense-spheres are originally void. At the point where all dharmas are void, the numinous awareness is not obscured. That is to say, this mind of void and calm, numinous awareness is your original face. It is also the dharma-seal transmitted without a break by all the Buddhas of the three time periods, the successive generations of patriarchs, and the wise advisors of this world. If you awaken to this mind, then this is truly what is called not following the rungs of a ladder: you climb straight to the stage of Buddhahood, and each step transcends the triple world. Returning home, your doubts will be instantly resolved and you will become the teacher of men and gods. Endowed with compassion and wisdom and complete in the twofold benefit, you will be worthy of receiving the offerings of men and gods. Day after day you can use ten thousand taels of gold without incurring debt. If you can do this, you will be a truly great man who has indeed finished the tasks of this life.

Question: In our case, what is this mind of void and calm, numinous awareness?

Chinul: What has just asked me this question is precisely your mind of void and calm, numinous awareness. Why not trace back its radiance rather than search for it outside? For your benefit I will now point straight to your original mind so that you can awaken to it. Clear your minds and listen to my words.

From morning to evening, throughout the twelve periods of the day, during all your actions and activities—whether seeing, hearing, laughing, talking, whether angry or happy, whether doing good or evil—ultimately who is it that is able to perform all these actions? Speak! If you say that it is the physical body which is acting, then at the moment when a man's life comes to an end, even though the body has not yet decayed, how is it that the eyes cannot see, the ears cannot hear, the nose cannot smell, the tongue cannot talk, the body cannot move, the hands cannot grasp, and the feet cannot run? You should know that what is capable of seeing, hearing, moving, and acting has to be your original mind; it is not your physical body. Furthermore, the four elements which make up the physical body are by nature void; they are like images in a mirror or the moon's reflection in water. How can they be clear and constantly aware, always bright and never obscured—and, upon activation, be able to put into operation sublime functions as numerous as the sands of the Ganges? For this reason it is said, "Drawing water and carrying firewood are spiritual powers and sublime functions."[14]

There are many points at which to enter the noumenon.[15] I will indicate one approach which will allow you to return to the source.

Chinul:	Do you hear the sounds of that crow cawing and that magpie calling?
Student:	Yes.
Chinul:	Trace them back and listen to your hearing-nature. Do you hear any sounds?
Student:	At that place, sounds and discriminations do not obtain.
Chinul:	Marvelous! Marvelous! This is Avalokiteśvara's method for entering the noumenon.[16] Let me ask you again. You said that sounds and discriminations do not obtain at that place. But since they do not obtain, isn't the hearing-nature just empty space at such a time?
Student:	Originally it is not empty. It is always bright and never obscured.
Chinul:	What is this essence which is not empty?
Student:	As it has no former shape, words cannot describe it.

This is the life force of all the Buddhas and patriarchs—have no further doubts about that. Since it has no former shape, how can it be large or

small? Since it cannot be large or small, how can it have limitations? Since it has no limitations, it cannot have inside or outside. Since there is no inside or outside, there is no far or near. As there is no far or near, there is no here or there. As there is no here or there, there is no coming or going. As there is no coming or going, there is no birth or death. As there is no birth or death, there is no past or present. As there is no past or present, there is no delusion or awakening. As there is no delusion or awakening, there is no ordinary man or saint. As there is no ordinary man or saint, there is no purity or impurity. Since there is no impurity or purity, there is no right or wrong. Since there is no right or wrong, names and words do not apply to it. Since none of these concepts apply, all sense-bases and sense-objects, all deluded thoughts, even forms and shapes and names and words are all inapplicable. Hence how can it be anything but originally void and calm and originally no-thing?

Nevertheless, at that point where all dharmas are empty, the numinous awareness is not obscured. It is not the same as insentience, for its nature is spiritually deft. This is your pure mind-essence of void and calm, numinous awareness. This pure, void, and calm mind is that mind of outstanding purity and brilliance of all the Buddhas of the three time periods; it is that enlightened nature which is the original source of all sentient beings. One who awakens to it and safeguards that awakening will then abide in the unitary, "such" and unmoving liberation. One who is deluded and turns his back on it passes between the six destinies, wandering in *saṃsāra* for vast numbers of kalpas. As it is said, "One who is confused about the one mind and passes between the six destinies, goes and takes action. But one who awakens to the *dharmadhātu* and returns to the one mind, arrives and is still."[17] Although there is this distinction between delusion and awakening, in their basic source they are one. As it is said, "The word 'dharma' means the mind of the sentient being."[18] But as there is neither more of this void and calm mind in the saint, nor less of it in the ordinary man, it is also said, "In the wisdom of the saint it is no brighter; hidden in the mind of the ordinary man it is no darker." Since there is neither more of it in the saint nor less of it in the ordinary man, how are the Buddhas and patriarchs any different from other men? The only thing that makes them different is that they can protect their minds and thoughts—nothing more.

If you believe me to the point where you can suddenly extinguish your doubt, show the will of a great man and give rise to authentic vision and understanding, if you know its taste for yourself, arrive at the stage of self-affirmation and gain understanding of your true nature, then this is the understanding-awakening achieved by those who have cultivated the mind. Since no further steps are involved, it is called sudden. Therefore it is said, "When in the cause of faith one meshes without the slightest degree of error with all the qualities of the fruition of Buddhahood, faith is achieved."[19]

Question: Once the noumenon is awakened to, no further steps are involved. Why then do you posit subsequent cultivation, gradual permeation, and gradual perfection?

Chinul: Earlier the meaning of gradual cultivation subsequent to awakening was fully explained. But since your feeling of doubt persists, it seems that I will have to explain it again. Clear your minds and listen carefully!

For innumerable kalpas without beginning, up to the present time, ordinary men have passed between the five destinies, coming and going between birth and death. They obstinately cling to "self" and, over a long period of time, their natures have become thoroughly permeated by false thoughts, inverted views, ignorance, and the habit-energies. Although, coming into this life, they might suddenly awaken to the fact that their self-nature is originally void and calm and no different from that of the Buddhas, these old habits are difficult to eliminate completely. Consequently, when they come into contact with either favorable or adverse objects, then anger and happiness or propriety or impropriety blaze forth: their adventitious defilements are no different from before. If they do not increase their efforts and apply their power through the help of *prajñā,* how will they ever be able to counteract ignorance and reach the place of great rest and repose? As it is said, "Although the person who has suddenly awakened is the same as the Buddhas, the habit-energies which have built up over many lives are deep-rooted. The wind ceases, but the waves still surge; the noumenon manifests, but thoughts still invade." Sŏn Master Ta-hui Tsung-kao said:

> Often gifted people can break through this affair and achieve sudden awakening without expending a lot of strength. Then they relax and do not try to counteract the habit-energies and deluded thoughts. Finally, after the passage of many days and months, they simply wander on as before and are unable to avoid *saṃsāra.*[20]

So how could you neglect subsequent cultivation simply because of one moment of awakening? After awakening, you must be constantly on your guard. If deluded thoughts suddenly appear, do not follow after them—reduce them and reduce them again until you reach the unconditioned.[21] Then and only then will your practice reach completion. This is the practice of herding the ox which all wise advisors in the world have practiced after awakening.

Nevertheless, although you must cultivate further, you have already awakened suddenly to the fact that deluded thoughts are originally void and the mind-nature is originally pure. Thus you eliminate evil, but you eliminate without actually eliminating anything; you cultivate the wholesome, but you cultivate without really cultivating anything either. This is true cultivation and true elimination. For this reason it is said, "Although one prepares to cultivate the manifold supplementary practices, thoughtlessness is

the origin of them all."[22] Kuei-feng summed up the distinction between the ideas of initial awakening and subsequent cultivation when he said:

> He has the sudden awakening to the fact that his nature is originally free of defilement and he is originally in full possession of the non-outflow wisdom-nature which is no different from that of the Buddhas. To cultivate while relying on this awakening is called supreme vehicle Sŏn, or the pure Sŏn of the *tathāgatas*. If thought-moment after thought-moment he continues to develop his training, then naturally he will gradually attain to hundreds of thousands of *samādhis*. This is the Sŏn which has been transmitted successively in the school of Bodhidharma.[23]

Hence sudden awakening and gradual cultivation are like the two wheels of a cart: neither one can be missing.

Some people do not realize that the nature of good and evil is void; they sit rigidly without moving and, like a rock crushing grass, repress both body and mind. To regard this as cultivation of the mind is a great delusion. For this reason it is said, "*Śrāvakas* cut off delusion thought after thought, but the thought which does this cutting is a brigand."[24] If they could see that killing, stealing, sexual misconduct, and lying all arise from the nature, then their arising would be the same as their nonarising. At their source they are calm; why must they be cut off? As it is said, "Do not fear the arising of thoughts: only be concerned lest your awareness of them be tardy."[25] It is also said, "If we are aware of a thought at the moment it arises, then through that awareness it will vanish."[26]

In the case of a person who has had an awakening, although he still has adventitious defilements, these have all been purified into cream. If he merely reflects on the fact that confusion is without basis, then all the flowers in the sky of this triple world are like smoke swirling in the wind and the six phantom sense-objects are like ice melting in hot water. If thought-moment after thought-moment he continues to train in this manner, does not neglect to maintain his training, and keeps *samādhi* and *prajñā* equally balanced, then lust and hatred will naturally fade away and compassion and wisdom will naturally increase in brightness; unwholesome actions will naturally cease and meritorious practices will naturally multiply. When defilements are exhausted, birth and death cease. When the subtle streams of defilement are forever cut off, the great wisdom of complete enlightenment exists brilliantly of itself. Then he will be able to manifest billions of transformation-bodies in all the worlds of the ten directions following his inspiration and responding to the faculties of sentient beings. Like the moon in the nine empyrean which reflects in ten thousand pools of water, there is no limit to his responsiveness. He will be able to ferry across all sentient beings with whom he has affinities. He will be happy and free of worry. Such a person is called a Great Enlightened World Honored One.

Question: In the approach of subsequent cultivation, we really do not yet understand the meaning of maintaining *samādhi* and *prajñā* equally. Could you expound on this point in detail, so that we can free ourselves of our delusion? Please lead us through the entrance to liberation.

Chinul: Suppose we consider these two dharmas and their attributes. Of the thousands of approaches to enter the noumenon there are none which do not involve *samādhi* and *prajñā*. Taking only the essential outline into account, from the standpoint of the self-nature they are characterized as essence and function—what I have called the void and the calm, numinous awareness. *Samādhi* is the essence; *prajñā* is the function. Since *prajñā* is the functioning of the essence, it is not separate from *samādhi*. Since *samādhi* is the essence of the function, it is not separate from *prajñā*. Since in *samādhi* there is *prajñā*, *samādhi* is calm yet constantly aware. Since in *prajñā* there is *samādhi*, *prajñā* is aware yet constantly calm. As Ts'ao-ch'i [the Sixth Patriarch Hui-neng] said, "The mind-ground which is without disturbance is the *samādhi* of the self-nature. The mind-ground which is without delusion is the *prajñā* of the self-nature."[27] If you have this sort of understanding, you can be calm and aware naturally in all situations. When enveloping and reflecting—the characteristics of *samādhi* and *prajñā* respectively—are not two, this is the sudden school's cultivation of *samādhi* and *prajñā* as a pair.

The practice of *samādhi* and *prajñā* intended for those of inferior faculties in the gradual school initially controls the thinking processes with calmness and subsequently controls dullness with alertness; finally, these initial and subsequent counteracting techniques subdue both the dull and the agitated mind in order to enter into stillness. Although this approach also holds that alertness and calmness should be maintained equally, its practice cannot avoid clinging to stillness. Hence how will it allow those who would understand the matter of birth and death never to leave the fundamental calm and fundamental awareness and cultivate *samādhi* and *prajñā* as a pair naturally in all situations? As Ts'ao-ch'i said, "The practice of self-awakening has nothing to do with arguing. If you argue about first and last, you are deluded."[28]

For an accomplished man, maintaining *samādhi* and *prajñā* equally does not involve endeavor, for he is always spontaneous and unconcerned about time or place. When seeing forms or hearing sounds, he is "just so." When wearing clothes or eating food, he is "just so." When defecating or urinating, he is "just so." When talking with people, he is "just so." At all times, whether speaking or keeping silent, whether joyful or angry, he is "just so." Like an empty boat riding on the waves which follows the crests and troughs, or like a torrent flowing through the mountains which follows the bends and straights, in his mind he is without intellection. Today, he is at

peace naturally in all conditions without destruction or hindrance. Tomorrow, in all situations, he is naturally at peace. He follows all conditions without destruction or hindrance. He neither eliminates the unwholesome nor cultivates the wholesome. His character is straightforward and without deception. His seeing and hearing return to normal and there are no sense-objects to come in contact with [which could cause new defilements to arise]. Why should he have to bother with efforts at effacement? Since he has not a single thought which creates passion, he need not make an effort to forget all conditioning.

But hindrances are formidable and habits are deeply ingrained. Contemplation is weak and the mind drifts. The power of ignorance is great, but the power of *prajñā* is small. He still cannot avoid being alternately unmoved and upset when he comes in contact with wholesome and unwholesome sense-objects. When the mind is not tranquil and content, he cannot but work both at forgetting all conditioning and at effacement. As it is said, "When the six sense-bases absorb the sense-spheres and the mind no longer responds to the environment, this is called *samādhi.* When the mind and the sense-spheres are both void and the mirror of the mind shines without obscuration, this is called *prajñā.*" Even though this is the relative approach to *samādhi* and *prajñā* which adapts to signs as practiced by those of inferior faculties in the gradual school, it cannot be neglected as a counteractive technique. If restlessness and agitation are blazing forth, then first, through *samādhi,* use the noumenon to absorb the distraction. For when the mind does not respond to the environment it will be in conformity with original calmness. If dullness and torpor are especially heavy, use *prajñā* to investigate dharmas critically and contemplate their voidness, and allow the mirror of the mind to shine without disturbance in conformity with the original awareness. Control distracting thoughts with *samādhi.* Control blankness with *prajñā.*

When both activity and stillness disappear, the effort to counteract them is no longer necessary. Then, even though there is contact with sense-objects, thought after thought returns to the source; regardless of the conditions he meets, every mental state is in conformity with the path. Naturally *samādhi* and *prajñā* are cultivated as a pair in all situations until finally the student becomes a person with no concerns. When this is so, one is truly maintaining *samādhi* and *prajñā* equally. One has clearly seen the Buddha-nature.

Question: According to your assessment, there are two types of *samādhi* and *prajñā* which are maintained equally during cultivation after awakening: first, the *samādhi* and *prajñā* of the self-nature; second, the relative *samādhi* and *prajñā* which adapts to signs.

The self-nature type means to be calm yet aware in all circumstances. Since the person who has awakened to the self-nature is always spontaneous and free from attachment to objects, why does he need to trouble with effacing the defilements? Since there is not even one thought which creates passion, there is no need to make vain efforts at forgetting all conditioning. Your assessment was that this approach is the sudden school's equal maintenance of *samādhi* and *prajñā* which never leaves the self-nature.

The relative type which follows signs means either to absorb distraction by according with the noumenon or to investigate dharmas critically and contemplate their voidness. One controls both dullness and agitation and thereby enters the unconditioned. But your assessment was that this practice is for those of inferior faculties in the gradual school. We are not yet free of doubts about the *samādhi* and *prajñā* of these two different approaches. Would you say that one should first rely on the self-nature type and then, after cultivating *samādhi* and *prajñā* concurrently, make further use of the countermeasures or the relative approach? Or should one first rely on the relative type so that after controlling dullness and agitation, he can enter into the self-nature type? If, after initially using the *samādhi* and *prajñā* of the self-nature, he is able to remain calm and aware naturally in all situations, thus rendering the counteractive measures unnecessary, why would he subsequently have to apply the relative type of *samādhi* and *prajñā*? It is like a piece of white jade: if it is engraved, its natural quality will be destroyed. On the other hand, after the initial application of the relative type of *samādhi* and *prajñā,* if the work of counteraction is brought to a close and he then progresses to the self-nature type, this would be merely gradual development prior to awakening as practiced by those of inferior faculties in the gradual school. Then how would you be able to say that the sudden school's approach of initial awakening and subsequent cultivation makes use of the effortless effort?

If these two types can both be practiced in the one time that has no past or future [via sudden awakening/sudden cultivation], there would have to be a difference between the respective suddenness and gradualness of these two types of *samādhi* and *prajñā*—so how could they both be cultivated at once? The sudden school adept relies on the self-nature type and eschews effort by remaining natural in all situations. Students of inferior capacity in the gradual school tend toward the relative type and exert themselves applying countermeasures. The suddenness and gradualness of these two types of practices are not identical; their respective superiority and inferiority is obvious. So, in the approach of initial awakening and subsequent cultivation, why is it explained that there are two ways to maintain *samādhi* and *prajñā* equally? Could you help us to understand this and eliminate our doubts?

Chinul: The explanation is obvious. Your doubts only come from your-

selves! If you try to understand by merely following the words, you will, on the contrary, only give rise to doubt and confusion. It is best to forget the words; do not bother with detailed scrutiny of them. Now let us go on to my assessment of the cultivation of these two types of practice.

Cultivation of the *samādhi* and *prajñā* of the self-nature involves the use of the sudden school's effortless effort in which both are put into practice and both are calmed; oneself cultivates the self-nature, and oneself completes the path to Buddhahood. Cultivation of the relative *samādhi* and *prajñā* which adapts to signs involves the use of the counteractive measures which are cultivated prior to awakening by those of inferior faculties in the gradual school. Thought-moment after thought-moment, confusion is eliminated; it is a practice which clings to stillness. These two types are different: one is sudden and the other gradual; they should not be combined haphazardly.

Although the approach involving cultivation after awakening does discuss the counteractive measures of the relative approach which adapts to signs, it does not employ the practices of those of inferior faculties in the gradual school in their entirety. It uses its expedients, but only as a temporary measure.[29] And why is this? In the sudden school too there are those whose faculties are superior and those whose faculties are inferior; their "baggage" [their backgrounds and abilities] cannot be weighed according to the same standard.

If a person's defilements are weak and insipid, and his body and mind are light and at ease; if in the good he leaves the good and in the bad he leaves the bad; if he is unmoving in the eight worldly winds; if the three types of feeling are calmed—then he can rely on the *samādhi* and *prajñā* of the self-nature and cultivate them concurrently in all situations naturally. He is impeccable and passive; whether in action or at rest he is always absorbed in Sŏn and perfects the natural noumenon. What need is there for him to borrow the relative approach's counteractive measures? If one is not sick, there is no need to look for medicine.

On the other hand, even though a person might initially have had a sudden awakening, if the defilements are engrossing and the habit-energies deeply engrained; if the mind becomes passionate whenever it is in contact with sense-objects; if he is always involved in confrontations with the situations he meets; if he is always beset by dullness and agitation; or if he loses the constancy of calmness and awareness—then he should borrow the relative *samādhi* and *prajñā* which adapts to signs and not forget the counteractive measures which control both dullness and agitation. Thereby he will enter the unconditioned: this is what is proper here. But even though he borrows the countermeasures in order to bring the habit-energies under temporary control, he has had a sudden awakening to the fact that the

mind-nature is fundamentally pure and the defilements fundamentally empty. Hence he does not fall into the corrupt practice of those of inferior faculties in the gradual school. And why is this? Although during cultivation prior to awakening a person following the gradual approach does not forget to be diligent and thought-moment after thought-moment permeates his cultivation, he still gives rise to doubts everywhere and cannot free himself from obstacles. It is as if he had something stuck in his chest: he is always uncomfortable. After many days and months, as the work of counteraction matures, the adventitious defilements of body and mind might then appear to weaken. Although they seem lighter, the root of doubt is not yet severed. He is like a rock which is crushing grass: he still cannot be self-reliant in the realm of birth and death. Therefore, it is said, "Cultivation prior to awakening is not true cultivation."[30]

In the case of a man who has awakened, although he employs expedients, moment to moment he is free of doubts and does not become polluted. After many days and months he naturally conforms with the impeccable, sublime nature. Naturally he is calm and aware in all situations. Moment by moment, as he becomes involved in sensory experience in all the sense-realms, thought after thought he always severs defilements, for he never leaves the self-nature. By maintaining *samādhi* and *prajñā* equally, he perfects supreme *bodhi* and is no longer any different from those of superior faculties mentioned previously. Thus, although the relative *samādhi* and *prajñā* is a practice for those of inferior faculties in the gradual school, for the man who has had an awakening it can be said that "iron has been transmuted into gold."[31]

If you understand this, how can you have such doubts—doubts like the discriminative view that a sequence or progression is involved in the practice of these two types of *samādhi* and *prajñā*? I hope that all cultivators of the path will study these words carefully; extinguish your doubts or you will end up backsliding. If you have the will of a great man and seek supreme *bodhi*, what will you do if you discard this approach? Do not grasp at the words, but try to understand the meaning directly. Stay focused on the definitive teaching, return to yourselves, and merge with the original guiding principle. Then the wisdom which cannot be obtained from any master will naturally manifest. The impeccable noumenon will be clear and unobscured. The perfection of the wisdom-body does not come from any other awakening.[32] And yet, although this sublime truth applies to everyone, unless the omniscient wisdom of *prajñā*—the basis of the Mahāyāna—is started early, you will not be able to produce right faith in a single thought. And how can this merely result in a lack of faith? You will also end up slandering the three treasures and will finally invite punishment in the Interminable Hell. This happens frequently! But even though you are not yet able to accept this

truth in faith, if it passes through your ears just once and you feel affinity with it for even a moment, the merit will be incalculable. As it says in *Secrets on Mind-Only,* "Hearing the dharma but not believing is still cause for the fruition of the seed of Buddhahood. Training on the Buddhist path but not completing it is still merit surpassing that of men and gods."[33] But he who does not lose the right cause for the attainment of Buddhahood and who, moreover, listens and believes, trains and completes his training, and guards his achievement without forgetting it, how can his merit be calculated?

If we consider our actions in our past wanderings in *saṃsāra,* we have no way of knowing for how many thousands of kalpas we have fallen into the darkness or entered the Interminable Hell and endured all kinds of suffering.[34] Nor can we know how many times we have aspired to the path to Buddhahood but, because we did not meet with wise advisors, remained submerged in the sea of birth and death for long kalpas, dark and unenlightened, performing all sorts of evil actions. Though we may reflect on this once in a while, we cannot imagine the duration of our misery. How can we relax and suffer again the same calamities as before? Furthermore, what allowed us to be born this time as human beings—the guiding spirits of all the ten thousand things—who are clear about the right road of cultivation? Truly, a human birth is as difficult to ensure as "a blind turtle putting its head through a hole in a piece of wood floating on the ocean"[35] or "a mustard seed falling onto the point of a needle." How can we possibly express how fortunate we are?

Whenever we become discouraged or indolent, we should always look to the future. In one instant we might happen to lose our lives and fall back into the evil bourns where we would have to undergo unspeakable suffering and pain. At that time, although we might want to hear one phrase of the Buddha-dharma, and would be willing to receive and keep it with faithful devotion to ease our misfortune, how would we ever encounter it there? On the point of death, remorse is of no use whatsoever. I hope that all of you who are cultivating the path will not be heedless and will not indulge in greed and lust. Do not forget to reflect upon this as if you were trying to save your head from burning. Death is fast closing in. The body is like the morning dew.[36] Life is like the twilight in the west. Although we are alive today, there is no assurance about tomorrow. Bear this in mind! You must bear this in mind!

By relying on worldly conditioned, wholesome actions we will avoid the suffering of *saṃsāra* in the three evil bourns. We will obtain the favorable karmic reward of rebirth among gods or men where we will receive abundant joy and happiness. But if we give rise to faith in this most profound approach to dharma of the supreme vehicle for only a moment, no metaphor

can describe even the smallest portion of the merit we will achieve. As it is said in the *sūtras:*

> If one takes all the seven jewels in all the world systems of this trichiliocosm and offers them to all the sentient beings of those worlds until they are completely satisfied; or, furthermore, if one instructs all the sentient beings of those worlds and causes them to realize the four fruitions, the merit so gained will be immeasurable and boundless. But it is not as great as the merit gained from the first recollection of this dharma for the period of one meal.[37]

Therefore, we should know that our approach to dharma is the holiest and most precious of all; its merit is incomparable. As the *sūtras* say:

> One thought of purity of mind is a *bodhimaṇḍa,*
> And is better than building seven-jeweled stupas as numerous as the sands of the Ganges.
> Those jeweled stupas will finally be reduced to dust,
> But one thought of purity of mind produces right enlightenment.[38]

I hope that all of you who are cultivating the path will study these words carefully and keep them always in mind. If this body is not ferried across to the other shore in this lifetime, then for which life are you going to wait? If you do not cultivate now, you will go off in the wrong direction for ten thousand kalpas. But if you practice assiduously now, practices which are difficult to cultivate will gradually become easier until, finally, meritorious practice will advance of itself.

Alas! When starving people are given princely delicacies nowadays, they do not even know enough to put them in their mouths. When they are sick they meet the king of doctors but do not even know enough to take the medicine. If no one says, "What shall I do? What shall I do?" then what shall I do for him?[39]

Although the character of mundane, conditioned activities can be seen and its effect experienced, if a person succeeds in one affair, everyone praises the rarity of it. The source of our minds has neither shape to be observed nor form to be seen; the way of words and speech is cut off there. Since the activities of mind are ended, *māras* and heretics have no way to revile us. Even the praises of Indra, Brahma, and all the gods will not reach it; so how can the mind be fathomed by the shallow understanding of ordinary men? How pitiful! How can a frog in a well know the vastness of the sea?[40] How can a fox roar like a lion?[41]

Hence we know that in this degenerate dharma age, a person who is able to hear this approach to dharma, realize its rarity, and receive and keep it with faithful devotion has for innumerable kalpas served all the saints, planted all the roots of goodness, and fully formed the right cause of *prajñā* —he has the most proficiency. As the *Diamond Sūtra* says, "If there is a per-

son who can have faith in these words, it should be known that this man has planted all the roots of goodness in front of incalculable numbers of Buddhas."[42] It also says, "This is spoken in order to produce the great vehicle; this is spoken in order to produce the supreme vehicle."[43] I hope that those of you who are aspiring to the path will not be cowardly. You must display your ardor. Good causes made in past kalpas cannot be known. If you do not believe in your superiority and, complacently resigning yourself to being inferior, you decide that you will not practice now because it is too difficult, then even though you might have good roots from past lives, you sever them now. The difficulty will keep growing and you will move farther from the goal. Since you have now arrived at the treasure house, how can you return empty-handed? Once you lose a human body, for ten thousand kalpas it will be difficult to recover. Be careful. Knowing that there is a treasure house, how can a wise person turn back and not look for it—and yet continue to resent bitterly his destitution and poverty? If you want the treasure you must throw away this skin-bag.

NOTES

1. Chinul is alluding here to the famous Parable of the Burning House from the *Lotus Sūtra*. See *Miao-fa lien-hua ching* 2, *T* 262.9.12c–13c; Leon Hurvitz, *Lotus*, pp. 58–62. See also *LCL*, p. 497b.17, and Wonhyo's *Palsim suhaeng chang*, in Cho Myŏng-gi (ed.), *Wonhyo taesa chŏnjip*, p. 605.

丹霞子淳 翫珠吟 百骸

2. By Tan-hsia Tzu-ch'un (1064–1117), in the Ts'ao-tung lineage; from his verse, the *Wan chu-yin*, appearing in *CTL* 30, p. 463b–c. This passage is quoted also at *THYL* 8, p. 843b. "Hundred bones" (K. *paekhae*; C. *po-hai*): an allusion to *Chuang-tzu* 1, Ch'i wu lun sec. 2, p. 8.

3. Adapted from Wonhyo's *Palsim suhaeng chang*: "The practice of persons who have wisdom is to steam rice grains to prepare rice; the practice of persons without wisdom is to steam sand to prepare rice." In Cho Myŏng-gi (ed.), *Wonhyo taesa chŏnjip*, p. 605.

4. *Avataṃsaka Sūtra*, "Appearance of the *Tathāgatas*" chapter *(Ju-lai ch'u-hsien p'in)*, *HYC* 51, p. 272c.

5. In the *Complete Enlightenment Sūtra*, *YCC*, p. 914a.

古靈神贊

6. Adapted from Ku-ling Shen-tsan (n.d.), disciple of Po-chang Huai-hai (720–814); in *Chodang chip* 16, p. 104c.25–26.

7. *LCL*, p. 497b.26–29.

異見 五十異見婆羅門女 無相宗

8. *CTL* 3, p. 218b; quoted also in *THYL* 5, p. 829c. Korean *Igyŏn* (C. *yi-chien*) is a common designation for devotees of non-Buddhist Indian religious sects; compare K. *osip igyŏn paramun nyŏ*, C. *wu-shih yi-chien p'o-lo-men nü*, "fifty heterodox Brahmin women," in *P'u-sa pen-sheng-man lun* 4, *T* 160.3.341c.18–19. Such sects were "heterodox" because they did not accept such basic Buddhist teachings as rebirth or karmic cause and effect; for a listing, see *Ch'ang A-han ching* 7, *T* 1.1.42c.1–3. Bharati was a prime exponent of the signless teaching *(musang chong)*—

one of the six major divisions of the Indian Buddhist tradition reputedly current in Bodhidharma's time (*CTL* 3, p. 217b.3–5). Bharati was sent by Bodhidharma to reconvert the South Indian kings who had reverted to heterodox beliefs and were reviling the three treasures; see *CTL* 3, p. 218a–b.

歸宗策眞 慧超 9. Kuei-tsung Ts'e-chen (?–979), also known as Hui-ch'ao, was a disciple of Fa-yen Wen-i (885–958), founder of the Fa-yen school of the mature Ch'an tradition. For Kuei-tsung's biography, see *CTL* 25, p. 417a.3–22. A similar exchange in which Kuei-tsung asks the question and receives the same reply from Fa-yen constitutes case 7 in the *Blue Cliff Records;* see *Pi-yen lu* 1, *T* 2003.48.147a.

10. This quotation appears in *THYL* 26, p. 920a.12–13; Ta-hui does not cite his source, however, a not unusual occurrence in Ch'an texts.

11. The fourth answer to a series of ten questions asked by Kuei-feng Tsung-mi by the mountain man Shih; see *CTL* 13, p. 307b.16–19, and *Encouragement to Practice,* note 10.

12. Adapted from Ma-tsu Tao-i; see *Encouragement to Practice,* note 71.

南泉普願 13. Adapted from Nan-ch'üan P'u-yüan (748–835) in *CTL* 10, p. 276c; see *Straight Talk on the True Mind,* note 1.

龐蘊 14. By P'ang Yün (740–808), lay disciple of Ma-tsu Tao-i; quoted in *CTL* 8, p. 263b.

15. One of the two major approaches to practice attributed to Bodhidharma; see *Encouragement to Practice,* note 34.

16. Avalokiteśvara's method for tracing hearing to its source in the mind was praised by Śākyamuni Buddha as the ideal practice for people in a degenerate age; see *Sūraṅgama Sūtra, Leng-yen ching* 6, *T* 945.19.128b–129c.

澄觀 17. By Ch'eng-kuan (738–840), the fourth Hua-yen patriarch, in his *Ta-fang-kuang Fo hua-yen ching sui-shu yen-i ch'ao* 1, *T* 1736.36.1b.

18. In the *Awakening of Faith, TCCHL,* p. 575c.

19. By Li T'ung-hsüan in his *Exposition of the Avataṃsaka Sūtra, HHYCL* 14, p. 809b; also quoted in Chinul's *Hwaŏmnon chŏryo,* p. 268.

20. *THYL* 26, p. 920a.

21. Adapted from *Lao-tzu* 48; see *Encouragement to Practice,* note 70.

荷澤神會 22. By Kuei-feng Tsung-mi; see *CYCTH* 2, p. 403a. This quote is attributed to Ho-tse Shen-hui in Tsung-mi's *DCSPR,* Part II, "the view of the Ho-tse school" section; see also *CHT,* p. 872a.

23. *CYCTH* 1, p. 399b. On the terms "supreme vehicle Sŏn" and "pure Sŏn of the *tathāgatas,*" see *Encouragement to Practice,* note 16, and *DCSPR,* note 118.

24. By Pao-chih in his *Gāthā in Praise of the Mahāyāna (Ta-ch'eng tsan), CTL* 29, p. 450a.1.

25. Yung-ming Yen-shou in his *Mirror of the Source Record, Tsung-ching lu* 38, *T* 2016.48.638a.

26. By Kuei-feng Tsung-mi in *CYCTH* 2, p. 403a.5; see also *DCSPR* and *CHT,* p. 872a.4.

27. *LTTC,* p. 358c.

28. *LTTC,* p. 352c.19–20.

29. Literally, "it only borrows their way and boards at their house." For this allusion, see *Chuang-tzu* 4, T'ien-yün sec. 14, p. 84.

30. Kuei-feng Tsung-mi in *CYCTH* 3, p. 407c; see also *DCSPR.*

31. From Yung-ming Yen-shou's *Mirror of the Source Record, Tsung-ching lu* 1, *T* 2016.48.419c.24.

32. Adapted from the *Avataṃsaka Sūtra,* "Brahmacārya" chapter *(Fan-hsing p'in), HYC* 17, p. 89a, and *HYCb* 8, p. 449c.15.

33. *Wei-hsin chüeh, T* 2018.48.996c.

鐵圍山 34. "Fallen into darkness" can refer to hell—as in the *Ti-tsang ching,* where it is said that the T'ieh-wei Mountains (Cakravāḍaparvata), which form the perimeter of hell, "are dark and devoid of any light from the sun or moon" (*Ti-tsang p'u-sa pen-yüan ching* 1, *T* 412.13.782a.4–5). The phrase can also refer to a spirit realm, however—"the ghosts of darkness" (see *Fo pen-hsing chi ching* 41, *T* 190.3.845b.4). The former alternative is probably intended here.

35. For this simile, see *Tsa A-han ching* 16, *T* 99.2.108c.

古詩 36. See *Ku shih, WH* 249.29.6b; compare Ts'ao Tzu-chien's *Sung Ying shih shih,*
曹子建 *WH* 82.20.32a.

送應氏詩 37. cf. *Chin-kang ching, T* 235.8.749b.18–23.

38. Shih Wu-chu's verse in *Sung Biographies of Eminent Monks;* see *Encouragement to Practice,* note 76.

39. Adapted from the *Lun-yü;* see *Encouragement to Practice,* note 68.

40. An allusion to *Chuang-tzu* 4, Ch'iu shui sec. 17, p. 91; see also *Tsung-ching lu* 1, *T* 2016.48.420b.10.

41. See *Tsung-ching lu* 1, *T* 2016.48.420b.11, for this allusion; see also *PWYF* 587.2.

42. *Chin-kang ching, T* 235.8.749a–b.

43. *Chin-kang ching, T* 235.8.750c.

Straight Talk on the True Mind

CHINSIM CHIKSŎL

眞心直說

STRAIGHT TALK ON THE TRUE MIND is probably Chinul's most accessible exposition of the Sŏn meditation techniques practiced in his era. Chinul tackles the problem of correlating all the apparently conflicting descriptions of the absolute given in different strata of Buddhist texts. Tracing all these descriptions back to the true mind, he then describes the different attributes of this absolute sphere. Chinul's discussion leads into a consideration of ten different ways of cultivating thoughtlessness, or "no-mind," the fundamental approach for revealing the effulgence of the true mind.

The precise date of composition is unknown; it was probably written about the same time as *Secrets,* around 1205. *Straight Talk on the True Mind* represents a median stage in the development of Chinul's thought. Here he moves away from the basic practice of balancing *samādhi* and *prajñā,* the primary method explored in his early work *Encouragement to Practice,* and investigates the more sophisticated cultivation of no-mind. At this stage, however, he has yet to progress into an examination of the exclusively Sŏn technique of *hwadu* investigation which will characterize his late works. *Straight Talk* suffered the same fate as *Secrets:* lost in Korea during the Mongol invasions, it was reintroduced into Korea in the fifteenth century via the Northern Ming edition of the *Tripiṭaka.*

Chinul's Preface

Question: Can the sublime path of the patriarchs be known?

Chinul: Hasn't this already been explained by the ancients? "The path is not related to knowing or not knowing. Knowing is a false thought; not knowing is blankness. If you have truly penetrated to that realm which is free of doubt and as vast and spacious as the immensity of space, how could you bother to make such discriminations?"[1]

Question: But does this mean that sentient beings do not benefit from the patriarchs' appearance in the world?

Chinul: When the Buddhas and patriarchs "showed their heads" they had no teachings to offer men. They only wanted sentient beings to see their original nature for themselves. The *Avataṃsaka Sūtra* says, "You should know that all dharmas are the own-nature of the mind. The perfection of the wisdom-body does not come from any other awakening."[2] For this reason, the Buddhas and patriarchs did not let people get snared in words and letters; they only wanted them to put deluded thought to rest and see the original mind. This is why when people entered Te-shan's room he struck them with his staff,[3] or when people entered Lin-chi's room he shouted.[4] We have all groped too long for our heads; why should we set up more words and language?[5]

Question: We have heard that in the past Aśvaghoṣa wrote the *Awakening of Faith,*[6] the Sixth Patriarch expounded the *Platform Sūtra,*[7] and Huang-mei transmitted the *Prajñāpāramitā* texts;[8] all these efforts involved a gradual, sequential approach for the sake of men. How can it be right that you alone have no expedients regarding the dharma?

Chinul: At the summit of Mount Sumeru ratiocination has been forbidden for ages; but at the top of the second peak all the patriarchs have tolerated verbal understanding.[9]

Question: From the summit of this second peak, could you possibly bestow on us a few simple expedients?

Chinul: Your words are correct. And yet the great path is mysterious and vast; it neither exists nor does it not exist. The true mind is arcane and subtle; it is free from thought and abstraction. Hence people who have not yet entered into this state could peruse the teachings of five thousand volumes of the *tripiṭaka* but it would not be enough. But if those who have perceived the true mind say merely one word in allusion to it, it is already surplus dharma. Today, without fearing for my eyebrows,[10] I have modestly written a few passages to shed light on the true mind, in the hope that they will serve as a basis and program for entering the path. This will do by way of introduction.

Right Faith in the True Mind

Chinul: In the *Avataṃsaka Sūtra* it is stated:

> Faith is the fountainhead of the path
>   and the mother of all meritorious qualities.
> It nourishes all good roots.[11]

Moreover, the Consciousness-only texts say, "Faith is like a water-purifying gem which can purify cloudy water."[12] It is clear that faith takes the lead in the development of the myriads of wholesome qualities. For this reason the Buddhist *sūtras* always begin with "Thus I have heard . . . ," an expression intended to arouse faith.

Question: What difference is there between faith in the patriarchal Sŏn and scholastic sects?

Chinul: There are many differences. The scholastic sects encourage men and gods to have faith in the law of karmic cause and effect. Those who desire the pleasures which come from merit must have faith that the ten wholesome actions are the sublime cause and that human or deva rebirth is the pleasurable result. Those who feel drawn to the void-calmness of nirvana must have faith that its primary cause is the understanding of the cause and conditions of arising and ceasing and that its holy fruition is the understanding of the four noble truths: suffering, its origin, its extinction, and the path leading to its extinction. Those who would delight in the fruition of Buddhahood should have faith that the practice of the six *pāramitās* over three *asaṃkhyeya* kalpas is its major cause and *bodhi* and nirvana are its right fruition.

Right faith in the patriarchal sect is different. It does not believe in conditioned causes or effects. Rather, it stresses faith that everyone is originally a Buddha, that everyone possesses the impeccable self-nature, and that the sublime essence of nirvana is complete in everyone. There is no need to search elsewhere; since time immemorial, it has been innate in everyone. As the Third Patriarch said:

> The mind is full like all of space,
> Without deficiency or excess.
> It is due mostly to grasping and rejecting
> That it is not so now.[13]

Chih-kung said:

> The signless body exists within the body which has signs,
> The road to the unborn is found along the road of ignorance.[14]

Yung-chia said:

> The true nature of ignorance is the Buddha-nature.
> The void, phantom body is the dharma-body.[15]

Hence we know that sentient beings are originally Buddhas.

Once we have given rise to right faith, we must add understanding to it. As Yung-ming [Yen-shou] said, "To have faith but no understanding in-

creases ignorance; to have understanding but no faith increases wrong views." Consequently, we know that once faith and understanding are merged, entrance onto the path will be swift.

Question: Is there any benefit which accrues solely from the initial arousing of faith even though we are not yet able to enter the path?

Chinul: The *Awakening of Faith* says:

> If a person hears this dharma without feeling fainthearted, it should be known that this man will surely perpetuate the spiritual family of the Buddha and receive prediction of his future Buddhahood from all the Buddhas. Even if there were a man who could convert all the sentient beings throughout the world systems of this trichiliocosm and induce them to practice the ten wholesome actions, he would not be as good as a man who can rightly consider this dharma for a period the length of one meal. It is beyond analogy just how much it exceeds the previous merit.[16]

Furthermore, it is said in the *Prajñāpāramitā sūtras:* "And if they give rise to one thought of pure faith, the *tathāgata* fully knows and sees this; through this faith, all sentient beings gain incalculable merit."[17] We know that if we want to travel for a thousand *i* it is essential that the first step be right; if the first step is off, we will be off for the entire thousand *i*. To enter the unconditioned kingdom, it is essential that our initial faith be right, for if that initial faith is wrong, we will move away from the myriads of good qualities. The Third Patriarch said, "One iota of difference, and heaven and earth are rent asunder."[18] This is the principle we are discussing here.

Different Names for the True Mind

Question: We have already given rise to right faith, but we are still uncertain what is meant by "true mind."

Chinul: To leave behind the false is called "true." The numinous speculum is called "mind." The *Śūraṅgama Sūtra* sheds light on this mind.[19]

Question: Is it only named true mind or does it also have other appellations?

Chinul: The names given to it in the teachings of the Buddha and in the teachings of the patriarchs are not the same. First let us explore the teachings of the Buddha. In the *Bodhisattvaśīla Sūtra* it is called the "mind-ground" because it produces the myriads of good dharmas.[20] In the *Prajñāpāramitā sūtras* it is referred to as *"bodhi"* because enlightenment is its essence.[21] The *Avataṃsaka Sūtra* names it the *"dharmadhātu"* because it interpenetrates and infuses all dharmas.[22] In the *Diamond Sūtra* it is called *"tathāgata"* because it does not come from anywhere.[23] In the *Prajñāpāra-*

mitā sūtras it is also referred to as "nirvana" because it is the sanctuary of all the saints.[24] In the *Golden Light Sūtra* it is said to be "suchness" because it is true, permanent, and immutable.[25] In the *Pure Name Sūtra* it is named the "dharma-body" because it is the support for the reward and transformation bodies.[26] In the *Awakening of Faith* it is termed "true suchness" because it neither arises nor ceases.[27] In the *Mahāparinirvāṇa Sūtra* it is referred to as "Buddha-nature" because it is the fundamental essence of the three bodies.[28] In the *Complete Enlightenment Sūtra* it is called *"dhāraṇī"* because all meritorious qualities flow from it.[29] In the *Śrīmālādevīsiṃhanāda Sūtra* it is named *"tathāgatagarbha"* because it conceals and contains all dharmas.[30] In the definitive *sūtras* [the *Complete Enlightenment Sūtra*] it is named "complete enlightenment" because it destroys darkness and shines solitarily of itself.[31] As Sŏn Master Yen-shou's *Secrets on Mind-Only* says, "The one dharma has a thousand names: its appellations are each given in response to different conditions."[32] The true mind appears in all the *sūtras,* but I cannot cite all the references.

Question: We now know what true mind means in the teachings of the Buddha, but what about the teachings of the patriarchs?

Chinul: In the school of the patriarchs all names and words are severed; not even one name is sanctioned, let alone many. In response to stimuli and according to faculties, however, its names are also many. Sometimes it is referred to as "oneself," for it is the original nature of sentient beings. Sometimes it is named "the proper eye," for it makes visible all phenomena. At other times it is called "the sublime mind," for it is empty yet numinous, calm yet radiant. Sometimes it is named "the old master," for it has been the supervisor since time immemorial. Sometimes it is called "the bottomless bowl," for it can survive anywhere. Sometimes it is called "a stringless lute," for it is always in harmony. Sometimes it is called "an inextinguishable lamp," for it illuminates and disperses delusion and passion. Sometimes it is called "a rootless tree," for its roots and trunk are strong and firm. Sometimes it is referred to as "a sword which splits a wind-blown hair," for it severs the roots of the defilements. Sometimes it is called "the unconditioned kingdom," for the seas are calm there and the rivers clear. Sometimes it is named a "wish-fulfilling gem," for it benefits the poor and distressed. Sometimes it is called "a boltless lock," for it shuts the six sense-doors. It is also called "a clay ox," "a wooden horse," "moon of the mind," and "gem of the mind." It has such a variety of different names that I cannot record them all.[33]

If you penetrate to the true mind, you will fully comprehend all of these names; but if you remain dark to this true mind, all names are only a block. Consequently, you must be precise in your investigation of the true mind.

The Sublime Essence of the True Mind

Question: We have learned the names of the true mind, but what is its essence like?

Chinul: It states in the *Radiating Light Prajñā Sūtra:* "*Prajñā* is entirely free of signs. It has no signs of arising or ceasing."[34] In the *Awakening of Faith* it is said:

> The essence of true suchness itself neither increases nor decreases in any ordinary man, *śrāvaka, pratyekabuddha,* bodhisattva, or Buddha. It did not arise in an earlier age and will not be annihilated in a later age. Ultimately, it is constant and eternal. Since the beginning, its nature has been utterly complete in all meritorious qualities.[35]

According to this *sūtra* and *śāstra,* the original essence of the true mind transcends cause and effect. It connects past and present. It does not distinguish between ordinary and holy; it is free from all relativity; it pervades all places like the vastness of space. Its sublime essence is settled and calm; it transcends all conceptual proliferation. It neither arises nor ceases; it neither exists nor does not exist. It is unmoving and unshakable; it is still and constantly abiding. It is referred to as "the old master," "the awesome-voiced man on that bank," or "oneself prior to the kalpa of utter nothingness."[36] It is uniformly calm and still; it is free of the slightest flaw or obscuration. All the mountains and rivers of the great earth, the grasses, trees, and forest groves, all phenomena in creation, and all tainted and pure dharmas appear from within it. As the *Complete Enlightenment Sūtra* says, "Men of good family! The Supreme Dharma King has a great *dhāraṇī* called complete enlightenment. It issues forth from the complete purity of true suchness, *bodhi,* nirvana, and the *pāramitās* and is taught to the bodhisattvas."[37] Kuei-feng [Tsung-mi] said:

> The mind: it is vacuous, empty, sublime, and exquisite; it is clear, brilliant, numinous, and bright. It neither comes nor goes, for it permeates the three time periods. It is neither within nor without, for it pervades the ten directions. As it does not arise or cease, how could it be harmed by the four mountains? As it is separate from nature and characteristics how could it be blinded by the five sense-objects?[38]

Therefore, Yung-ming's *Secrets on Mind-Only* says:

> As for this mind, it assembles all wonders and all mysteries; it is the king of the myriads of dharmas. It is the hidden refuge of the three vehicles and the five natures. It is the mother of the thousands of saints. It alone is revered; it alone is honored. It is incomparable, unmatched, and certainly the fountainhead of the great path. It is the essential element of the true dharma.[39]

If we have faith in this, we should realize that all the bodhisattvas of the three time periods are studying the same thing—this mind. All the Buddhas of the three time periods have the same realization—the realization of this mind. The teachings elucidated in the *tripiṭaka* all elucidate this mind. The delusion of all sentient beings is delusion in regard to the mind. The awakening of all cultivators is the awakening to this mind. The transmission of all the patriarchs is the transmission of this mind. The search in which all the patchwork monks of this world are engaged is the search for this mind. If we penetrate to this mind, everything is just the way it should be and every material object is fully illuminated. But if we are deluded in regard to this mind, every place is inverted and all thoughts are mad. This essence is not only the Buddha-nature with which all sentient beings are innately endowed but also the basic source of creation of all worlds. When the World Honored One was momentarily silent at Vulture Peak, when Subhūti forgot all worlds below the cliff, when Bodhidharma sat in a small cell in wall contemplation, when Vimalakīrti kept silent in Vaiśālī—all displayed the mind's sublime essence.[40] Therefore, when we first enter the courtyard of the patriarchs' sect, we must understand the essence of this mind.

The Sublime Functioning of the True Mind

Question: We have now learned about the sublime essence of the true mind. But what is meant by its sublime functioning?

Chinul: The ancients said:

> The wind moves, but the mind shakes the tree.
> Clouds build up, but the nature raises the dust.
> If you are clear about the affairs of today,
> Then you are dark to the original man.

This poem alludes to the function which arises from the sublime essence. The sublime essence of the true mind is originally unmoving; it is peaceful and calm, true and eternal. The sublime function manifests from this true, eternal essence; it is unobstructed as it follows the flow and reaches the marvel. Therefore a patriarch's verse says:

> The mind whirls between the myriads of objects.
> In its whirling, its real power lies dormant.
> If one follows that flow and recognizes the nature,
> There is no joy and also no sorrow.[41]

At all times and in all activities—whether traveling eastward or westward; whether eating rice or donning clothes; whether lifting a spoon or handling

chopsticks; whether looking left or glancing right—these are all manifestations of the sublime function of the true mind.

Ordinary men are deluded: when donning clothes they only understand that they are donning clothes; when eating they only understand that they are eating; in all their activities they are deceived by appearances. Hence they use the sublime function of the mind every day but do not realize it; it is right before their eyes but they are not aware of it. On the other hand, a man who is conscious of the nature has no further misunderstandings in any of his actions. As a patriarch said:

> In the womb it is called a fetus; on being born it is called a man. In the eye it is vision, in the ears it is hearing, in the nose it is smelling, in the mouth it is talking, in the hands it is grasping, in the feet it is running. When expanded, it contains all of the *dharmadhātu;* when contracted, it exists within one minute particle of dust. Those who are aware of it know that it is the Buddha-nature; those who are not call it soul or spirit.[42]

Master Tao-wu's dancing with his tablet, Master Shih-kung's aiming a bow, Master Mi-mo's holding a pair of tweezers, Master Chu-ti's raising a finger, Master Hsin-chou's striking the ground, Master Yün-yen's toy lion —all were displaying the great functioning of the mind.[43] If we are not deluded to its functioning each and every day, we will naturally be free from obstructions anywhere.

Similarities and Differences Between the True Mind's Essence and Function

Question: We are not yet clear about the essence and function of the true mind: are they the same or different?

Chinul: From the standpoint of their characteristic signs they are not the same. From the standpoint of their natures they are not different. Thus the essence and its function are neither the same nor different. How can we know this to be the case? I shall attempt to explain.

The sublime essence is unmoving; it is free of all relativity and separate from all signs. If we do not have the tallying-realization gained by penetrating to the nature, we cannot fathom this principle. The sublime function accords with conditions and responds to all kinds of events. It masquerades in mock signs and seems to possess shape and appearance. As the function has signs and the essence does not, they are not the same. Nevertheless, as the function is produced from the essence, the function is not separate from the essence; as the essence can give rise to the function, the essence is not separate from the function. Hence, considered from the standpoint of their mutual inseparability, they are not different. Take water for example: its es-

sence is moisture, for this is the factor which is unalterable. But its waves are characterized by their alterability, for they build up because of the wind. Since the nature of water is unalterable and the appearance of waves is alterable, they are not the same. Nevertheless, apart from the waves there is no water, and apart from water there are no waves. Since their nature, moisture, is the same, they are not different.[44] If you correlate the similarities and differences between the essence and function with this analogy, you should be able to understand.

The True Mind Amid Delusion

Question: If everyone is endowed with the essence and function of the true mind, how is it that saints and ordinary men are not the same?

Chinul: The true mind is originally the same in the saint and the ordinary man. But because the ordinary man endorses the reality of material things with the false mind, he loses his pure nature and becomes estranged from it. Therefore the true mind cannot appear. It is like a tree's shadow in darkness or a spring flowing underground: it exists, but it is not perceived. As a *sūtra* says:

> Men of good family! Take as analogy a pure *maṇi* gem which glows with the five colors according to the direction in which it shines. Fools think this *maṇi* gem really has five colors. Men of good family! It is exactly the same with the pure nature of complete enlightenment: it manifests in body and mind and adapts differently according to the object. Yet fools say the self-nature of that pure, complete enlightenment actually possesses those different bodies and minds.[45]

In Seng-chao's treatises it is written: "Between heaven and earth, and within the universe, is contained a jewel. It is concealed in the mountain of form."[46] This refers to the true mind amid entanglements. Furthermore, Tz'u-en said: "Ordinary men originally possess the *dharmakāya* which is identical with that of all the Buddhas. But as they are screened from it by falsity, they have it but do not recognize it. This innate *dharmakāya* which is present within the entanglements of defilement has been given the name '*tathāgatagarbha.*' "[47] P'ei Hsiu said: "Ordinary men are those who are fully enlightened the whole day long without ever knowing it."[48] Therefore we know that even amid the troubles of the dusty world, the true mind remains unaffected by those troubles. Like a piece of white jade which has been thrown in the mud, its color remains unchanged.

Extinguishing Delusion Concerning the True Mind

Question: When the true mind is beset by delusion, it becomes an ordinary man. How then can we escape from delusion and achieve sanctity?

Chinul: The ancients said, "When there is no place for the deluded mind,

that is *bodhi. Saṃsāra* and nirvana are originally equal." The *Complete Enlightenment Sūtra* says:

> As the illusory body of that sentient being vanishes, his illusory mind also vanishes. As his illusory mind vanishes, illusory sense-objects also vanish. As illusory sense-objects vanish, this illusory vanishing also vanishes. As this illusory vanishing vanishes, that which is not illusory does not vanish. It is like polishing a mirror: when the dirt is removed, its brightness appears.[49]

Moreover, Yung-chia said:

> The mind is the sense-base, dharmas are the dusty objects.
> These two are like a dirty streak on a mirror:
> When the streak is removed, the mirror's brightness appears.
> When mind and dharmas have both been forgotten, the nature is then true.[50]

This indeed is the removal of delusion and the accomplishment of truth.

Question: Chuang-tzu said, "The mind's heat is like blazing fire; its cold is like frozen ice. Its speed is such that it can pass beyond the four seas of the world in the twinkling of an eye. In repose it is like a deep pond; in movement it flies far into the sky. This indeed is the human mind."[51] This is Chuang-tzu's statement concerning the fact that the ordinary man's mind cannot be controlled or subdued. We are not yet clear, however, through which dharma method the Sŏn school proposes to gain control over the deluded mind.

Chinul: The deluded mind can be controlled through the dharma of no-mind.

Question: If people have no mind they are the same as grass or trees. Please give us some expedient descriptions so that we can understand this idea of no-mind.

Chinul: When I said no-mind, I did not mean that there is no mind-essence. It is only when there are no things in the mind that we use the term no-mind. It is like speaking of an empty bottle: we mean that there is no thing in the bottle, not that there is no bottle. We do not say that it is empty to express the idea that it is made of no material. A patriarch said, "If you have no concerns in your mind and no-mind in your concerns, then naturally your mind will be empty yet numinous, calm yet sublime."[52] It is mind in this sense that is meant here. Accordingly, we refer to the absence of the deluded mind, not to the absence of the true mind's sublime functioning. All the explanations of past patriarchs about the practice of no-mind are unique. Now, I will give a synopsis of these different techniques and briefly describe ten of them.

One: attention. This means that when we are practicing, we should always cut off thoughts and guard against their arising. As soon as a thought arises we destroy it through attention. Nevertheless, once deluded thoughts have been destroyed through attention and no subsequent thoughts occur, we should abandon this aware wisdom. When delusion and awareness are both forgotten, it is called no-mind. As a patriarch stated, "Do not fear the arising of thoughts; only be concerned lest your awareness of them be tardy."[53] A *gāthā* says, "There is no need to search for truth; you need only put all views to rest."[54] This is the method of extinguishing delusion through attention.

Two: rest. This means that when we are practicing, we do not think of either good or evil. As soon as any mental state arises, we rest; when we meet with conditions, we rest. The ancients said:

> Be like a strip of unbleached silk cloth,
> Be like cool, clear water,
> Be like an incense burner in an old shrine.
> Then you can cut through the spool of silk and leave behind all discrimination.
> Once you are like the stupid and senseless, you will have become partially united with it.[55]

This is the method of extinguishing delusion through resting.

Three: efface the mind but preserve objects. This means that when we are practicing, we extinguish deluded thoughts and do not concern ourselves with the external sense-spheres. We are only concerned with extinguishing the mind, for when the deluded mind is extinguished, what danger can sensual objects present? This is the teaching advocated by the ancients: "take away the man but leave the objects."[56] There is a saying which goes, "In this place there is fragrant grass. In the whole city there are no old friends." Layman P'ang said:

> You need only keep no-mind amid the myriads of things.
> Then how can you be hindered by the things which constantly surround you?[57]

This is the method of extinguishing delusion by effacing the mind but preserving objects.

Four: efface objects but preserve the mind. This means that when we are practicing, we contemplate all internal and external sense-spheres as being void and calm. We preserve only the one mind, signaling solitarily and standing alone. As the ancients said, "Don't be friends with the myriads of dharmas. Don't be partners with the world of dust."[58] If the mind is attached to the sense-spheres it becomes deluded. But if there are no sense-

spheres, what delusion can there be? The true mind shines alone and is unobstructed in regard to the path. This is what the ancients called "take away the objects but leave the man." There is a saying which goes:

> In the upper garden the flowers have already withered,
> The carts and horses are still bustling and crowded.

It is also said:

> The three thousand swordsmen: where are they now?
> Chuang-tzu's private plan brought peace to the whole empire.[59]

This is the method of extinguishing delusion by effacing objects but preserving the mind.

Five: efface both mind and objects. This means that when we are practicing, we initially make the external sense-objects void and calm and then annihilate the internal—the mind. Since internal and external are both calmed, where can delusion arise? As Kuan-ch'i said, "In the ten directions there are no walls; at the four sides there are no gates. All is innocent, pure, and undefiled."[60] This is the patriarchs' teaching of "take away both man and objects." There is a saying:

> The clouds scatter, the river flows along.
> All is calm, heaven and earth are void.

It is also said:

> Both man and ox are not seen,
> This indeed is the time when the moon is bright.

This is the technique of extinguishing delusion by effacing both mind and objects.

Six: preserve both mind and objects. This means that when we are practicing, mind remains in its place and objects remain in their place. If there is a time when the mind and the objects come in contact with each other, then the mind does not grasp at the objects and the objects do not intrude upon the mind. If neither of them contacts the other, then, naturally, deluded thoughts will not arise and there will be no obstacles to the path. As a *sūtra* says, "As [mundane] dharmas abide in the place of the [supramundane] dharma, their worldly characteristics abide forever."[61] This is the patriarchs' teaching of "take away neither the man nor the objects." There is a saying in regard to this:

> One slice of moonlight appears on the sea,
> The members of a few families ascend the tower.[62]

It is also said:

In the mountains covered with a million blossoms,
A stroller has lost his way home.

This is the technique of extinguishing delusion by preserving both objects and mind.

Seven: internal and external are all the same essence. This means that when we are practicing, the mountains and rivers of the great earth, the sun, the moon, the stars, and the constellations, the internal body and the external world, as well as all dharmas, are all viewed as being the same essence of the true mind. That essence is clear, empty, and bright without a hair's breadth of differentiation. The world systems of the chiliocosm, as numerous as grains of sand, have fused into one whole: where would the deluded mind be able to arise? Dharma Master Seng-chao said, "Heaven and earth and I have the same root. The myriad things and I have the same essence."[63] This is the method of extinguishing delusion by recognizing that external and internal are all the same essence.

Eight: internal and external are all the same function. This means that when we are practicing, we take up all the dharmas of the physical universe—internal or external, mental or physical—as well as all motion and activity, and regard them all as the sublime functioning of the true mind. As soon as any thought or mental state arises, it is then the appearance of this sublime function. Since all things are this sublime functioning, where can the deluded mind stand? As Yung-chia said:

The real nature of ignorance is the Buddha-nature.
The phantom, void body is the dharma-body.[64]

Chih-kung said in his *Song of the Twelve Hours:*

During the peaceful dawn, the hour of the Tiger:
Inside the crazy mechanism hides a man of the path.[65]
He doesn't know that, sitting or lying, it is originally the path.
How busy he is bearing suffering and hardship![66]

This is the method of extinguishing delusion by recognizing that external and internal are all the same function.

Nine: substance and function are identical. This means that when we are practicing, although we conform with the true essence which has the single taste of void-calmness, numinous brightness is still concealed there. Hence essence is identical to function. As Yung-chia said, "The alertness of calmness is correct; the alertness of deluded thoughts is wrong. The calmness of alertness is correct; the calmness of blankness is wrong."[67] Since blankness is not present in calmness, and distracted thoughts are not engaged during alertness, how will any deluded thoughts be able to arise? This is the method of removing delusion by recognizing that essence and function are identical.

Ten: transcend essence and function. This means that when we are practicing, we do not divide the internal and the external. Nor do we discriminate north, south, east, and west. Rather, we take the four quarters and the eight directions and simply transform them all into a great gate to liberation. Clearly, then, essence and function are not divided. As there is not the slightest outflow, the entire body becomes fused into one whole. Where, then, would delusion be able to arise? The ancients said:

> The entire body is free of creases and cracks,
> Above and below are perfectly round and spherical.

This is the method of extirpating delusion by transcending essence and function.

You need not use all ten methods of practice. If you merely select one approach and perfect your work with it, delusion will vanish of itself and the true mind will instantly manifest. According to your faculties and background, choose whatever method appeals to you and train yourself in it. These practices are endeavorless endeavors which do not involve the applied power of the existent mind. Since these methods of bringing the deluded mind to rest are of vital importance, I have given a rather detailed explanation and am not merely being verbose.

The True Mind in the Four Postures

Question: In the explanation you just gave about extinguishing delusion, we are not yet clear whether these methods should be practiced only during sitting in meditation or whether they ought to be carried through into walking, standing, and all the other bodily postures as well.

Chinul: The *sūtras* and *śāstras* often talk about sitting practice because it is easier to obtain results that way. Nevertheless, the training should also be carried through into the other postures, and over a long period of time it will gradually mature. The *Awakening of Faith* says:

> He who wants to cultivate tranquillity should find a quiet place and sit upright with proper attention. His attention should not be based upon the breath, nor upon any shape or form, nor upon voidness, nor upon earth, water, fire, and wind . . . nor upon seeing, hearing, sensing, and knowing. All thoughts should be discarded as they appear—even the thought of discarding should be banished. As all dharmas are originally free of thought, no thoughts arise and no thoughts cease. Moreover, he should try not to follow the mind; but if he does have thoughts which become involved externally with the sense-spheres, he should subsequently remove these thoughts mentally. If the mind is agitated and distracted, it must be collected and fixed in right thought. "Right thought" means that he should be aware that there is only mind and that the external sense-spheres are nonexistent. This mind is, furthermore, devoid of any distinctive signs of its own and thus can never be ascertained.

> If he gets up from sitting, then at all times and during all activities, whether going, coming, moving, or being still, he should constantly be attentive to expedients which will enable him to adapt his contemplation to the situation at hand. After long training, the practice will mature and the mind will become stabilized. After the mind is stable, it gradually becomes sharper and, accordingly, will be able to enter the *samādhi* of true suchness and completely subdue the defilements. The mind of faith will grow and his practice will rapidly reach the stage of irreversibility. Only those who are skeptical, faithless, and slanderous, or have grave transgressions and karmic obstacles, or are proud and lazy, will be unable to enter.[68]

According to this passage, the practice should continue throughout the four postures.

It states in the *Complete Enlightenment Sūtra:* "Initially he relies on the *śamatha* practice of the *tathāgata* and firmly keeps the prohibitions and precepts. He dwells alone in a peaceful place, or quietly sits in a still room."[69] This is the initial training. Yung-chia said:

> Walking is Sŏn, sitting is Sŏn.
> During speech, silence, action, and stillness, the essence is at peace.[70]

According to this passage also, the practice should continue throughout the four postures. But, generally speaking, if the efficacy of a person's practice is such that he cannot pacify the mind even while sitting, then how can he expect to do it while walking, standing, or otherwise? How will he ever be able to enter the path?

For someone whose practice has matured, even if a thousand saints appeared he would not be surprised; even if ten thousand *māras* and goblins showed up, he would not turn his head. Thus, in walking, standing, and sitting, how could he not maintain his practice? If a person wanted to take revenge on an enemy, he would not be able to forget it, whatever the time and whatever the action—whether walking, standing, sitting, reclining, eating, or drinking. If he is in love, it is the same too. Hatred and love are matters in which the mind plays an active role. If we can easily keep such things in mind even when the mind is active, why do we doubt that our present practice, in which no mind is involved, could not continue throughout the four postures? We need only fear that our faith is lacking or that we do not try; for if we exert ourselves in all the deportments and have faith, the path will never be lost.

The Abode of the True Mind

Question: When the deluded mind is extinguished, the true mind appears. Yet where are the essence and function of the true mind now?

Chinul: The sublime essence of the true mind pervades all places. Yung-chia said:

It is not separate from this very spot and is constantly still.
If you search for it then you should know that it cannot be found.[71]

The *sūtras* state, "It is of the nature of empty space; it is eternally immovable. In the *tathāgatagarbha* there is no arising or ceasing." Ta Fa-yen said, "Everywhere is the way to *bodhi*. Everything is a grove of meritorious qualities."[72] This indeed is the abode of the essence.

The sublime function of the true mind reacts to stimuli and manifests accordingly, like the echo in a valley. Fa-teng said:

In past and present its response has been unfailing;
It is clearly present before your eyes.
A wisp of cloud appears in the valley at evening,
A lone stork descends from the distant sky.[73]

Yüan, a Hua-yen master from Wei fu, said:

> The Buddha-dharma is present in all your daily activities. It is present during your walking, standing, sitting, and reclining, while drinking tea and eating rice, during conversation and dialogue, in whatever you do and perform. To stir up your mind and set thoughts in motion is indeed far from being correct.[74]

Hence we know that the essence pervades all places and always gives rise to function. But as the presence or absence of the appropriate causes and conditions for its manifestation is uncertain, this sublime functioning is not fixed: it is not that in some cases the sublime functioning is absent. If people who cultivate the mind want to enter the sea of the unconditioned and cross beyond all birth and death, they must not be confused about the abode of the true mind's essence and function.

The True Mind Beyond Death

Question: We have heard that men who have seen the nature transcend birth and death. However, all the patriarchs of the past had seen the nature; and yet they all were born and they all died. Nowadays, we see that those who are cultivating the path are born and will die too. How can we leave behind birth and death?

Chinul: Birth and death are originally nonexistent; they exist because of a false notion. It is like a person with diseased eyes who sees flowers in the sky. If a person without this disease says there are no flowers in the sky, the afflicted person will not believe it. But if his disease is cured, the flowers in the sky will vanish naturally and he can then accept that they were nonexistent. Although the flowers he sees have not yet vanished, they are, in fact, still void. It is only the sick man who takes them to be flowers; their essence does not really exist.

In the same way, people wrongly assume that birth and death exist. If a man free of birth and death tells them that birth and death are originally

nonexistent, they will not believe him. But one morning, if delusion is put to rest, and birth and death are spontaneously abandoned, they will realize that birth and death are originally nonexistent. It is only when birth and death are not yet ended that, although they do not really exist, they seem to exist because of this false conceptualization. As a *sūtra* says:

> Men of good family! Since time immemorial all sentient beings have been subject to all kinds of inverted views. They are like people who have confused the four directions. They wrongly assume that the four elements are their own bodies. They regard the shadows conditioned by the six sense-objects as their own minds. This is like diseased eyes which see flowers in the sky. Yet even if all the flowers in the sky were to vanish from space, it still could not be said that they actually vanished. And why is this? Because they never came into existence in the first place. All sentient beings mistakenly perceive an arising and a ceasing within this non-rising state. For this reason, it is called the revolving wheel of birth and death.[75]

According to the text of this *sūtra,* we can be sure that if we have a penetrating awakening to the true mind of complete enlightenment, then, as originally, there is no birth or death.

We know now that there is no birth and death; but still we cannot liberate ourselves from birth and death because our practice is imperfect. As it says in the texts, Ambapāli once asked Mañjuśrī, "I can understand that birth is actually the unborn dharma, but why then am I still subject to the flow of birth and death?" Mañjuśrī answered, "It is because your power is still insufficient." The mountain master Chin asked the mountain master Hsiu, "I understand that birth is actually the unborn dharma, but why am I still subject to the flow of birth and death?" Hsiu replied, "Bamboo shoots eventually become bamboo. But can you use them now to make a raft?"[76] Accordingly, to know that there is no birth or death is not as good as to experience that there is no birth or death. To experience that there is no birth or death is not as good as to be in conformity with the birthless and the deathless. To be in conformity with the birthless and the deathless is not as good as to make use of the birthless and the deathless. People nowadays do not even know that there is no birth or death, let alone experience, be in conformity with, or make use of the birthless and the deathless. Is it not only natural, then, that people who assume there really is birth and death would not be able to believe in the birthless and deathless dharma?

The Primary Practice and Secondary Aids for Realizing the True Mind

Question: Once delusion is brought to rest as explained previously, the true mind will appear. But as long as delusion has not been extinguished, should we use only the no-mind practice to bring delusion to rest, or are there other methods to counteract all delusion?

Chinul: The primary practice and secondary aids are not the same. To extinguish delusion with no-mind is the primary practice; to train in all wholesome actions is the secondary aid. It is like a bright mirror which is covered with dust: even though we rub it with the hand, we still need a good polish to make it lustrous. Then and only then will its brightness manifest. The dust is defilement; the force of the polishing hand is the practice of no-mind; the polish is all the wholesome actions; the shine of the mirror is the true mind. As it is said in the *Awakening of Faith:*

> Furthermore, faith accomplishes the activation of the *bodhicitta*. What mind does it activate? Briefly, there are three kinds. What are the three? The first is the straight mind, which is right attention to the dharma of true suchness. The second is the deep mind, which accumulates all wholesome practices. The third is the mind of great compassion, which aims to eradicate the sufferings of all sentient beings.
>
> Question: You have explained the one sign of the *dharmadhātu* and the nonduality of the Buddha-essence. Why do we not simply recollect true suchness instead of contriving to train in all wholesome practices?
>
> Answer: The mind is like a large *maṇi* gem: its essential nature is luminous and transparent, but it is tainted by impurities of the ore. If a person merely imagines the essence of this gem but does not polish it in various ways with expedients, it will never become transparent. In the same way, the essential nature of the dharma of true suchness, which is inherent in sentient beings, is void and clear, but it is stained by incalculable defilements and impurities. If a person only imagines that true suchness but fails to develop his mind in various ways by training in expedients, it too will never get clean. As the impurities are incalculable and pervade all dharmas, he cultivates all wholesome practices in order to counteract them. If a person practices all wholesome dharmas, he will naturally return to harmony with the dharma of true suchness.[77]

According to this explanation, bringing the deluded mind to rest is the primary practice and cultivating all wholesome dharmas is the secondary aid.

When cultivating the good, if you accord with no-mind you will not be attached to cause and effect. If you cling to cause and effect, you will receive a karmic reward which falls within the sphere of ordinary men and gods, making it difficult to realize true suchness; you will be unable to liberate yourself from birth and death. But if you are united with no-mind, this will be the expedient needed to realize true suchness and the essential technique needed to free yourself from birth and death; simultaneously, you will receive the greatest of merits. The *Diamond Sūtra* says, "Subhūti! If bodhisattvas give without dwelling on signs, the merit of that giving will be inconceivable."[78] As soon as worldly men who practice meditation nowadays understand that they possess the original Buddha-nature, they rely solely on this impeccability and do not train in all the wholesome practices. How is it that their only mistake is that they will be incapable of penetrating to the

true mind? To the contrary, in their laziness they will not even be able to avoid the evil bourns, let alone free themselves from birth and death. This view of theirs is a grave error!

The Meritorious Qualities of the True Mind

Question: We do not doubt that merit is produced when the mind plays an active role in cultivation. But how is any merit made from cultivating with no-mind?

Chinul: The cause of cultivation in which the mind plays an active role produces a conditioned result, but the cause of cultivating with no-mind reveals the meritorious qualities of the nature. We are originally in full possession of these meritorious qualities, but because we are enveloped in delusion they do not manifest. When delusion is removed, however, these meritorious qualities appear. As Yung-chia said:

> The three bodies and the four wisdoms are complete in the essence.
> The eight liberations and the six spiritual powers are stamped on the mind-ground.[79]

This is what is meant by the essence being fully endowed with the meritorious qualities of the nature. An ancient poem says:

> If a man sits in stillness for one instant,
> It is better than building seven-jeweled stupas as numerous as the sands of the Ganges.
> Those jeweled stupas will finally be reduced to dust,
> But one thought of purity of mind produces right enlightenment.[80]

Thus we see that the merit of no-mind surpasses that in which the mind plays an active role.

Once Master Shui-liao of Hung-chou went to see Ma-tsu and asked, "What is the real meaning of Bodhidharma's coming from the west?" Ma-tsu knocked him down and Shui-liao was instantly awakened. He stood up, rubbed his palms together, and laughed loudly, saying, "How wonderful! How wonderful! Hundreds of thousands of *samādhis* and immeasurable sublime meanings exist on the tip of one hair. In an instant I have recognized their source." He then prostrated and withdrew.[81] According to this passage, these meritorious qualities did not come from outside: they were originally complete in himself. The Fourth Patriarch said to Sŏn Master Fa-jung:

> The hundreds and thousands of approaches to dharma return together to this one square inch of the mind. Meritorious qualities as numerous as the sands of the Ganges are all present in the fountainhead of the mind. Every aspect of *śīla, samādhi,* and *prajñā,* as well as magic and miracles, are all complete there. They are not separate from your mind.[82]

According to the words of the patriarch, the meritorious qualities of no-mind are innumerable. It is merely those who prefer token merit who cannot allow themselves to give rise to faith in the meritorious qualities of no-mind.

Testing the True Mind's Operation

Question: When the true mind appears, how do we know that it has matured without obstructions?

Chinul: Although the true mind might manifest to those who are training on the path, if they have not yet eliminated their habit-energies they will occasionally lose their mindfulness when they encounter matured objects. It is like a herdsman who has trained his ox to follow obediently but still would not dare to lay down his whip or tether. He must wait until the ox's mind is fully trained and its pace steady, so that even if he guided it through a field of tender young rice sprouts it would not harm the paddy. Only then would he dare to loosen his grip. At that stage, even though he does not use the whip or tether, the ox would not injure the young sprouts.[83] It is the same for the man on the path. Even after he has realized the true mind he has to strive to maintain and nurture that realization in order to obtain great power and function; then and only then will he be able to benefit sentient beings.

If there comes a time when you want to test this true mind, you should take all the hateful and lustful situations you have encountered throughout your whole life and imagine that they are right before you. If a hateful or lustful state of mind arises as before, your mind of the path is immature. If hateful or lustful thoughts do not arise, your mind of the path is mature. Although your mind is matured to this extent, you should test it again if it is still not completely and naturally free from hate and lust in all circumstances. When hateful or lustful situations are encountered, thoughts of strong anger or desire ordinarily arise which cause one to cling to the objects of that anger or lust; but if such thoughts are not produced, the mind is unobstructed. It is like a white ox in a field which does not injure the young seedlings. Formerly, those masters who cursed the Buddhas or reviled the patriarchs accorded with this type of mind; but nowadays it is certainly premature for those who have just entered the patriarchs' school and have no perspective regarding the path to imitate cursing the Buddhas and reviling the patriarchs.

The Nescience of the True Mind

Question: When the true mind and the deluded mind are involved with the sense-spheres, how can we distinguish the true from the deluded?

Chinul: When the deluded mind is in contact with the sense-spheres it knows through discriminative awareness: it gives rise to greedy or hateful

states of mind depending on whether pleasant or unpleasant objects are present; or else it gives rise to ignorant states of mind when neutral objects are encountered. Since the three poisons of greed, hatred, and delusion are produced because of these objects, it is easy to see that the mind is deluded. A patriarch said:

> The conflict between the adverse and the favorable,
> This is the sickness of the mind.[84]

Consequently, we know that it is the deluded mind which sustains the dichotomy between right and wrong.

As far as the true mind is concerned, it knows while knowing nothing; but because it is impartial, quiet, and utterly radiant, it is different from the nescience of grass and trees. Since it does not give rise to feelings of hatred or lust, it is different from the deluded mind. The mind which, when in contact with the sense-spheres, is empty and yet bright, neither hateful nor lustful, nescient and yet aware—this indeed is the true mind. As the *Treatises of Seng-chao* state:

> Since a saint's mind is sublime and signless, it is not right to assume that it exists. Nevertheless, however much he may use it, its reserves are never exhausted; so it is not right to assume that it does not exist. . . . Since it is nonexistent, it is aware and yet nescient; since it is not nonexistent, it is nescient and yet aware.[85]

Therefore, that nescience which is precisely awareness cannot be said to be different from the saint's mind.

When the deluded mind is present in existence, it is attached to existence; when it is present in nonexistence, it is attached to nonexistence. It is constantly caught in one of these two extremes and is never aware of the middle path. Yung-chia said:

> If you renounce the deluded mind but cling to the truth,
> The mind which clings and renounces becomes artificial and contrived.
> Students do not understand how to conduct their practice.
> In fact, they mistake a brigand for their son.[86]

The true mind dwells in existence and nonexistence but does not fall into either existence or nonexistence. It constantly abides in the middle path. A patriarch said:

> Do not follow the conditioned,
> Do not dwell in the recognizance of emptiness.
> When all is uniformly quiet,
> It is utterly extinguished of itself.[87]

The Treatises of Seng-chao state:

> Saints abide in existence but are nonexistent; they dwell in nonexistence but are not nonexistent. Although they cling neither to existence nor nonexistence, they

> do not reject existence or nonexistence. Therefore, their light blends harmoniously with the troubles of the dusty world. They pass between the five destinies, calmly going, suddenly coming. Tranquil, they do nothing and yet there is nothing they do not do.[88]

This passage explains that the saint opens his hands for the people; he passes between the five destinies and converts sentient beings. Nevertheless, although he comes and goes between those levels, he is still free of any sign of coming or going. This is not the case for the deluded mind. For this reason also, the true mind and the deluded mind are not the same. The true mind is the normal mind; the deluded mind is the abnormal mind.

Question: What is the normal mind?

Chinul: All men possess a point of numinous brightness which is still like space and pervades every region. When contrasted with mundane affairs, it is expediently called the noumenal nature. When contrasted with formations and consciousness, it is provisionally called the true mind. As it is without a hair's breadth of differentiation, when it encounters conditions it is unobscured and free from even one thought of clinging or rejection: whatever it encounters, it accepts. It does not follow after the myriads of objects. Even though it follows the flow and reaches the marvel, it never leaves the stillness of its abiding place. If you search for it, you should know that you will not be able to find it. This indeed is the true mind.

Question: What is the abnormal mind?

Chinul: The sense-spheres contain both the holy and the ordinary. The sense-spheres contain both the sullied and the pure. Annihilation and eternity, noumenon and phenomenon, arising and ceasing, motion and stillness, coming and going, beautiful and ugly, wholesome and unwholesome, cause and effect—all are contained in the sense-spheres too. If we were to discuss in detail everything contained in the sense-spheres, there would be myriads of differences and thousands of distinctions. The ten pairs of contrasting states I just mentioned refer to the abnormal sphere. The mind follows this abnormal sphere and arises; the mind follows this abnormal sphere and ceases. The mind which is involved in these abnormal sense-spheres can be contrasted with the normal, true mind mentioned previously. Consequently, it is called the abnormal, deluded mind. The true mind with which we are all originally endowed does not arise in relation to the abnormal sense-spheres and produce different distinctions. For this reason it is called the normal, true mind.

Question: Since the true mind is normal and devoid of all the different sorts of causes, how is it that the Buddha spoke of the laws of cause and effect and of good and bad karmic retribution?

Chinul: The deluded mind pursues all the diverse objects in the sense-spheres without understanding their true import. Accordingly, it gives rise to many kinds of mental states. The Buddha gave different examples of the law of cause and effect in order to subdue these various deluded mental states. But in the case of the true mind, these different sense-objects are not pursued and hence these various mental states do not arise. Since, from this standpoint, the Buddha would not need to speak of many different kinds of dharmas, how can there be any cause and effect?

Question: Does the true mind normally not arise?

Chinul: Although the true mind is sometimes activated, it does not arise in relation to external objects. Only its sublime functioning is at play; it is not that it is unclear about cause and effect.

The Destination of the True Mind

Question: Since people who have not yet penetrated to the true mind are confused about it, they create both good and evil causes. Due to the creation of good causes, they take birth in a good destiny; due to the creation of evil causes, they enter an evil bourn. According to their actions they receive a corresponding birth: there is no doubt about the validity of this principle. On the other hand, a person who has penetrated to the true mind has completely extinguished false passion; through his tallying-realization of the true mind, he no longer creates good and evil causes. After he passes away, where will his solitary spirit take refuge?

Chinul: Is it not usually said that it is better to have a refuge than not to have one? Furthermore, one who has no refuge is the same as a vagrant who drifts aimlessly among men. He resembles those lonely spirits of the ghost realms who have no master. But, to be specific, are you not actually seeking a refuge through this question?

Questioner: That is correct.

Chinul: After penetration to the nature, this refuge will no longer be necessary. Since all sentient beings are confused about the enlightened nature, they produce karma through false passions and craving thoughts. These actions are the cause for their being born into the six destinies where they receive both good and evil karmic retribution. If, for example, they perform actions commensurate with those of the devas, they will receive the corresponding result—rebirth in heaven. They receive the place of rebirth appropriate to their past action; there is no other reward they can expect. In all the destinies it is the same: it all depends on the karma. They are satisfied with the place in which they are reborn and would not be satisfied with any other birth. They consider their place of rebirth as their own personal refuge; they regard the places where they were not reborn as the refuge of

others. Accordingly, if there are false passions then there are false causes. If there are false causes, then there are false results. If there are false results, then there is a refuge. If there is a refuge, then there is discrimination between here and there. And if there is discrimination between here and there, then there is right and wrong.

Now, those who penetrate to the true mind tally with the enlightened nature, which is not subject to arising and ceasing, and give rise to the sublime functioning, which is also not subject to arising and ceasing. Their sublime essence is real, eternal, and originally free of arising and ceasing, but their sublime functioning adapts to the environment and seems to display arising and ceasing. Nevertheless, since the function arises from the essence, function and essence are identical; thus how can there be any arising and ceasing? Because accomplished men have realized that true essence, could arising and ceasing intrude in any way? It is like water: moisture is its essence and waves are its function. Since the moist nature of water is forever unchanging, how can the moist nature within the waves change? But as waves cannot exist apart from that moist nature, they too are unchanging.[89] For this reason the ancients said, "The whole earth is the one proper eye of this *śramaṇa*. The whole earth is a *Saṃghārāma* [monastery]—a sanctuary for the man who has awakened to the noumenon."[90]

Once a person has penetrated to the true mind, the four kinds of birth and the six destinies instantly disappear. The mountains, the rivers, and the great earth are all discovered to be the true mind. Hence it is impossible that there could be any other refuge apart from this true mind. Since there are then no more false causes within the triple world, there can be no false results of rebirth in its six destinies. And if there are no false results, what refuge can be spoken of? There is no separate "this" or "that"; and since there is no "this" or "that," how can there be right and wrong? All the worlds in the ten directions are only this one true mind; the whole body is their reward—there is no refuge distinct from it.

In the teaching about the Buddhas' and bodhisattvas' exhibition of special skills and powers, it is explained that we may take rebirth at will without obstacles or hindrances. As it is stated in the *Transmission of the Lamp:*

> The presiding minister Wen-ts'ao asked Master Kuei-feng, "After men who have awakened to the noumenon complete this life, where is their refuge?"
>
> Kuei-feng answered, "There are no sentient beings who are not invested with the numinous and bright enlightened nature which is not different from that of all the Buddhas. If you can awaken to the fact that this nature is the *dharmakāya* and realize that originally you are unborn, then what need is there for a refuge? The numinous brightness is not obscured; it is clear and constantly aware. There is no place from which it came, and no place to which it will go. Only the void calmness can be considered to be your own essence; do not suppose that your essence is

> your physical body. The numinous awareness is your own mind; do not suppose that your mind is the deluded thoughts. If deluded thoughts arise, never follow them—then, when you are about to die, karma cannot bind you. Although you enter the intermediate state between rebirths, the direction you take is entirely up to you. Whether you go to the realm of gods or the realm of humans, you are free to take any refuge you want."[91]

This is the destination of the true mind after the dissolution of the body.

NOTES

趙州從諗 1. The instruction given by Nan-ch'üan P'u-yüan (748–835) which brought Chao-chou Ts'ung-shen (778–897) to awakening; see *CTL* 10, p. 276c.

2. "Brahmacārya" chapter *(Fan-hsing p'in), HYC* 17, p. 89a; see also *HYCb* 8, p. 449c.

德山宣鑑 天皇 雪峰義存 3. Te-shan Hsüan-chien (780–865), a fifth-generation successor in the T'ien-huang branch of the Ch'ing-yüan Hsing-ssu lineage and the teacher of Hsüeh-feng I-ts'un (822–908). For his "thirty blows" see *CTL* 15, p. 317c, and Suzuki, *Essays,* vol. 1, p. 276.

臨濟義玄 喝 4. Lin-chi I-hsüan (?–866) was the founder of the Lin-chi school of the mature Ch'an tradition. For his four kinds of Ch'an shout (K. *kal;* C. *ho*) see *LCL,* p. 496c, and Suzuki, *Essays,* vol. 1, pp. 295–296.

5. "Groped for our heads": an allusion to the story of Yajñadatta *(Śūraṅgama Sūtra),* who one day woke up thinking he had lost his head and went wildly around the city trying to find it. This is a simile for the ignorant person who has the enlightened nature but in his delusion assumes he has lost it. Even if he uses spiritual techniques and ascetic practices to recover that nature, he has never really lost it; he need only trace the light radiating from the mind back to its source until the nature is seen. For the simile, see the quotation in *DCSPR* and *Leng-yen ching* 4, *T* 945.19.121b.

6. For a general survey of Japanese scholarship on the problems surrounding Aśvaghoṣa's reputed authorship of the text, see Paul Demiéville, "Sur l'Authenticité du Ta Tch'ing K'i Sin Louen;" and Sung-bae Park, "Wonhyo's Commentaries on the *Awakening of Faith in Mahāyāna,*" pp. 7–19.

慧能 7. For a synopsis of the problems concerning Hui-neng (638–713) and his reputed authorship of the *Platform Sūtra* see Yampolsky, *Platform Sutra,* pp. 89–110. See also Carl Bielefeldt and Lewis Lancaster, "T'an Ching," especially pp. 200–201, which summarize three major theories concerning the text, and see the important works of Yanagida Seizan, "Daijō kaikyō toshite no *Rokuso dangyō,*" and *Shoki Zenshū shisō no kenkyū,* pp. 148–212 and 253–278, where he presents his theory for a Niu-t'ou origin for the text.

黃梅 弘忍 黃梅山 黃州府 蘄州 8. Huang-mei is the respectful name for the Fifth Patriarch Hung-jen (601–674) after the mountain where he resided: Huang-mei shan, located in Huang-chou fu, Ch'i-chou, in Hupei province (*Chia-ch'ing i-t'ung-chih,* fasc. 340, Huang-chou fu 1.14). See Yampolsky, *Platform Sutra,* p. 3, n. 3, for references to Hung-jen's teaching as the "teaching of the East Mountain."

妙高峰 9. Mount Sumeru is here *Myogo pong* (Sublimely High Peak), the Chinese trans-

德雲比丘 入法界品 lation for the Sanskrit (as Li T'ung-hsüan notes in his *HHYCL* 22, p. 868c). Mount Sumeru was the center of the seven concentric iron mountain ranges which comprised the world according to ancient Indian cosmology. Indra, king of the gods, lived on its central peak, and the palaces of all the Gods of the Thirty-three *(Trāyastriṃśa-deva)* adorned its slopes (see Li's description in *HHYCL* 16, p. 826c).

In Hua-yen symbolism, Mt. Sumeru implies the unmoving *(avicala)* state and refers to the bodhisattva who has progressed beyond the ten stages of faith and has entered into the ten abidings. Consequently, it signifies the initial entrance into the five stages of the bodhisattva path proper (see *HHYCL* 16, p. 827a). In the *Avataṃsaka Sūtra,* the peak of Mt. Sumeru was where the lad Sudhana met Te-yün *bhikṣu* and was prompted into entering the ten abidings; see *Gaṇḍavyūha* chapter ("Entering the *Dharmadhātu*" chapter, *Ju fa-chieh p'in*), *HYC* 62, p. 334a. ff. Here Mt. Sumeru is used in contrast with the lower surrounding peaks of the seven ringed mountains to symbolize the distinction in level between noumenon and phenomenon, absolute and relative truth, and so forth.

10. In East Asia, long, bushy eyebrows indicated great wisdom; hence monks who use too many words and end up obfuscating the dharma will lose their eyebrows; see Kim Tal-chin, *Han'guk ŭi sasang,* p. 72, n. 1; and note *Pi-yen lu* 1, case 8, *T* 2003.48.148b.2, Cleary and Cleary, *Blue Cliff Record,* p. 53.

11. From the "Brahmacārya" chapter, *HYC* 14, p. 72b. This is a popular quote often cited in Ch'an works; see *THYL* 22, pp. 904c and 909b, and *THYL* 26, p. 924a–b.

子璿 12. Quoted by Tzu-hsüan (?–1038; *SSYN* 6.13b) in his *Ch'i-hsin lun shu pi hsüeh chi* 3, *T* 1848.44.313c.27.

僧璨 13. Seng-ts'an (?–606), in his *Hsin-hsin ming, T* 2010.48.376b.

14. In his *Song of the Twelve Hours (Shih-erh shih sung), CTL* 29, p. 450b.5.

15. Yung-chia Hsüan-chüeh, in his *Song of Enlightenment, CTK,* p. 395c.

16. *TCCHL,* p. 583a–b; Hakeda, *Faith,* p.103.

17. See the *Diamond Sūtra, Chin-kang ching, T* 235.8.749b.

18. *Hsin-hsin ming, T* 2010.48.376b.

19. See especially the opening exchange between Ānanda and the Buddha concerning the nature of the mind in *Leng-yen ching* 1, *T* 945.19.106c–108b.

20. *Fan-wang ching, T* 1484.24.997b.14.

21. *Mo-ho po-jo po-lo-mi-t'o ching* 1, *T* 223.8.223c.17 et. passim.

22. *HYC* 6, p. 30a et. passim.

23. *Chin-kang ching, T* 235.8.749a.21–25 et. passim.

24. *Mo-ho po-jo po-lo-mi-t'o ching* 4, *T* 223.8.243b.25; *Chin-kang ching, T* 235.8.749a.8 et passim.

25. *Ho-pu Chin kuang-ming ching* 1, *T* 664.16.363a et. passim.

26. *Wei-mo-chieh so-shuo ching* 1, *T* 475.14.539c.1–9; *Shuo Wu-kou-ch'eng ching* 1, *T* 476.14.561a.10–21 et. passim.

27. *TCCHL,* p. 576a; Hakeda, *Faith,* pp. 31–33.

28. *Ta pan-nieh-p'an ching* 4, *T* 374.12.385b et. passim.

29. *YCC,* p. 913b.19.

30. *Sheng-man ching, T* 353.12.221b.11–14 et. passim.

31. *YCC,* p. 913c.4 et. passim. Chinul's analysis of true mind in this section is

reminiscent of Tsung-mi's treatment of true nature in his *Preface,* see *CYCTH* 1, p. 399a.29–b.5.

32. *Wei-hsin chüeh, T* 2018.48.993c.

33. A few of these metaphors need explication. "A bottomless bowl": bowl here refers to the alms bowl which is traditionally the fourth of the six requisites of all monks. Before Buddhist monks became settled in monasteries, they followed an itinerant life-style, always on the move, going to the nearest village once a day to accept alms for their daily meal. Hence the bowl became a symbol for the mind which accompanies the person everywhere and is the guide and source of all thought and action. The fact that the bowl is "bottomless" indicates that it can never be filled. The mind is like the bottomless bowl because it is completely unlimited in function and adapts to any and all circumstances: "it can survive anywhere."

"A stringless lute": the spiritual qualities inherent in the mind-essence are like a melody played on the finest of lutes. This essence, however, requires no "strings" (conditioned dharmas) to sound its music. And because these qualities are always present in the mind, "at any time it is in harmony."

"A rootless tree": when the roots of a tree are strong and firm, they plunge deep into the earth and are invisible to the human eye; hence the tree is seemingly "rootless." Nevertheless, this invisible root system supports and nourishes the entire visible structure of the tree—its trunk, branches, leaves, and fruits. Similarly, the essence of the mind, though unmanifest in the conditioned sphere, supports the mind's function, which displays the mind's qualities in all their manifold aspects. Alternatively, by interpreting "root" as a pun on the Buddhist usage of the word to refer to the sense-faculties *(indriya),* we could say that because the defiling activities undertaken through those sense-faculties are cut off through the counteractive measures of practice, the senses become rootless but the enlightened mind that remains is strong and firm.

"The unconditioned realm": the mind is originally calm and clear, referring to its innate void-calmness and numinous awareness; it is only because of the turbidity of defilements and the wind of passion that this original clarity is lost. In its fundamental unconditioned state, the mind is like a calm sea and a clear river.

"A boltless lock": when the mind has achieved a state of natural spontaneity and self-reliance, one can protect oneself from defilements and passion by guarding the six sense-doors; hence one's mind is "locked." But because it requires no external force or artificial device to perform this function, it has no "bolt."

"Clay ox": clay is essentially inert; an ox is dynamic. Clay, however, can be formed into something dynamic and powerful without losing its essentially passive nature. The mind too is passive in essence, but it can adapt to any conditions through its sublime function; it is, accordingly, also completely dynamic. Hence the mind is both clay and ox. "Wooden horse" should be understood in the same way. See Rhi Ki-yong, *Chinsim chiksŏl,* pp. 44–54.

34. *Pañcaviṃśatisāhasrikāprajñāpāramitā-sūtra;* see the *Fang-kuang po-jo ching* 16, *T* 221.8.112c. The quotation in the form given here is taken from the *Chao lun, T* 1858.45.153a.

35. *TCCHL,* p. 579a; Hakeda, *Faith,* pp. 64–65.

36. "Awesome-voiced man on that bank" (Skt., *Bhīṣmagarjita[nirghoṣa]svara-[rāja]*): the appellation of twenty thousand *koṭis* of Buddhas who previously taught

the *Lotus Sūtra;* see *Miao-fa lien-hua ching* 6, *T* 264.9.184c ff. This Buddha's name also appears at *Leng-yen ching* 5, *T* 945.19.126a. In this case the Buddha is taken as a symbol of the original *dharmakāya.* "Awesome" implies form; "voice" indicates sound. "On that bank" refers to the unconditioned realm and is equivalent to the common Sŏn term "original face." Hence this appellation parallels the phrase "one's original face prior to the arising of form and sound" or "one's original face prior to the appearance of the ancient Buddhas." Similarly, "oneself prior to the kalpa of utter nothingness" should be understood as equivalent to the Sŏn question "What is your original face before your parents gave birth to you?" See Rhi Ki-yong, *Chinsim chiksŏl,* p. 65.

37. *YCC,* p. 913b.

四山 38. Tsung-mi's *Preface to the Great Commentary to the Complete Enlightenment Sūtra, Yüan-chüeh ching ta shu, ZZ* 243b.9.323c. The "four mountains" *(sasan)* are the wrong views of a self, a being, a soul, and a person as found in the *Diamond Sūtra;* see *Chin-kang ching, T* 235.8.751c.25–26, and Conze, *Buddhist Wisdom Books,* pp. 33–34, for discussion.

39. *Wei-hsin chüeh, T* 2018.48.994b.

少林寺 40. On Vulture Peak (Mt. Gṛdhrakūṭa), a mountain near the Indian city of Rājagṛha, many of the Mahāyāna *sūtras* were delivered. According to Ch'an legends, the Buddha remained sitting in silence after a dharma assembly there and held up a flower for his audience to view—expressing thereby the wisdom innate in the enlightened mind which is beyond the ability of words to describe. Of his disciples, only Mahākāśyapa understood his meaning (and became the first patriarch recognized by the Ch'an tradition). For the scriptural antecedents for this story, see Miura and Sasaki, *Zen Dust,* pp. 151–152. This story appears as case 7 in the *Wu-men kuan, T* 2005.48.293c.12–16.

Subhūti, the interlocutor in most of the *Prajñāpāramitā* texts, was the disciple of the Buddha most renowned for dwelling alone in the forest, which came to symbolize "coursing in emptiness." Once when Subhūti was discussing dharma, he concluded with the words "I have never said one word . . ." and remained sitting in silence. This statement expressed the notion that no lecture is better than knowing the mind itself. See *Pi-yen lu 1, case 6, T* 2003.48.146c.29–147a.5; Cleary and Cleary, *Blue Cliff Record,* pp. 44–45.

According to Ch'an legends, when Bodhidharma was staying at the temple of Shao-lin ssu after his arrival in China, he sat for nine years facing the wall of his room rapt in concentration. This signifies that the enlightened mind is completely unaffected when facing a sense-object. See *CTL* 3, p. 219b, for the story; see Suzuki, *Essays,* vol. 1, pp. 181–186, for a discussion of the term "wall contemplation."

When the layman Vimalakīrti feigned illness at his home in Vaiśālī, a host of bodhisattvas and *śrāvakas* went to offer their condolences. The bodhisattva of wisdom, Mañjuśrī, who led the delegation, asked each member of the group to comment on the nondual dharma. After all had given their opinions, Vimalakīrti was asked to relate his views on the subject. He replied by keeping silence—indicating that, in the essence of the mind, the way of words and speech is cut off. See *Wei-mo-chieh so-shuo ching* 2, *T* 475.14.551c.22; the story is also case 84 in the *Blue Cliff Records* (see *Pi-yen lu* 9, *T* 2003.48.209b–210b).

41. The twenty-second Indian patriarch, Manorhita, quoted in *CTL* 2, p. 214a.

胎 神

42. Bharati, in *CTL* 3, p. 218b; see *Secrets on Cultivating the Mind,* note 8, for information. "Fetus" *(t'ae)* reads "spirit" *(sin)* in Chinul's text, which I have corrected according to the *CTL* version and the quotation of this passage in *Secrets.*

道吾圓智 藥山惟儼 笏 如意 石鞏慧藏 秘魔巖和尚 常遇 擎扠 三枝槍 叉 金華俱胝 杭州天龍 忻州打地 自晦 雲巖雲晟

43. Tao-wu Yüan-chih (769–835) was a disciple of Yüeh-shan Wei-yen (745–828) in the Ch'ing-yüan lineage. When he was asked about the dharma, he would simply take up his tablet and dance; see *Chodang chip* 19, p. 123a. The tablet (k. *hol;* C. *hu*), a hand-held accessory carried by monks, was equivalent in function to the *yŏŭi* (C. *ju-i*), which gave monks the authority to take the floor during doctrinal debates. See J. Le Roy Davidson, "The Origins and Early Use of the Ju-i," pp. 239–249 and especially p. 244. The *hol* was neither a "Zen stick" as Seo Kyung-bo translates ("A Study of Korean Zen Buddhism," p. 320) nor a drum as Rhi Ki-yong assumes (*Chinsim chiksŏl,* p. 78).

Shih-kung Hui-tsang (n.d.), a disciple of Ma-tsu Tao-i, had originally been a hunter. After his enlightenment, whenever someone asked him about the dharma he would draw his bow and aim straight at the questioner; see *CTL* 6, p. 248b–c. This story is also case 81 in the *Blue Cliff Records, Pi-yen lu* 9, *T* 2003.48.207b.

Mi-mo-yen Ho-shang (817–888), also known as Ch'ang-yü, was a fifth-generation disciple in the Ma-tsu Tao-i lineage. For his biography and this story, see *CTL* 10, p. 280a.29–b.4. His "holding a pair of tweezers" *(kyŏngch'a)* has also caused problems in translation. Seo's "nutcracker" is arbitrary ("A Study of Korean Zen Buddhism," p. 321); Rhi's "pitchfork" *(samji ch'ang)* is also incorrect. I follow Kim T'an-hŏ and Kim Tal-chin. The *CTL* version reads "fork" *(ch'a);* see *CTL* 10, p. 280b.1.

Chin-hua Chu-ti (n.d.) was a disciple of Hang-chou T'ien-lung (n.d.) in the Ma-tsu lineage. Whenever he was asked a question, he merely held up one finger in reply. See *Chodang chip* 19, p. 123b; case 3 in *Wu-men kuan, T* 2005.48.293b.11; case 19 in *Pi-yen lu* 2, *T* 2003.48.159a–160a.

Hsin-chou Ta-ti (n.d.), also known as Tzu-hui, was a seventh-generation successor in the Ma-tsu lineage; Rhi's note that he was an immediate disciple of Ma-tsu is incorrect (*Chinsim chiksŏl,* p. 76). For his story see *CTL* 8, p. 261c.2–6.

Yün-yen T'an-sheng (782–841) was a disciple of Yüeh-shan and the younger brother of the Tao-wu mentioned above. Whenever students came to ask Yün-yen about the dharma, he would tease them with a toy lion carved out of wood. See *CTL* 14, p. 558a.25–26.

44. Chinul draws here from a popular simile in *TCCHL,* p. 576c; Hakeda, *Faith,* p. 41. It is also alluded to by Tsung-mi in *DCSPR* and by Fa-tsang in his *Ta-ch'eng fa-chieh wu ch'a-pieh lun shu, T* 1838.44.68b.16–20. Tzu-hsüan explains that water means the one mind; the nature of moisture refers to true suchness; the waves stand for birth and death (see *Ch'i-hsin lun shu pi hsüeh chi* 8, *T* 1848.44.327b.23–25).

45. *Complete Enlightenment Sūtra, YCC,* p. 914c.

46. From the *Pao-tsang lun, T* 1857.45.145b, attributed to Kumārajiva's assistant Seng-chao (374–414). Chinul mistakenly cites the *Chao lun* as the source of this quotation. This statement is a well-known *kongan* used in the Sŏn school; it appears as case 62 in the *Blue Cliff Records, Pi-yen lu* 7, *T* 2003.48.193c.

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47. Tz'u-en K'uei-chi (632–682), assistant to the great Chinese translator Hsüan-tsang (ca. 596–664) and systematizer of the Fa-hsiang (Dharmalakṣaṇa) school in China. For the quotation see *Ch'eng wei-shih lun shu chi* 10b, *T* 1830.43.601a.29–601b.1.

48. The preface to Tsung-mi's *Great Commentary to the Complete Enlightenment Sūtra, Yüan-chüeh ching ta shu, ZZ* 243a.9.323a.

49. *YCC,* p. 914c.

50. *CTK,* p. 396b.

51. *Chuang-tzu* 3, Tsai-yu sec. 11, p. 59.

52. Te-shan Hsüan-chien; see *CTL* 15, p. 317c.

53. Yung-ming Yen-shou; *Tsung-ching lu* 38, *T* 2106.48.638a.

54. Seng-ts'an's *Hsin-hsin ming, T* 2010.48.376c.

九峰道虔 石霜慶諸 55. By Chiu-feng Tao-ch'ien (n.d.), disciple of Shih-hsüang Ch'ing-chu (?–888) in the Ch'ing-yüan lineage; for the quotation see *Ch'an-lin seng-pao chuan* 5, *HTC* 1531.137.463b.13. This quotation appears also in *THYL* 17, p. 882b.

56. One of Lin-chi I-hsüan's four approaches to practice; see *LCL,* p. 497a, for this and the corresponding passages in the fourth, fifth, and sixth sections.

57. P'ang Yün (740?–808), a lay dharma-heir of Ma-tsu; for the quotation see *P'ang chü-shih yü-lu* 3, *HTC* 1318.120.78b.6.

58. P'ang Yün, *P'ang chü-shih yü-lu* 1, *HTC* 1318.120.55a.1.

趙文王 59. See *Ku-tsun-su yü-lu* 34, *HTC* 1294.118.593b.5–6. "Chuang-tzu's private plan": Chao Wen-wang was fond of swordplay. His indulgence was rapidly bringing his kingdom to ruin as more and more men were killed in the events. The heir apparent hired Chuang-tzu to persuade the king to give up his sport, and Chuang-tzu succeeded by shaming the king with spiritual talk. For the story see *Chuang-tzu* 8, Shuo chien sec. 30, pp. 84–86.

灌溪志閑 60. Kuan-ch'i Chih-hsien (?–895) in the Lin-chi lineage; for his biography see *CTL* 12, p. 264b–c.

61. *Lotus Sūtra, Miao-fa lien-hua ching* 1, *T* 262.9.9b.10.

壽寧善資 桂州 62. By the Ch'an master Shou-ning Shan-tzu (n.d.) of Kuei-chou; see *Hsü ch'uan-teng lu* 22, *T* 2077.51.619a.

63. *Chao lun, T* 1858.45.159b.

64. *CTK,* p. 395c.

狂機 65. "Hour of the Tiger": 3 to 5 A.M. "Crazy mechanism" *(kwanggi):* I follow the rendering of Rhi Ki-yong (*Chinsim chiksŏl,* p. 118) and Kim T'an-hŏ (*Pojo pŏbŏ,* fol. 75a). Rhi interprets the term as a metaphor for the impermanent physical body which is still subject to the play of the defilements.

66. *CTL* 29, p. 450a.

67. *Ch'an-tsung Yung-chia chi, T* 2013.48.389b–c.

68. *TCCHL,* p. 582a; Hakeda, *Faith,* p. 96.

69. *YCC,* p. 914b.

70. *CTK,* p. 396a.

71. *CTK,* p. 396b.

大法眼 72. Ta Fa-yen is Fa-yen Wen-i (885–958), founder of the Fa-yen school of the mature Ch'an tradition.

法燈 清涼泰欽 73. Fa-teng is another name for Ch'ing-liang T'ai-ch'in (?–975), a disciple of Fa-yen Wen-i; for his biography see *CTL* 25, pp. 414c–415b.

魏府 大名縣 魏州 軍府 74. Wei fu is the present Ta-ming hsien in Hopei province. During the T'ang dynasty it was known as Wei-chou; under the Sung, since the regional military headquarters *(chün-fu)* was located in the district, it was known as Wei fu (*Ta-ch'ing Chia-ch'ing ch'ung-hsiu i-t'ung-chih,* fasc. 35, Ta-ming fu 1.1 ff.). I have been un-

大名府 able to locate any information on this teacher. The passage, including the attribution, is taken verbatim from the *Shih-men Hung Chüeh-fan lin-chien lu* 1, *HTC* 1594.148.486a. This teacher's instruction has been added to the *Taishō* edition of the *tripiṭaka* (*CTL* 30, p. 466b.17–19) according to the Ming version (published in 1601) of the *CTL; CTL* 30, p. 466, collation n. 2.

75. *Complete Enlightenment Sūtra, YCC,* p. 913b–c.

修山主 龍濟紹修 羅漢桂琛 76. The mountain master Hsiu is Lung-chi Shao-hsiu (n.d.), a disciple of Lo-han Kuei-ch'en (867–928) and friend of Fa-yen Wen-i. The mountain master Chin is Ch'ing-ch'i Hung-chin (n.d.), also in the lineage of Lo-han Kuei-ch'en.

進山主 77. *TCCHL,* p. 580c; Hakeda, *Faith,* p. 82.

清溪洪進 78. *Chin-kang ching, T* 235.8.749a.

79. *CTK,* p. 395c.

80. In Shih Wu-chu's verse in the *Sung Biographies of Eminent Monks,* see *Encouragement to Practice,* note 76.

洪州水潦 81. Hung-chou Shui-liao (n.d.) was a disciple of Ma-tsu Tao-i. This dialogue appears in *CTL* 8, p. 262c.

82. Niu-t'ou Fa-jung (594–657), founder of the Niu-t'ou school of the early Ch'an tradition; see *CTL* 4, p. 227a, for the quote.

慈遠 胡文煥 83. For this and the following references to the oxherding metaphors, see Tz'u-yüan's *Shih niu-t'u sung, HTC* 1254.113.917–921; Hu Wen-huan's *Shih niu-t'u sung, HTC* 1255.113.921–942; and Suzuki, *Essays,* vol. 1, pp. 363–376.

84. Seng-ts'an; *Hsin-hsin ming, T* 2010.48.376b.

85. *Chao lun, T* 1858.45.153c–154a.

86. *CTK,* p. 396a–b.

87. *Hsin-hsin ming, T* 2010.48.376b.

88. *Chao lun, T* 2010.48.154b.

89. For this simile from the *Awakening of Faith,* see note 44 above.

90. By Ch'ang-sha Ching-ts'en (n.d.), a disciple of Nan-ch'üan P'u-yüan; see *CTL* 10, p. 274a. Only the first line appears in the *CTL* selection.

溫操尚書 91. From Tsung-mi's exchange with the presiding minister (K. *sangsŏ;* C. *shang-shu*) Wen-ts'ao; see *CTL* 13, pp. 307c–308a. A *shang-shu* directed each of the six ministries into which the T'ang bureaucracy was divided: civil service, finance, rites, army, justice, public works. As des Rotours describes, "A la tête de chacun de ces six ministères se trouvait un président de ministère *(chang-chou)* qui devait être un mandarin du troisième degré première classe" (*Le Traité des Examens,* p. 7). I have been unable to locate any information on this personage.

The Essentials of Pure Land Practice

YŎMBUL YOMUN

念佛要門

THE ESSENTIALS OF PURE LAND PRACTICE gives what is traditionally considered to be Chinul's outline of a system for developing the recollection of the Buddha's name—a popular Pure Land school practice. Here he fills in details of this practice which he had only adumbrated in his first work, *Encouragement to Practice*. His interpretation of this recollection differs radically from that ordinarily taught in the Pure Land school itself; moreover, it is also distinguishable from the Sŏn/Pure Land synthesis propounded in the then popular Fa-yen (K. Pŏban) school of Sŏn. The earliest extant edition of the text appears in Pyŏlgwan's *Sammun chikchi*, published in 1769, a collection of Chinul's *Complete and Sudden Attainment of Buddhahood, Resolving Doubts About Observing the Hwadu,* and this work. Because of this late date, some modern scholars have doubted the authenticity of Chinul's authorship of the work. Chinul's syncretic spirit is clearly its inspiration, however, and his tolerant, utilitarian message comes through plainly. Unless further evidence comes to light, I see no reason to doubt its traditional attribution to Chinul.

In preparing the translation I have used the text printed in Kim Tal-chin, *Han'guk ŭi sasang tae chŏnjip,* pp. 456–457, with corrected readings taken from an undated woodblock edition of the *Sammun chikchi* in the Songgwang sa library. This text is also known as the *Yŏmbul inyu kyŏng.*

The faculties and natures of sentient beings in this degenerate age of the dharma are dull, but their desires and habits are intense. Hence they have long been submerged in *saṃsāra* and have been unable to avoid the many kinds of suffering. Since they do not follow the advice of their teachers and friends, it will be difficult for them to gain the bliss which comes with the liberation from suffering. For this reason, I have warned you all on your

previous wrongdoings so that you will be able to pacify your five mundane states of mind. Later, after you have overcome the five impediments, you will be able to transcend the five turbidities and climb to the top of the nine lotus tiers. Concentrate your wills and listen to my words!

First let us consider the five contemplations for pacifying the mundane states of mind. One: sentient beings with great sexual desire should contemplete the impurity of the body. Two: sentient beings with great hatred should contemplate loving-kindness and compassion. Three: sentient beings with great mental distraction should contemplate counting the breaths. Four: sentient beings with great mental distraction should contemplate cause and conditions. Five: sentient beings with many karmic obstacles should contemplate recollection of the Buddha.[1]

Although these five mundane states of mind might have been pacified, this does not mean that you have left behind all worldly conditioning; it is for this reason that you are still blocked by the five impediments. One: repeated lusts and desires are called the impediment of defilements. Two: understanding which grasps at the doctrine is called the impediment of knowledge. Three: past actions performed out of lust for the body are called the impediment of karmic retribution. Four: maintaining stillness through the practice of no-mind is called the impediment of the noumenon. Five: investigation of all the myriads of dharmas is called the impediment of phenomena.

Since the impediments have not been overcome, you end up stagnating in the five turbidities. One: a thought arises in which voidness and form are not distinguished; this is called the turbidity of the kalpa. Two: views and opinions arise in profusion and disturb the tranquil nature; this is called the turbidity of views. Three: perverse thoughts arise in profusion, producing the awareness of present sense-objects; this is called the turbidity of defilements. Four: arising and ceasing do not stop but continue thought-moment after thought-moment; this is called the turbidity of sentient beings. Five: each being receives consciousness and life but does not look after their origin; this is called the turbidity of life.[2]

If the five mundane states of mind are not pacified, how can you break through the five impediments? If the impediments are not broken through, how can you purify the five turbidities? Accordingly, he who does not pacify the five mundane states of mind will face many impediments and many turbidites. Thus, through the power of *samādhi* engendered by the ten kinds of recollection of the Buddha, you should gradually enter the gate of pristine morality. Once the receptacle of morality is unstained and the one thought of recollection is unified with the path, you will be able to pacify the mind, overcome the impediments and impurities, and arrive straightaway at [Amitābha's Pure Land of] ultimate bliss. There you can perfect

your cultivation of the three non-outflow trainings and, together with all other sentient beings, realize the supreme, great enlightenment of Amitābha.

If you want to realize this path, you should cultivate the ten kinds of recollection of the Buddha. What are the ten? One: recollection of the Buddha while curbing the body. Two: recollection of the Buddha while curbing speech. Three: recollection of the Buddha while curbing the mind. Four: remembering to recollect the Buddha during activity. Five: remembering to recollect the Buddha during stillness. Six: maintaining the recollection of the Buddha while speaking. Seven: maintaining the recollection of the Buddha while remaining silent. Eight: recollection of the Buddha while contemplating Amitābha's appearance. Nine: recollection of the Buddha with no-mind. Ten: recollection of the Buddha in suchness. These ten recollections of the Buddha all center in one thought of right attention; hence you must produce this one thought and intensify your efforts.

Recollection means "to maintain." If you want to keep on nurturing the true nature, it is essential to maintain the recollection and never forget it. Buddha means "to awaken." You should reflect on the true mind and stay awake without allowing yourself to become dulled. Consequently, you must remain attentive to the one thought of thoughtlessness and make it full and bright. Once it is full and bright and thoughts have been brought to an end, it is called true recollection of the Buddha.

First is recollection of the Buddha while curbing the body. Killing, stealing, and sexual impropriety should be abandoned. After bodily actions have been purified and the speculum of morality has become full and bright, you should then sit up straight and, placing the palms together and facing the west [Amitābha's Pure Land], single-mindedly and fervently recollect Praise to Amitābha Buddha. Repeat this recollection innumerable times without breaking the continuity. Finally, you will forget that you are sitting and the one thought which is united with the path will manifest. This is called recollection of the Buddha while curbing the body.

Second is recollection of the Buddha while curbing speech. You must abandon false speech, flattery, duplicity, and harsh speech; guard the tongue and absorb your thoughts. After bodily actions and speech are purified, you should single-mindedly and fervently recollect Praise to Amitābha Buddha. Repeat this recollection innumerable times without breaking the continuity. Finally the mouth will forget that it is reciting and, without utterance from the mouth, the thought of recollection itself will manifest. This is called recollection of the Buddha while curbing speech.

Third is recollection of the Buddha while curbing the mind. You must remove greed, hatred, delusion, and conceit; absorb the thoughts and cleanse the heart. After the speculum of the mind is free of thoughts, single-

mindedly recollect deeply Praise to Amitābha Buddha. Repeat this recollection innumerable times without breaking the continuity. Finally the mind will be forgotten and, without having to apply the mind, the thought of recollection itself will manifest. This is called recollection of the Buddha while curbing the mind.

Fourth is remembering to recollect the Buddha during activity. You should abandon the ten unwholesome actions and keep the ten precepts. During all activities and in both tense and relaxed situations, you should single-mindedly recollect Praise to Amitābha Buddha constantly. Repeat the recollection innumerable times without breaking the continuity. Finally, even during the busiest activities, without acting, the thought of recollection itself will manifest. This is called remembering to recollect the Buddha during activity.

Fifth is remembering to recollect the Buddha during stillness. When the ten precepts are pure, the one thought will be undisturbed. When the body is calm and one's affairs have been put in order, single-mindedly and wholeheartedly recollect Praise to Amitābha Buddha alone in the deepness of night. Repeat the recollection innumerable times without breaking the continuity. Finally, even in absolute stillness, the thought of recollection will manifest without prompting.[3] This is called remembering to recollect the Buddha during stillness.

Sixth is maintaining the recollection of the Buddha while speaking. When conversing with others, calling children, or reproving servants, you should conform externally with whatever activity you are engaged in, but internally your thoughts should be unmoved. Single-mindedly and calmly recollect Praise to Amitābha Buddha. Repeat the recollection innumerable times without breaking the continuity. Finally, even while speaking you will forget that you are speaking and, without having to recite it, the recollection will continue of itself. This is called maintaining the recollection of the Buddha while speaking.

Seventh is maintaining the recollection of the Buddha while remaining silent. Once the verbal recollection reaches its climax, you will conform in silence to the thought of thoughtlessness. Whether dreaming or awake, there will be no obscuration. Whether active or quiet, you should constantly remember the recollection. Single-mindedly and silently recollect Praise to Amitābha Buddha. Repeat this recollection innumerable times without breaking the continuity. Finally you will forget that you are silent and, without consciously continuing it, the recollection will be raised of itself. This is called maintaining the recollection of the Buddha while remaining silent.

Eighth is recollection of the Buddha while contemplating Amitābha's appearance. You should visualize Amitābha's body filling the *dharmadhātu,* the sublime light of his golden form appearing before all sentient beings

everywhere. Imagine that you sense the light of the Buddha shining on your own body and mind. Whatever you see or hear when looking either up or down, you must recognize that it is nothing other than Amitābha's light. Earnestly, in all sincerity, single-mindedly recollect to the utmost Praise to Amitābha Buddha. Repeat the recollection innumerable times without breaking the continuity. Throughout the twelve hours and the four postures, continue the recollection constantly and reverentially without allowing it to become obscured. This is called recollection of the Buddha while contemplating Amitābha's appearance.

Ninth is recollection of the Buddha with no-mind. As the thought of recollecting the Buddha is developed over a long period of time and your efforts reach perfection, you will gradually attain the *samādhi* of no-mind. You make no effort to raise the thought of thoughtlessness and yet it is raised of itself; you make no effort to perfect the thoughtless wisdom and yet it is perfected of itself. You receive everything without expecting anything. You do not attempt to do anything, and yet everything you do is perfected naturally. This is called recollection of the Buddha with no-mind.

Tenth is recollection of the Buddha in suchness. Once the thought of recollection of the Buddha reaches its climax, the understanding which is free of understanding is naturally understood. The three minds are suddenly voided and the one nature becomes unmoving.[4] The great wisdom of complete enlightenment becomes perfectly bright and it alone is the holiest of all things. The one true *dharmadhātu* is completely understood.[5] This is the recollection of the Buddha in suchness.

If the ten unwholesome actions and the eight perverse views have not been brought to an end, how can you keep the ten precepts pure?[6] And if the vessel of the body is not pure and the speculum of morality is not full and bright, how can you keep the ten recollections of the Buddha? After the vessel of the body is purified, you can store things in the dharma-treasury; after the speculum of morality is made full and bright, the Buddha's responsiveness can shine brightly. Consequently, the *sūtras* say, "Although one obtains ghee of the finest flavor, if it is not stored in a valuable container it will be difficult to preserve it." If the vessel of the body of the person who is recollecting the Buddha has been purified and the speculum of morality has been made full and bright, how could he not preserve the taste of the true dharma?

Nowadays, the white-clothed laymen and the heretics do not bring the ten unwholesome actions or the eight perverse views to an end; nor do they cultivate the five precepts or the ten wholesome actions.[7] With twisted understanding and private passions, they attempt in their delusion to perform the recollection of the Buddha. They expose the perversity of their wish to be reborn in the Western Paradise: it is like trying to put a square peg into a

round hole. Although such people assume they are maintaining the recollection of the Buddha, how can the Buddha's mind conform with such perverted ideas? Consequently, the sin of seeking wrongly the realm of truth and purity while breaking the precepts and slandering the Buddha only makes serious obstacles more severe. When they die, they will fall into hell to the harm of their own bodies and minds. Whose fault will it be?

Examination of your morality should be the model for your conduct. First, bring the ten unwholesome actions and eight perverse views to an end. Next, keep the five precepts and the ten wholesome actions. Last, repent of your previous errors. Vow to realize the final fruition of Buddhahood. Focus your mind and establish your will firmly so that neither birth nor death concerns you. Observe the three yearly periods of abstinence,[8] maintain the eight seasonal observances,[9] and keep the six monthly holy days.[10] Occupy yourself with the ten kinds of recollection of the Buddha and, over a long period of time, build their efficacy and increase your efforts until you conform easily with the recollection of the Buddha in suchness. Then, every day and at all times, whether walking, standing, sitting, or reclining, the true essence of Amitābha Buddha will secretly appear before you. He will rub your head in prediction of your future Buddhahood. At the time of your death, he will personally welcome you to the land of ultimate bliss into a lotus flower on the ninth tier. You will then dwell facing him on that highest of tiers.

Take good care of yourselves!

NOTES

道宣 1. An excellent practical account of these five fundamental methods of Buddhist meditation is found in Tao-hsüan (596–667), *Ching-hsin chieh-kuan-fa* 1, *T* 1893.45.820a–821b.

濁 2. Here Chinul interprets the five turbidities *(t'ak;* Skt. *kaṣāya)* from a Sŏn perspective. Traditionally these are the five aspects of the decay of the universe which appear during the abiding period of a kalpa. These begin after the human life span has reached its maximum of twenty thousand years and degeneration sets in. (1) Turbidity of the kalpa: the turbidity which marks the beginning of the degeneration of the kalpa; it is manifested through the appearance of the other four turbidities and is, consequently, a comprehensive term for them all. (2) Turbidity of view: the five wrong views of egoism, permanence and annihilation views, perverse views, grasping at views, grasping at rites and rituals. (3) Turbidity of defilements: greed, hatred, delusion, conceit, doubt. (4) Turbidity of sentient beings (also called the turbidity of karmic retribution): due to the turbidities of view and defilements so common among sentient beings during the impurity of the kalpa period, the actions of sentient beings gradually degenerate; this brings about degeneration in the quality of their karmic reward so that suffering increases and merit decreases. (5) Turbidity of the life span: as suffering increases, the life span decreases accordingly, finally falling

to its low of ten years—at which time it begins to increase gradually again. Of the four latter turbidities, the turbidities of view and defilements cause the turbidities of sentient beings and life span. See *A-mi-t'o ching*, *T* 366.12.348a.

不勸 卽動 3. Reading *pulgwon* ("without prompting") for *chŭktong* ("precise action") according to the Songgwang sa woodblock edition.

4. Three minds: (1) The fundamental mind—the eighth *ālayavijñāna*, the consciousness in which the seeds of all phenomena are stored. (2) The mind which arises from this fundamental mind—the seventh *manovijñāna*, the self-conceit created and sustained by this consciousness which is the basis of all defiled dharmas. (3) The mind which gives rise to phenomena—the six sense-consciousnesses, that is, the mind which grasps at the objects of the six sense-spheres, causing all types of karmic actions. See Kim Tal-chin, *Han'guk ŭi sasang tae chŏnjip*, p. 188, n. 1. There are other explanations.

5. This line is missing in the edition of the text appearing in Ono Gemmyō, *Bukkyō no bijutsu to rekishi*, p. 1216.

6. According to the Songgwang sa woodblock notes, the eight perverse views are the wrong views of self, living being, soul, and person; eternity and annihilation; existence and nonexistence. Kim Tal-chin (*Han'guk ŭi sasang tae chŏn jip*, p. 188, n. 2) assumes these eight are, instead, the opposite of the noble eightfold path.

7. Ten wholesome ways of action: the list given in the Songgwang sa woodblock notes differs from the common Buddhist list (see glossary). The woodblock list: (1) freeing animals; (2) offering food; (3) sexual continence; (4) truthful speech; (5) straightforward speech; (6) gentle speech; (7) speech which leads to harmonious relationships; (8) contemplation on impurity; (9) contemplation on loving-kindness and compassion; (10) contemplation on causes and conditions.

三長齋月 8. Three yearly periods of abstinence *(samjang)*: the three long holy months *(samjang chaewol)*. It is one of the minor bodhisattva precepts to observe both this and the six monthly holy days (*poṣadha*; see note 10 below). Interpreted loosely, for the first fifteen days of the first, fifth, and ninth lunar months the bodhisattva was expected to abstain from eating in the afternoon; interpreted strictly, he was to abstain from any unwholesome actions of body, speech, or mind for the whole of these months. See rule 30, *Fan-wang ching* 2, *T* 1484.24.1007b.1

節六交 9. The eight seasonal observances *(chŏl p'algyo)*: according to notes in the Songgwang sa woodblock, on the two main days of the major seasons (the first day of spring and the vernal equinox; the first day of summer and the summer solstice; the first day of autumn and the autumnal equinox; the first day of winter and the winter solstice) the devas of the four heavenly kings come to examine one's conduct and report back to the kings on the results of their investigation. Hence on these days one should assess one's conduct and restrain oneself according to the eight precepts.

月六齋 10. The six monthly holy days *(wol yukchae)*: according to the Songgwang sa woodblock notes, these are the six *poṣadha* days of each lunar month—the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth—when one should keep the eight precepts. On the eighth and twenty-third days, the four kings' messengers investigate people's conduct; on the fourteenth and twenty-ninth days, the kings' crown princes come to check on things; on the fifteenth and thirtieth days, the kings come personally to investigate.

The Complete and Sudden Attainment of Buddhahood

WONDON SŎNGBULLON

圓頓成佛論

WHAT DO BUDDHISTS actually mean when they say "Buddhahood"? What is the process involved in its attainment? Can the differences in the descriptions of this process given by the various schools of Buddhism be resolved? Finally, what does "attaining Buddhahood" mean for the majority of people: is it reasonable for ordinary persons to set its achievement as a goal for themselves? These are the questions Chinul addresses in his treatise *The Complete and Sudden Attainment of Buddhahood.* The text is intended as a summary of the thought of Li T'ung-hsüan, an obscure figure in the early history of the Chinese Hua-yen school, whose influence, however, became pervasive in Korea through Chinul's promotion. The work was found among Chinul's effects after his death in 1210 and was published posthumously by his successor, Hyesim. Apparently, Chinul expected it to complement *Hwaŏmnon chŏryo* [*Excerpts from the Exposition of the Avataṃsaka Sūtra*], his three-fascicle abridgement of Li's forty-fascicle commentary, published in 1207. As the *Hwaŏmnon chŏryo* consists only of passages drawn from Li's text, without explication, I have not included it here; important passages from its preface will, however, be found in the Introduction. In the present work Chinul focuses on Li's emphasis on the primacy of faith in the process of mind-development and his stress on the doctrine of nature origination. At the same time Chinul unveils his own views on the consonance of the approaches of Sŏn and the scholastic schools. By demonstrating that Hwaŏm thought can be used for the philosophical underpinnings of the Sŏn approach, this work can, without exaggeration, be considered Chinul's most important contribution to East Asian Buddhist philosophy.

Buddhist theoreticians in East Asia saw Buddhahood as a state in which two basic faculties are perfected: noumenal wisdom and phenomenal wisdom. Noumenal wisdom is centered in the immutable self-nature of suchness; phenomenal wisdom involves perfection of the entire range of spir-

itual qualities inherent in that self-nature and the application of those qualities in the relative sphere for the benefit of all sentient beings. There was general unanimity about the meaning of Buddhahood; however, when the exuberance of early Chinese Buddhism and its vast canon are taken into consideration, it is not surprising to find as many different descriptions of Buddhahood as there were schools. Four major approaches can be singled out, corresponding to the four divisions of the Mahāyāna scholastic teachings outlined in the fivefold taxonomy of Fa-tsang.

First, the Mahāyāna inception teachings, referring in particular to the encyclopedic Vijñānavāda school, assumed that Buddhahood is achieved as a result of a gradual process over vast eons of time. Involving a complex system of many stages of practice requiring three *asaṃkhyeya* kalpas to complete, this approach never excited the imagination of the Chinese people and it was relatively ignored. Second, the final teachings of Mahāyāna, as exemplified in the *Mahāparinirvāṇa Sūtra,* proposed that all people are endowed with an inherent Buddhahood which has to be uncovered gradually. Attaining Buddhahood involves restoring the primacy of this undefiled Buddha-nature, as well as gradually bringing one's thoughts and conduct into harmony with it. This culmination of the gradual teachings of Mahāyāna inspired much of the early development of Chinese Buddhist doctrine. Third, the sudden teachings of scriptures like the *Complete Enlightenment Sūtra* and the *Śūraṅgama Sūtra* advocated that Buddhahood means an undifferentiated state in which all words and thoughts are transcended. If simply one thought does not arise in the mind—that is, if all discrimination is cut off for even one instant—then the monist nature of Buddhahood would be restored and Buddhahood would be immediately achieved. Fourth, the complete teachings of the *Avataṃsaka Sūtra* proposed that Buddhahood is achieved at the beginning of the bodhisattva's career when the *bodhicitta* stage of the ten abidings is aroused. At that point, the student understands directly the fruition of Buddhahood and sees that the spiritual qualities innate in that fruition are already perfected. This is possible because the Hwaŏm concept of the unimpeded interpenetration of all phenomena regards the entire universe as a vast interdependent network in which every individual phenomenon creates and sustains the existence of every other phenomenon. As the epitome of this ultimate perspective on existence, Buddhahood is the cause as well as the result of practice—and even though the bodhisattva cultivates the remaining stages of the path, his practice is actually finished at the very inception of his cultivation. Of these different approaches, the complete teachings came to win the most adherents among followers of the scholastic schools because it offered the most sophisticated, direct, and thorough description of the process involved in attaining Buddhahood.

Since Sŏn claimed to be a "separate transmission" that did not depend on the descriptions given in the canonical teachings, much controversy arose over where to include it in this outline. Most scholastics seemed to believe that Sŏn enlightenment involved nothing more than realization of the noumenal nature which is beyond all words and thoughts—a description which parallels that of the sudden teachings. But when Sŏn said "See the nature and achieve Buddhahood," is this really all that was meant? Is it possible that simply "seeing the nature" could perfect the whole range of spiritual qualities cultivated by the bodhisattva and introduce the adept into the absolute realm of the unimpeded interpenetration of all phenomena? Chinul, as he indicated in the preface to his *Hwaŏmnon chŏryo,* was convinced that it could. By correlating statements from the Hua-yen commentators Li T'ung-hsüan, Fa-tsang, and Ch'eng-kuan with quotations from Ch'an works, Chinul demonstrates in *The Complete and Sudden Attainment of Buddhahood* that Sŏn enlightenment does involve the awakening to the unimpeded *dharmadhātu*—the goal of Hwaŏm practice. And by showing that they have the same goal in practice, Chinul points the direction for synthesizing the theoretical descriptions of Hwaŏm with the practical stance of the Sŏn school.

It is the thought of Li T'ung-hsüan which links the Sŏn and Hwaŏm teachings. Li's insight, which was adopted by Chinul to support his own interpretation of Sŏn practice, is that in the understanding of the fundamental wisdom of universal brightness, which occurs on the first level of the ten faiths, Buddhahood is instantly perfected—thus obviating the need for long eons of development postulated in the gradual teachings of Mahāyāna. As this fundamental wisdom is the foundation of both noumenon and phenomenon, as well as of Buddhas and sentient beings, an identification between the absolute and the mundane is realized. This identification is conceptually justified by nature origination, which Chinul finds superior to the more orthodox Hwaŏm theory of the conditioned origination of the *dharmadhātu.* When one recognizes this identification via the initial understanding-awakening, the state of the unimpeded interpenetration of phenomena is realized and Buddhahood is instantly achieved. Although Sŏn and Hwaŏm practice both lead to the same realization, Sŏn does not sanction conceptual descriptions of this ultimate state as do the complete teachings. Hence it is actually superior to Hwaŏm: Sŏn is the true "complete and sudden" teaching.

Moguja was asked: We have heard that, in your teachings, persons who are cultivating the mind nowadays should first transform the seed of their own ignorant discrimination which they employ every day into the unmov-

ing wisdom of all the Buddhas; afterward, their Sŏn cultivation, which is based on the nature, will then become sublime. Is this unmoving wisdom of the fruition of Buddhahood the noumenal Buddha of original enlightenment or a newly-produced phenomenal Buddha? Commenting on the "Nature-arising" chapter of the *Avataṃsaka Sūtra,* the Patriarch Ch'ing-liang [Ch'eng-kuan] listed three alternatives to explain the meaning of the Buddha-wisdom when it exists in the minds of sentient beings. First, all sentient beings are endowed with it. Second, each of them is endowed with the future fruition. Third, each individual is invested with the fruition immanent in all other beings.[1] Which of these three alternatives is correct? If it is assumed that the unmoving fruition of Buddhahood involves nothing more than looking back on the original enlightenment of the nature's purity, then it must be the first alternative. But if Buddhahood means the unimpeded interpenetration of all phenomena, then the latter two alternatives, which involve attaining Buddhahood through perfect interfusion, are correct.

The explanations given by the ordinary scholastic sects about the meaning of both the perfect interfusion approach and the progressive approach involve attainment of Buddhahood at the first abiding stage [of the arousing of the *bodhicitta*]. But does "seeing the nature and attaining Buddhahood"[2] as practiced by Sŏn adepts nowadays also climb to the first abiding stage? The scholastic teachings say that the adept who is at the stage of faith must cultivate diligently for ten thousand kalpas before the ten grades of faith are perfected. But men of the present age have certainly practiced for ten thousand kalpas and should have already climbed to the first abiding stage and attained Buddhahood; yet they are so wide of the mark that they hardly deserve our sympathy.[3] We ask you respectfully to discuss these points so that our doubts will be dispelled. Let us hear what we have not heard before.

I smiled and said: In my youth, this mountain monk was cast into the patriarchal domain and what I have trained in is completely different. How could I presume to discuss the correct and incorrect points in teachings about the attainment of Buddhahood in the Hwaŏm sect which are debated so exhaustively by lecturers nowadays? It is only because in my spare moments from Sŏn practice I happened, by chance, to obtain a copy of the *Exposition of the New Translation of the Avataṃsaka Sūtra* and gained something of its flavor that I will now try to discuss it with you. Forget the critical mind you developed in previous study of different doctrines and principles; listen carefully to my words, and reflect upon them.

The *Exposition of the Avataṃsaka Sūtra* is a composition of the Elder Li T'ung-hsüan, an incarnation of Samantabhadra Bodhisattva.[4] The elder's spirit descended into T'ang China, where he lived secluded in a hermitage on Fang shan in Pei-ching.[5] Dragon women offered delicacies to him, and a tiger acted as his attendant.[6] At night he needed no lamps or candles, for he emitted a ray of light from between his teeth.[7] In this wise, he wrote and

compiled the great *Exposition of the Avataṃsaka Sūtra* in forty fascicles.[8] His style is simple, but the truths he offers are profound and surpass all ordinary standards. He was the kind of man who is rare indeed. Because of my karmic affinities from past kalpas, I was able to search through the Dragon King's scriptural repository,[9] where it was my great fortune to come across this text. Relishing its flavor, I forgot all weariness and examined its principles exhaustively. Only those who ignore the words and understand the meaning, and then ignore the meaning and understand the mind, can have faith in it.[10]

If we carefully consider the intention of the commentator, it is clear that Li's primary concern was to analyze the *Avataṃsaka Sūtra's* main principles so that ordinary men of great aspiration in the degenerate age of the dharma, while within this realm of birth and death, could have a sudden awakening to the fact that the unmoving wisdom of all the Buddhas is the source for the arousal of the *bodhicitta* at the time of the initial awakening. Consequently, the hall in the second assembly is named Wisdom of Universal Brightness.[11] He explained the doctrine of the ten faiths and directly pointed out that faith is the great functioning of the *tathāgatas'* wisdom of universal brightness, which is without direction or limitation at any level. Furthermore, he discussed the ten colored worlds, the ten wisdom *tathāgatas,* and the ten chief bodhisattvas to denote aspects of the dharma so that they would be easy to understand.[12] First, he mentions the Golden World of the East so that those who would arouse the *bodhicitta* would have faith in the principle of their own pure and unstained *dharmakāya.* That the Buddha who is served originally is the Buddha of Unmoving Wisdom prompts them toward direct faith in the fact that their own seed of ignorant discrimination is originally the unmoving wisdom of all the Buddhas. That the chief bodhisattva is Mañjuśrī prompts them toward direct faith in the fact that their own fundamental wisdom contains the signless, sublime wisdom of skillful discernment.[13] Any sentient being who hears this universal dharma and then produces the *bodhicitta* is himself endowed with exactly this sort of dharma. Therefore, in the "Bright Enlightenment" chapter it is said, "The Golden World is everywhere. The Buddha of Unmoving Wisdom is everywhere. Mañjuśrī is everywhere."[14] This is more fully explained in the commentary.[15]

Question: When you said just now that people who are cultivating the mind look back on the Buddha of Unmoving Wisdom, is this the noumenal Buddha of original enlightenment or the Buddha of the fruition wisdom which is already perfected? If you mean the fruition wisdom, then although one's own fruition of Buddhahood and the fruition of others are different, the problem must be considered in relation to both the doctrine of perfect inter-

fusion—that the fruition of Buddhahood pervades everything while conforming to the noumenon—as well as the doctrine of the interpenetration of the three time periods. But if you take the view of the progressive approach, how can Vairocana Buddha,[16] the embodiment of the fruition wisdom which is already perfected, be haphazardly correlated with sentient beings at the bound stage who have not practiced?[17]

Chinul: If you obstinately cling to this sort of doubt and do not renounce it, how can you make use of the contemplation approach expounded by the commentator? You must forget your passions, remain empty and bright, and clear away all your worldly affairs.[18] Only then will you be able to use it.

If we examine the explanation delineated in the *Exposition,* we find that it says the unmoving wisdom is also the fundamental wisdom of universal brightness. It is precisely this fundamental wisdom which is called the fruition wisdom of all the Buddhas. This fundamental wisdom is the essential nature of noumenon and phenomena, nature and characteristics, sentient beings and Buddhas, oneself and others, stained and pure, cause and effect. Consequently, it does not refer only to that noumenon which does not lose the purity of its nature during involvement in defiled activities.[19] If we refer to it in relation to the master of the Flower Treasury World, this fundamental wisdom is called Vairocana Buddha. If we refer to it in relation to the master of the Golden World, it is called the Buddha of Unmoving Wisdom. If we refer to it in relation to the place discovered by sentient beings of great aspiration when they look back on the radiance of their minds, it is called the Wisdom of Universal Brightness Buddha of one's own mind, the Buddha of Unmoving Wisdom of one's own mind, or Vairocana Buddha of one's own mind. Accordingly, any name we give it includes the three bodies, the ten bodies, and so on.

This fundamental wisdom of universal brightness originally contains all dualistic dharmas—oneself and others, sentient beings and Buddhas, tainted and pure, cause and effect, noumenon and phenomena, nature and characteristics, sentience and insentience. Therefore the *Exposition* says:

> The approach to dharma in this *Buddhāvataṃsaka Sūtra* is the path for sentient beings of great faculties to have faith in the one true *dharmadhātu* which is their own mind's wisdom of universal brightness. It should be known that it is this type of person who is able to receive this *sūtra* and abide by its contemplation practice.

Furthermore, it says:

> The *dharmadhātu* and the sphere of empty space are pervaded by the unabiding wisdom and the phantom regalia of all the Buddhas of the ten directions. Their dharma-nature completely pervades the ten directions. Like a reflection, they manifest material bodies which are the same as one's own body, for they are origi-

> nally nondual and undifferentiated in their essences. Accordingly, the wisdom bodies of all the Buddhas of the ten directions are like shadows, and their words are like echoes. One who has this sort of faith and understanding will most certainly attain Buddhahood. Since our faith is also this sort of awareness and this sort of faith and understanding, how can we ever backslide? All of the body, all of the mind, and all of the sense-spheres are entirely the noumenal wisdom of the *dharmakāya*. They are originally unabiding and originally unascertainable. Verbal discriminations are like echoes in space; they are responses to nonproductive conditions. These sounds are produced according to the objects present, but originally they are unabiding. If we understand this dharma and give rise to faith and understanding, how can we ever backslide? Even though we may have habit-energies which temporarily make our thoughts regress, we will never fall away from the faith and abiding stages.[20]

It also says:

> Essentially, you should always have faith that your own physical, verbal, and mental states and all your different impulses arise from the *tathāgatas'* physical, verbal, and mental states, and from all his different impulses. They are all without essence or nature, without self or person. Since they all arise from the nonproductive conditions of the own-nature of the *dharmadhātu*, you cannot find a place where their roots were originally planted. Their nature itself is the *dharmadhātu;* there is no inside, outside, or in between. You should be aware of this and investigate according to these guidelines. Whether you observe yourself or others, the essential nature is identical; hence there is no "I" or "mine." Practice in this manner by using the power of *samādhi* and *prajñā;* when you understand for yourself, contemplate the sufferings of sentient beings. Then your benefiting of yourself and others will be like Samantabhadra's vast practices and vows.[21] It will be identical to this *sūtra*'s rule of the five stages.[22]

Furthermore:

> In the "Appearance of the *Tathāgatas*" chapter of this *sūtra* it is said,[23] "Bodhisattva-mahāsattvas should know that every thought in their mind is invested with the right enlightenment achieved by the Buddhas." This statement shows clearly that Buddhas and *tathāgatas* do not achieve right enlightenment apart from this mind. It also says, "The minds of all sentient beings are also the same. They are all invested with the right enlightenment achieved by the *tathāgatas*." This makes it clear that the self-essence of the minds of both ordinary men and saints are pure and indistinguishable; even though delusion and awakening exist, there is not a hair's breadth of difference between them. If only one single thought of falsity does not arise in the mind, then the mind and its mental states will be emptied and the nature itself will be unborn. When nothing is gained and nothing is realized, right enlightenment is achieved. If one then benefits sentient beings universally with this dharma, it is the practice of Samantabhadra. Accordingly, the sublime wisdom, which is devoid of mind, nature, and noumenon and discerns the one vehicle, the three vehicles, and the causes and results of human and deva existence, is

> named Mañjuśrī. Practicing together tirelessly, using discriminative wisdom to benefit sentient beings while being aware of their faculties, is named Samantabhadra. The vow to rescue all sentient beings through great compassion is named Avalokiteśvara. To cultivate these three types of mind simultaneously is named Vairocana Buddha. When these become a habit of mind, it is called self-reliance. When there are no dharmas which do not stand out clearly, it is called unimpeded. The wisdom which responds to the capacities of others pervades all the ten directions; its nature neither comes nor goes. This is called the supernatural powers. Even though one has only begun cultivation, it is completely habitual. Even though one masquerades at being born for many kalpas, his sun of wisdom is unchanging.[24] This is not difficult at all—so why should you not attempt it? Even if you train but obtain no result, the merit of such practice will still surpass that of men and gods.[25] But if you neither believe nor cultivate, when will the suffering ever end?[26]

Finally:

> Although this *sūtra* is the gate to the fruition of Buddhahood, it is bestowed upon ordinary men who enjoy the training and are not repulsed by birth and death so that, on this sea of birth and death, they may obtain all-embracing wisdom. If there are any followers of the two vehicles in the assembly, they will be deaf and will not listen. Although bodhisattvas of the third vehicle have practiced the six *pāramitās* and have obtained the six supernatural powers, they still have a mind which fears suffering; hence they are repulsed by the dangers of the world and want to be born in the pure land. Even though they might have a mind of loving-kindness and compassion while abiding in this world to benefit sentient beings, when they hear this teaching a residual substratum of craving prevents them from having faith in it. This fact is clarified in the *sūtras*. This *sūtra,* however, does not give the same explanation. It says that since all sentient beings are born from the fundmental wisdom of all the Buddhas, that fundamental wisdom of universal brightness becomes the starting point in the production of the *bodhicitta.*

Having considered deeply and repeatedly the meaning of these quotations from the *Exposition,* I have found that the doctrine of mutual interfusion of sentient beings and Buddhas as presented by the commentator is essentially intended to urge those who contemplate the mind in order to enter the path to have faith in the fact that their own body, speech, and mind, as well as the forms in the sense-realms, all arise from the body, speech, mind, and sense-realms of the *tathāgatas.* These phenomena are all devoid of essence or nature, for originally they are nondual and their essences are indistinguishable. Since they all arise from the nonproductive conditions of the own-nature of the *dharmadhātu,* the conditions and the characteristics of these conditions all arise from that nature. That nature itself is the *dharmadhātu;* there is no inside, outside, or in between. You should be aware of this and investigate accordingly. Buddhas and sentient beings manifest illusorily

from the nature-sea of the fundamental wisdom of universal brightness. Although the forms and functioning of sentient beings and Buddhas seem to be different, they are entirely the form and functioning of the fundamental wisdom of universal brightness. Therefore, while they are originally of one essence, they still can give rise to functioning at many different levels. This corresponds to the tenet of nature origination.

The mutual interfusion of sentient beings and Buddhas discussed elsewhere means that Vairocana Buddha, the perfected fruition wisdom, exists within the impermanent eight consciousnesses of sentient beings and that sentient beings also exist within the Buddha-wisdom. In this case, when a phenomenon (which is not different from the noumenon) is completely absorbed within the noumenal nature, many phenomena (which are also not different from the noumenon) are made to manifest within that one phenomenon—since all are based on the same noumenon. Hence the essences of sentient beings and Buddhas might be different but, in accordance with the noumenon, each phenomenon pervades equally everywhere. As in Indra's net, all the jewels might be different but their individual lustre is matted together with that of all the others [i.e., each one reflects in every other jewel]. This is equivalent to the interfusion of all phenomena from the standpoint of the conditioned origination of the *dharmadhātu*.

Suppose we explicate further the principles of these doctrines and weigh them again and again. Although we can demonstrate that [nature origination and conditioned origination both] return to one unity, the meaning of nature origination is more appropriate for contemplation and attaining the path. Cease your wrangling and reflect on this point in silence.[27]

In another place which describes the meaning of attaining Buddhahood it is said, "First one awakens to the Vairocana *dharmadhātu* and then cultivates Samantabhadra's sea of practices."[28] This means that if the Vairocana *dharmadhātu* is understood, one can present in detail the characteristics of the unimpeded interpenetration of all phenomena as explained in the teaching of conditioned origination. But then it is said, "You must first give rise to thought and observe it; for if you do not give rise to thought, you will lose the unimpeded, perfect qualities of the fruition of Buddhahood."[29] This is completely wrong. How is it possible that the perfect qualities of the fruition of Buddhahood are manifested through the appearance of deluded thoughts? If they manifest because of thoughts, they are impermanent dharmas. Does it not say the following in the *sūtra*?

> If a person wants to comprehend the state of Buddhahood,
> He should purify his mind until it is like empty space.
> Leaving far behind all deluded thoughts and clinging,
> Allows the tendencies of the mind to operate without impediment.[30]

I advise inferior men who cannot look back on the radiance emitted from the Buddha-wisdom in their own minds to keep their thoughts steady and not allow their faith to deteriorate; then they too will succeed. The purpose of this *Exposition* is different, however. It aims solely to induce ordinary men of great aspiration to look back on the radiance of the one true *dharmadhātu* which is their own mind's fundamental wisdom of universal brightness. They will then be able to awaken to the fact that, although the names of the Buddhas in the ten directions—Vairocana Buddha, the Buddha of Unmoving Wisdom, and so forth—are different and the regalia of their physical worlds and their persons are each unique, these are the form and functioning of their minds' wisdom of universal brightness; they are not external things. Since the measure of their own wisdom of universal brightness is as great as space or all of the *dharmadhātu*, there is neither a single Buddha who does not arise from this original wisdom nor a single sentient being who is not born from the fundamental wisdom. Therefore, it should be known that Buddhas and sentient beings arise illusorily from this wisdom and abide illusorily in this wisdom. There is no other place from which arising occurs, and no other place to which extinction goes. As the *Exposition* says:

> When you penetrate to the fact that mind and objects, whether personal or nonpersonal, are universally true, you universally perceive that the minds of sentient beings, your own mind, the mind of the *tathāgatas*, and even the bodies of each of these are all of the same essence and characteristics. They are all phantom signs. When you see none of the signs of arising, subsisting, decay, and extinction, you are near. If you are deluded and seek somewhere else, you are far astray. This sort of dharma is frequently explained in the *Avataṃsaka Sūtra*.

A poem of the commentator says:

> The Buddha is the Buddha in the minds of sentient beings;
> In terms of personal capacity they are not different things.
> If you want to know the source of all the Buddhas,
> Awaken to the fact that your own ignorance originally is Buddha.

If you examine the words of this poem carefully, you will understand it. For those who are contemplating the mind nowadays, the fruition wisdom produced by awakening from their own ignorance is both the noumenal Buddha and the phenomenal Buddha. It is the Buddha within themselves and the Buddha within others; it is the causal Buddha and the fruition Buddha. Consequently, it is said:

> Whether it is the water at the beginning of the river or the water at the end, it is still all the one nature of water. Whether it is the causal Buddha or the fruition Buddha, it is of one nature: Buddhahood.[31]

As it was said, "The Buddha is the Buddha in the minds of sentient beings; / In terms of personal capacity they are not different things."

We know that the sea of characteristics of the ten bodies of Vairocana Buddha, the perfected fruition wisdom, is entirely the Buddha of the mind's own wisdom of universal brightness. According to what an individual's faculties can bear, it manifests what appear to be external characteristics; the regalia of his world and his person are, however, originally not external things.[32]

Since the measure of the mind's own wisdom of universal brightness is equal to the *dharmadhātu* and the whole of space, that wisdom's forms and functions are by nature free: they may be one or many, great or small, sentient beings or Buddhas, oneself or others, apparent or concealed, contracted or expanded, adverse or favorable, good or bad, tainted or pure. This inscrutable store of great brightness contains all dharmas and is the source of the myriads of transformations. From the stage of an ordinary man, therefore, until he first gives rise to the *bodhicitta,* practices the bodhisattva path, and finally reaches the stage of fruition, all of Vairocana Buddha's great compassion, wisdom, and vows, as well as each and every thought, each and every action, each and every dharma, each and every moment, and each and every place, are all the operation of his own mind's wisdom of universal brightness.

The wisdom of universal brightness is vast and penetrating, empty and bright; its numinous exquisiteness knows no bounds and its universal functioning is self-reliant—operating according to rule and constant. Even though one dharma may arise from conditions, there are none which are not qualities arising from the nature of one's own mind. Because generality and particularity, identity and difference, integration and destruction are simultaneous and unrestricted, if one reflects on a dharma with wisdom, all six characteristics can be perceived. But if one considers a dharma with the sense-consciousnesses, those characteristics cannot be known.

If one shines universally over all sentient beings with the Buddhas' wisdom of universal brightness which is within one's own mind, the marks of sentient beings are the marks of the *tathāgatas,* the speech of sentient beings is the speech of the *tathāgatas,* and the minds of sentient beings are the minds of the *tathāgatas.* Even one's livelihood and everyday work, one's talents in construction or artistry, are applications of the form and functioning of the *tathāgata*s' wisdom of universal brightness. There is no difference whatsoever.

Sentient beings deceive themselves through their own actions. They themselves perceive that "this is an ordinary man," "this is a saint," "this is oneself," "this is someone else," "this is the cause," "this is the effect," "this is tainted," "this is pure," "this is nature," "these are characteristics," and so

forth. They themselves give rise to discrimination and they themselves end up backsliding. It does not happen in this way due to the wisdom of universal brightness. But if one gives rise to a mind of great ardor and is aware that one's ignorance is originally spiritual, originally true, and the perpetual dharma of the effortless great functioning, this is the unmoving wisdom of all the Buddhas. Out of his great compassion, the commentator reiterated this fact when he said, "Since all sentient beings are originally born from the fundamental wisdom of all the Buddhas, that fundamental wisdom of universal brightness becomes the starting point in the production of the *bodhicitta*." He also said, "If you want to know the source of all the Buddhas, / You must awaken to the fact that your own ignorance originally is Buddha." How is it that wise men who have had the chance to hear these earnest words of the saints of old neither give rise to faith nor contemplate their own minds, but rather end up chattering the whole day long and frittering away their lives?

Question: We have listened to your explanations, which are profound and difficult to comprehend. Nevertheless, you only express the idea that everything has the same essence and do not recognize their individual differences. This is an imperfect theory, then, since there are obvious distinctions in the relative pollution and purity of the conditionally arisen primary and secondary karmic aspects of the ten realms. Consequently, the heritage of both oneself and others is, in each case, different. In such a situation, how can one ever turn Vairocana Buddha, the perfected fruition wisdom, into one's own Buddha? This approach is not as good as the explanations of the orthodox Hwaŏm commentators, who say that the noumenon upon which the fruition wisdom of Vairocana Buddha is based and the noumenon upon which the impermanent eight consciousnesses of sentient beings are based are of the same essence. And since the noumenon upon which they are based is the same, the undeveloped minds of sentient beings who have not practiced can produce both cause and fruition.

Chinul: As this has already been discussed, set your mind to rest and stop arguing. Empty your heart and reflect inwardly. The essential thing is to produce the sublime fruition; why must you ask further questions? But since you have raised the question, I will explain further.

If we were to discuss the meaning of interpenetration in the teachings of the unimpeded conditioned origination, it would certainly be as you have noted in your argument. But the purpose of this commentator is to point out directly, to ordinary men of great aspiration who have awakened suddenly to the Buddha-wisdom, the principle of the one true *dharmadhātu* —the fruition-sea of the Buddhas' wisdom of universal brightness. Even though that *dharmadhātu* is beyond all words, he did what he could to ex-

plain it. If you grasp at that *dharmadhātu* according to his explanation, then in identity there is no difference and in difference there is no identity. When you speak of self, you mean it is not someone else. When you speak of others, you mean it is not yourself. If you understand it properly, however, identity is difference and oneself is others. For those who have properly understood this idea, we can discuss the identity which contains the Buddhas of all others. But let us consider contemporary practitioners who have had a sudden awakening. They have completely perceived that the sphere of the *dharmadhātu* of their own minds originally contains oneself and others, ordinary men and saints, and cause and effect; thus I have only discussed their own minds' Buddha-fruition of the wisdom of universal brightness. But ultimately this sphere too is neither identical nor different, neither self nor others, for it is a state of wisdom beyond all words. If you grasp at the view that the endowments of present-day ordinary men and saints are each different and advocate that "neither one's own Buddha nor the Buddha of others, neither identity nor difference, can be haphazardly correlated," this is a futile misconception. Since you cannot forget your opinionated attachments, when will you be able to enter the realm of that original wisdom which completely contains both sentient beings and Buddhas and is free within both identity and difference?

If you insist on discussing this question from a conditional standpoint and wish to argue over differences the whole day long, you are free to do so. But if, relying on contemplation, you wish to realize *bodhi* swiftly and thereby liberate yourself from the dust and troubles of this world, ferry across hosts of deluded beings, and perpetuate the living lineage of the Buddhas, you must fuse together in your own mind the distinctions between ordinary men and saints, cause and effects, and secondary and primary karmic results. Then your mind will contain all of the six characteristics—a state not knowable via the sense-consciousnesses. Later I will explain this further. This is the primary idea of all the *sūtras* and *śāstras* and the comprehensive teaching of the thousands of saints.

Does it not say the following in the "Appearance of the *Tathāgatas*" chapter?

> Once bodhisattva-mahāsattvas hear this dharma, they can learn through great investigation that all the Buddhas of the three time periods have the same essential nature. By means of the wholesome faculty of the wisdom of transference, they can enter everywhere into this dharma—there is no entrance and yet they do enter. They have no mental turmoil regarding even one dharma. By means of one dharma they constantly contemplate all dharmas. Disciples of the Buddha! If bodhisattva-mahāsattvas perfect such qualities, with only a little effort they will obtain the natural wisdom that needs no instructor.[33]

Furthermore, a *sūtra* says, "The myriads of images in the universe, / Are marked by one dharma." National Master Hsien-shou [Fa-tsang] said:

> "One dharma" means the one mind. This mind embraces all mundane and supramundane dharmas. It is the essence of the great general characteristic of the one *dharmadhātu*. It is only because of deluded thoughts that it is differentiated. If you leave behind deluded thoughts, only the one true suchness remains; this is called the ocean-seal *samādhi*. Ocean-seal is the original enlightenment of true suchness. When delusion is eliminated and the mind is purified, the myriads of images appear together equally. It is like the ocean where waves have been built up by the wind: if the wind is calmed and the ocean becomes placid, there are no images which do not reflect. Consequently, it is called the ocean-seal *samādhi*.[34]

If this passage is discussed solely from the standpoint that in the mind of a single sentient being the three greatnesses are equal and the original and actualized enlightenments are nondual, it is like the explanation in the *Awakening of Faith:* "The word 'dharma' means the mind of the sentient being. This mind embraces all mundane and supramundane dharmas. Based on this mind, Mahāyāna doctrine is revealed."[35] If the question is discussed from the standpoint that sentient beings and Buddhas are interfused within the mind of a single sentient being, and cause and effect are simultaneous, this passage is similar to the explanation given by the *Avataṃsaka* commentator:

> The Buddha is the Buddha in the minds of sentient beings;
> In terms of personal capacity they are not different things.
> If you want to know the source of all the Buddhas,
> Awaken to the fact that your own ignorance originally is Buddha.

As a *gāthā* in the "Appearance of the *Tathāgatas*" chapter states:

> The wisdom of the Buddha is just so.
> It pervades the minds of sentient beings.
> But as it is shackled by deluded thoughts,
> It is neither enlightened nor aware.
> The great loving-kindness and compassion of all the Buddhas
> Prompts sentient beings to eliminate their deluded thoughts.
> When in this manner the Buddhas appear,
> They benefit all bodhisattvas.[36]

This is the eternal meaning of the mutual interfusion of sentient beings and Buddhas in the mind of each and every sentient being.

The *Exposition* states:

> Although we propose a progressive course of advancement through the ten levels of faith and the five stages of the bodhisattva path, and ultimately perfect thereby

> the practices of Samantabhadra which are the final result produced by the fulfillment of such causes, still time does not move and the wisdom of universal brightness does not change. One who brings this contemplation to perfection realizes that the mind of faith means the simultaneous, comprehensive understanding which exists throughout the ten levels of faith and onward until his achievement of the fruition of Buddhahood and the fulfillment of the practices of Samantabhadra. This is the initial arising of the mind of faith in the ordinary man of great aspiration nowadays, in which cause [the arising of faith] and result [full enlightenment] are simultaneous.

If we examine the significance of these statements, we see that the principles of the one mind and its three greatnesses, which are discussed in the *Avataṃsaka Sūtra* and the *Awakening of Faith* both in detail and in brief, analytically and synthetically, receive a different explanation in accordance with people's faculties. Nevertheless, these passages explain that they are contained within the minds of contemporary men. If a person argues the whole day long about the words of the teaching, however, it merely increases his conceit and inclination to argue until finally he passes his whole life to no avail whatsoever. Is it not tragic if he fails to understand the need to look back on the radiance of the mind and cultivate the *brahmacārya* diligently? How could the saints of old not have known that dharma means the minds of all the Buddhas? How could they not have known that the Buddha-wisdom exists within the minds of the bodhisattvas? But perhaps this was not the case. Instead, maybe they repeatedly pointed to the minds of sentient beings so that you would open your mouths and argue all day long, or so that you would not cultivate contemplation but instead return again to submersion in *saṃsāra*? If you have the faculty of faith, reflect on this three times.

Question: We have listened carefully to what you have said so far. But how could seeing the nature and attaining Buddhahood in the case of past and present accomplished men in the Sŏn sect be anything more than a realization of one aspect of the essence of the pure nature, which remains deficient in regard to form and functioning?

Chinul: This is not correct. How could you not have heard? The great master Yung-chia Chen-chüeh spent one night as Ts'ao-ch'i and awakened to his original mind. Here are some excerpts from the ode he composed:

> The shining of the mirrorlike mind is unimpeded in its brightness.
> Its bright lustre radiates throughout worlds as numerous as grains of sand.
> All the phenomena in creation reflect within it;
> In the one ray of perfect light there is neither inside nor outside.
> One nature completely penetrates all natures,
> One dharma fully contains all other dharmas.

> One moon universally appears in all bodies of water,
> All the moons appearing in those waters are merged in that one moon.
> The *dharmakāya* of all the Buddhas enters into my own nature,
> And my nature reunites with that of all the *tathāgatas.*[37]

Ying Shao-wu awakened to his original mind and composed a *gāthā* which says:

> The ten directions appear equally on the tip of a hair.
> In the reduplicated Flower Treasury Worlds Indra's net shines coolly.[38]

The Sŏn Master Ta-hui held up his whisk and said:

> If you want to understand the meaning of the Buddha-nature, contemplate the circumstances of the present moment of time; when the time is right, its meaning manifests of itself. You should know that the appearance in the world of all the Buddhas who are as numerous as particles of dust—descending to the royal palace, sitting at the *bodhimaṇḍa,* turning the dharma-wheel, subduing Māra's armies, ferrying across sentient beings, and entering into nirvana—are not separate from this one time. If any of you can believe this, then "throughout boundless world systems, oneself and others are not separated by as much as the tip of a hair; the ten time periods of past and present, from beginning to end, are not separate from the present thought-moment."[39]

In this sort of experience there is an awakening to the original mind which produces, in the mirror of one's mind, a perception of the inexhaustible *dharmadhātu* which is like the multilayered net of Indra. Such experiences are so common in the biographies and records of the Sŏn school that they cannot be counted. Deluded people do not know the source of these experiences; they neither peruse the Sŏn records nor examine the purport of this great *Exposition of the Avataṃsaka Sūtra.* Consequently, when they hear a Sŏn adherent explain that mind is the Buddha, they assume that this means nothing more than the Buddhahood of the nature's purity.[40] This is utter foolishness. It is not that the Hwaŏm teachings give an incomplete explanation of the noumenon; rather, students of the doctrine have stagnated at the limit of words and dogmas and are not yet able to forget the doctrine, understand the mind, and quickly realize *bodhi.* It was for this reason that Bodhidharma came from the west: he wanted them to know that the moon is not the finger which points at it. Because the dharma is one's own mind, he did not establish words and letters but only transmitted the mind with the mind. Consequently, the Sŏn approach values only the breaking of grasping and the manifestation of the source; it has no use for a profusion of words or the establishment of doctrines.

Words and phrases which break grasping are close to one aspect of the noumenal nature—that of leaving behind words and cutting off thoughts.

Deluded people do not understand this and always assume that the verbal examples used in Sŏn are the same as the sudden teachings. This is absolutely incorrect. Even in the case of the Hwaŏm doctrine of the multifaceted mystery of the inexhaustible *dharmadhātu,* if a craving for this dharma is produced and conceptual understanding is not forgotten, that doctrine too should be abandoned. The Ch'ŏnt'ae teachings say, "Attachment to the complete teachings too would have to be broken by the inception teachings." The fruition of the nature-sea is the realization of the *dharmadhātu;* however, it cannot be spoken of before realization and is not ascertainable by ratiocination or intellectual understanding. Therefore the Patriarch Ch'ing-liang also said, "The complete sound is not struck, but it is ever reverberating. The fruition-sea is apart from thought, but it is transmitted by the mind. . . . The Buddha's realization is beyond words."[41] From these statements we know that the Sŏn transmission which is beyond thought is the sudden realization of the *dharmadhātu.* It is certainly not the same as the sudden teachings. The sudden teachings do not explain the characteristics of dharma and advocate that the mere perception of the true nature where one thought does not arise is Buddhahood.[42]

How do we know this is the way it is? In Sŏn there are three mysterious gates: first, the mystery in the essence; second, the mystery in the word; third, the mystery in the mystery. The mystery in the essence is the approach to dharma which demonstrates the unimpeded interpenetration of all phenomena and involves such statements as "throughout boundless world systems, oneself and others are not separated by as much as the tip of a hair; the ten time periods of past and present, from beginning to end, are not separate from the present thought-moment." It is a preliminary approach for inducing an awakening in those of beginning potential. Since this approach has not yet abandoned understanding based on the verbal teachings, the mystery in the word is employed. These words have no traces, are ordinary, have a cleansing effect, and eliminate grasping so that students can suddenly forget their conceptual understanding and knowledge of the Buddhadharma. But since this approach also involves cleansing knowledge and vision and cleansing words and phrases, the mystery in the mystery—the use of pauses, silence, the staff, and the Sŏn shout—is also employed in training. When this last approach is used, one can suddenly forget the cleansing knowledge and vision and the cleansing words and phrases of the second mysterious gate. As it is said, "When we get the meaning and forget the words, the path in near at hand."[43] This is called the sudden realization of the *dharmadhātu.* For inferior men of beginning capacity, the Sŏn school points out that there is a sublime mind, pure in its nature, which flows along with the stream of falsity and pollution; this enables such men to understand easily and enter in faith. After they have entered in faith and forgot-

ten their understanding, they can achieve personal realization. But if they do not forget their understanding, they will sit in the deep pit of liberation unable to use their bodies freely in displaying the manifold supplementary practices belonging to the approach of conditioned arising.

In the scholastic teachings also, the original enlightenment of the nature's purity is considered to be the source of the *dharmadhātu*'s unimpeded conditioned arising. In National Master Hsien-shou's work, the *Contemplation Which Extinguishes Falsity and Returns to the Source Based on the Profound Meaning of the Avataṃsaka Sūtra,* it is said:

> First, the one essence is displayed. This means the pure and perfectly bright essence of the self-nature. This, then, is the essence of the nature's purity within the *tathāgatagarbha.* Since the beginning, this nature has been complete in itself. Even if it abides in pollution, it is not tainted; even if it is cultivated, it becomes no purer. Consequently, it is called the purity of the self-nature. The essence of this nature shines everywhere; there is no darkness it does not illumine. Therefore, it is called perfect brightness. When defilements cover it, it is concealed; when wisdom reveals it, it appears. It is not something which comes into being due to the arising-cause; it is, rather, understood through the understanding-cause. In the *Awakening of Faith* it is said,[44] "One's own-nature of true suchness is invested with the attribute of the great light of wisdom, with the attribute of shining over all the *dharmadhātu,* and with the attribute of true knowledge." This is explained fully in that *śāstra.* Consequently, I referred to "the pure and perfectly bright essence of the self-nature."
>
> Second, grounded on this pure essence, two functions are produced. First is the constantly abiding function of the ocean-seal of all phenomena. "Ocean-seal" means the original enlightenment of true suchness. When falseness is extinguished and the mind is purified, myriads of images will appear together. It will be like clear seawater: there are no images which do not reflect. The *Awakening of Faith* calls it "the sea of the dharma-nature's suchness which is a store of immeasurable qualities."[45] This is why it is named the ocean-seal *samādhi.* Second is the *dharmadhātu*'s perfectly bright and self-reliant function. This is the flower garland [*avataṃsaka*] *samādhi.* This means that once one has fully cultivated the manifold supplementary practices, meritorious qualities are perfected in accordance with the noumenon; the essence universally pervades the *dharmadhātu* and *bodhi* is realized. For this reason, it is called the *dharmadhātu*'s perfectly bright and self-reliant functioning.
>
> Third, the three pervasions are pointed out. This means that, based on the two previous functions, the essence universally pervades the *dharmadhātu* from within each of these two functions; for this reason, it is called pervasion. The first of these is the pervasion in which one dust mote universally pervades the *dharmadhātu.* The second is the pervasion in which one dust mote produces the quality of inexhaustibility. The third is the pervasion in which one dust mote merges both voidness and existence into one. This is an explanation of the unimpeded interpenetration of all phenomena.[46]

According to the explanation given here by Hsien-shou, the quality of unimpeded interfusion which universally pervades the *dharmadhātu*—as expressed by these two functions, three pervasions, and so forth—arises from the pure, perfectly bright essence of the self-nature within the minds of sentient beings. If, as the Hwaŏm sect explains, this one, true, unobstructed *dharmadhātu* is equal to the original enlightenment of the nature's purity within the minds of sentient beings, and yet their essences are all assumed to be different, then the Patriarch Hsien-shou would be a deceitful liar luring the blind and the deaf to have made such an explanation. Consequently, we know the teachings are established according to the differences in individual capacities; in their broad details the teachings might differ slightly, but their source is one.

The Dharma Master Ŭisang said in the *gāthā* from his *Chart of the [Avataṃsaka One-Vehicle] Dharmadhātu:*

> The dharma-nature is perfectly interfused and free from any sign of duality.
> Hence all dharmas are unmoving and orginally calm.
> That nature leaves behind both name and appearance and severs everything;
> It is known through realization-wisdom for it is beyond all relative states.
>
> The true nature is extremely deep and exceedingly sublime.
> By not guarding its own nature, adaptability is attained.
> Within the one there is everything, and within the many is the one.
> The one is precisely everything, and the many are precisely the one.
> Within one minute dust mote is contained the worlds of the ten directions.
> With all other dust motes it is just the same.
> Immeasurable numbers of kalpas are precisely one instant of thought.
> One instant of thought is an immeasurable number of kalpas.[47]

In the first line of this *gāthā,* the perfect interfusion of the dharma-nature which is without any sign of duality refers to the pure and perfectly bright essence of the self-nature as explained by Hsien-shou. It is also the perfectly bright purity of the original true nature of sentient beings which abides in pollution but is not stained, which is cultivated but becomes no purer. When defilements cover it, it is concealed; when wisdom reveals it, it appears. It is not something which comes into being due to the arising-cause; it is, rather, only understood through the understanding-cause. If someone looks back on the radiance of his own mind's pure, enlightened nature and thereby extinguishes falsity and cleanses his mind, the myriads of images then appear together. It is just like seawater that has settled: there are no images which are not reflected. Hence it is called the ever-abiding function of the ocean-seal of all phenomena in the universe. Accordingly, we can know that the perfectly bright and self-reliant functions of the *dharmadhātu* which re-

main, including the unimpeded interpenetration of all phenomena as described in the three pervasions, are never separate from the pure enlightened nature. As explained by Ŭisang, the dharma-nature is perfectly interfused, has no name or sign, and is free of all relativity. It can only be known through realization-wisdom and is beyond all relative states. This also describes the personal realization of the self-nature which is originally quiet and settled and is beyond all names and signs; it is the source of the *dharmadhātu* of the unimpeded interpenetration of all phenomena. How can you assume that because these realizations transcend words, they are the same as the sudden teachings?[48]

As a provisional teaching for those of inferior faculties, masters in the Sŏn school also employ the approach which adapts to differences in capacity. Although they also discuss the pure enlightened nature contained in the mind associated with defilements, they do so only to enable students to look back on the radiance of the self-nature. They do not consider explanations of principles, whether profound or superficial, to be of any value. If, due to one word of a master, a person looks back on the radiance of the self-nature and suddenly forgets words and understanding, the differences in the conditionally arisen secondary and primary karmic aspects throughout the ten realms will all appear brilliantly in the mirror of his own mind. There the *dharmadhātu*'s unimpeded conditioned arising can be perceived. Those in darkness futilely bring up the complete teachings' doctrine of the unimpeded *dharmadhātu* and say that the Sŏn theory means nothing more than the principle expressed in the *Awakening of Faith* concerning the purity of the nature, which is involved with defilements, or the attribute of being beyond words and signs, which is one aspect of the noumenal nature.[49] This view results from attachment to the traces of words and teachings. They do not know that although the teachings propounded by the saints of old which take into account differences in capacity are distinguished by their detail and their length, none of them fail to point out the return to the one mind.

If you can suddenly forget the differences in the theoretical interpretations of the established verbal teachings and, while sitting quietly in a private room, empty your heart and cleanse your thoughts, trace back the radiance of your own mind, and return to its source, then you can consider the pure nature of the sublime mind which appears in that immediate thought-moment to be either the original enlightenment which is involved in defilement, the original enlightenment of the nature's purity, the unimpeded *dharmadhātu*, the Buddha of Unmoving Wisdom, or Vairocana Buddha. Where noumenon and phenomena and self and others are identical, any of these alternatives is justified. Consequently, you should know that, in Hsien-shou's understanding, the original enlightenment of the nature's purity as described in the *Awakening of Faith* is the source of the two functions and the three pervasions.[50] In Ŭisang's interpretation, the sudden

teachings' transcending of words and signs is also the fruition of the nature-sea—a state which is knowable by the Buddha-wisdom. Therefore we know that when those of lesser faculties grasp at words, everything becomes different. When those who are accomplished understand properly, everything becomes the same.[51]

Nowadays, when ordinary men of great aspiration receive the instructions of good advisors, if they can trace back the light and look back on the mind, the defilements which have abided on the ground of ignorance for vast numbers of kalpas become the wisdom of universal brightness of all the Buddhas. Since the defilements, the ignorance, and the illusory guises of sentient beings have all arisen from the *tathāgatas'* wisdom of universal brightness, if they look back on the mind today they will find that these are all entirely their own essence and not external things. They are like waves which arise on still water: the waves are the water. They are like phantom flowers which appear in the sky: the flowers are only the sky. Wonhyo said:

> The calm radiance does not shine but there is nothing it does not shine on.
> How can the brightness of wisdom be gained by extinguishing the darkness of ignorance?

If, in this manner, one awakens to the fundamental wisdom of universal brightness within one's own mind, it is said that the fully enlightened Buddha is present in the initial arousing of the *bodhicitta.* As the *Exposition* says: "If we stamp everything with the sublime wisdom of *bodhi,* perverse thought and wrong behavior are naturally unborn. This is called right enlightenment."[52]

Question: If ordinary men nowadays awaken to the mind and achieve Buddhahood, is this the ultimate stage or not? If it is the ultimate stage, then how can it be called the initial arousing of the *bodhicitta*? If it is not, how can it be called right enlightenment?

Chinul: In this region of birth and death, if ordinary shackled men nowadays are able to perfect the Buddha's fundamental wisdom of universal brightness through the seed of ignorant discrimination they use every day, it is because the fundamental wisdom of all the Buddhas is originally of one essence with the ignorant mind of sentient beings. For this reason, ordinary men nowadays should regard the fruition-sea of the fundamental wisdom as the source of the initial awakening which arouses the *bodhicitta.* If they do not suddenly awaken to the fact that they are distinct from the defiled nature of their minds and that they are originally in full possession of the non-outflow wisdom-nature, how can this be called the Buddha-vehicle's complete and sudden approach in which initial faith is perfected by ultimate fruition?[53] The *Exposition* says:

> The fundamental wisdom should be considered the catalyst for the initial production of the *bodhicitta.* Since the fundamental wisdom is complete, all times universally interpenetrate one another. This fundamental wisdom is the primary essence of all-embracing wisdom; it is the beginning and end in the accomplishment of any practice; it is the starting point for the production of all dharmas. Since wisdom is the vanguard for all the manifold supplementary practices, if one knows this wisdom-sea well, then the practice-sea, the *bodhicitta*-sea, and the loving-kindness and compassion-sea have all arisen from this fruition-sea of the fundamental wisdom. The three-vehicle teachings place this fruition after the five stages; the one-vehicle teaching places it at the first level of the ten faiths. Since the superiority and inferiority of the spiritual families of sentient beings are not the same, the teachings have been established in accordance with the differences in their faculties.

This is confirmation. From this passage we learn that one who relies on the complete and sudden approach of the one vehicle attains the fruition-sea of the fundamental wisdom at the first level of the ten faiths; it is clear that it is not achieved upon completion of the ten levels of faith after ten thousand kalpas of constant cultivation. The *Exposition* explains only that the work is finished after one life; there is no mention whatsoever of ten thousand kalpas. When an ordinary novice encounters the right conditions, he then recognizes his own mind's fundamental wisdom of universal brightness; he does not awaken to it after the efficacy of gradual cultivation has matured. Nevertheless, although the noumenal wisdom manifests—because, thought after thought, the residual habit-energies of many lives continue to invade—he remains involved in discriminative action and fabrication; neither form nor mind is yet extinguished. This is called the obstruction of understanding for the ordinary man who is still cultivating the ten faiths.

On the other hand, through awakening to the fact that his own ignorance is originally spiritual and true and that it is the permanent dharma of the effortless great function, the student is able to cultivate the expedients of *śamatha-vipaśyanā* throughout the ten faiths until his work is naturally brought to completion and *samādhi* and *prajñā* become perfectly bright. This is then called the arousing of the *bodhicitta* on the initial abiding stage. The statement in the *"Brahmacārya"* chapter that "the initial arousing of the *bodhicitta* is the attainment of *anuttarasamyaksaṃbodhi*" corresponds to this abiding.[54] After he enters into the ten abidings, then through his wisdom of universal brightness he stays permanently in the world, universally responds to other beings according to their faculties, and teaches sentient beings. He is free of corrupt attachments; his compassion and wisdom gradually brighten; his meritorious practices gradually increase; and, ultimately, he perfects the practices of Samantabhadra. When the causes are fulfilled and the fruition is accomplished, he obtains as karmic reward innumerable

major and minor marks and immeasurable varieties of regalia. Like light or shadow, he completely pervades the ten directions. He does not exist but he is not nonexistent; he is not eternal but he is also not annihilated. All of this is due to the free functioning of his great vows and great wisdom.

The self-reliance of this great functioning is not separate from the constant operation which takes place within the fundamental wisdom of universal brightness realized upon the initial awakening. Since the essence of wisdom is complete, time does not move and wisdom does not change. Since the habit-energies are refined during this time, and compassion and wisdom are gradually perfected, he progresses through the various levels of the bodhisattva path. Yet the gate of timeless wisdom was entered upon his initial activation of the *bodhicitta;* thus, even though he arrives at the ultimate stage, from the start he has really not moved at all. "It is like an ornate royal seal: once it is stamped, all sections of the pattern are printed simultaneously."[55]

If a person tries to comprehend the similarities and differences in the faculties of sentient beings through the six characteristics, he will be able to perceive this. If one in darkness tries to discuss this question from the standpoint that the fundamental wisdom contains the five stages, however, this does not allow for the practice of gradual cultivation and shows that there is only knowledge of the general characteristic. By the same token, if this is discussed from the standpoint of the progressive development of practice and understanding through the various stages and sequences, then this would not allow time to be unmoved or wisdom to be unchanged and would not sanction the idea that "it is like an ornate royal seal: once it is stamped, all sections of the pattern are printed simultaneously." But this shows only that he believes in the characteristic of difference. These biases exist because these people have not yet abandoned affective views and their noumenal wisdom is not yet complete.

The *Exposition* says:

> As far as entering into this teaching of the first *bhūmi*'s six characteristics is concerned—and, in fact, until its eventual mastery—it is because the accomplished ordinary man can activate great practices and vows that he will be able to direct himself toward that teaching and enter into it. Hence this is not something developed through practice and understanding prior to the *bhūmis*. The idea was clarified, and the doctrine established, in order to illuminate fully the obstacles, stages, and critical points of practice. For one who has aroused the *bodhicitta,* however, everything is cultivated suddenly at one time. He abides within one time and one practice; it is not that he must proceed sequentially through a series of stages. It is by means of the dharmas of generality and particularity, identity and difference, and integration and destruction that perfect interfusion can be perceived. Within these three pairs of six terms, each term contains all six. An analogy about the human body will make it possible to understand any other object.

The body contains these six characteristics. The head, trunk, hands, feet, eyes, ears, nose, tongue, and other parts are each different; this is the characteristic of particularity. That collectively they are one body and one collection of the four elements is their general characteristic. That they are each void and without essence is their characteristic of identity. That the body does not lack this undifferentiated nature, yet does have differences in its head . . . and other functions is the characteristic of difference. That the head, trunk, and so forth together compose this one body is their characteristic of integration. That these parts exist merely through the operation of nonproductive causes and are each without self-nature, essence, or characteristics, and are not born and do not die, is their characteristic of destruction.

Furthermore, that people are all sentient beings is their general characteristic. Their differentiation into fools and wise men is their characteristic of particularity. That they all exist while possessing the same Buddha-wisdom is their characteristic of identity. That their actions are different according to their attachments is their characteristic of difference. The retribution they have received and the birth they have obtained due to their actions is their characteristic of integration. That the mind does not abide anywhere and that the essence of action has no nature is called the characteristic of destruction.

Furthermore, the *saṃbhogakāva* Buddhas of the ten directions are said to be the general characteristic. The differences in the precious ornaments with which their bodies and lands are arrayed are called the characteristic of particularity. That they are the same *dharmakāya* in which noumenal wisdom is nondual is called their characteristic of identity. Their wisdom changing in adaptation to impulses is called their characteristic of difference. That they bring sentient beings to perfection is called the characteristic of integration. The fact that the subject [the Buddha] and the object [sentient beings] are both void, unascertainable, and unrealizable is called the characteristic of destruction.

Furthermore, that one wisdom contains all the five stages is called the general characteristic. That there is progressive advancement in practice and understanding is called the characteristic of particularity. The fact that all have the same fundamental wisdom of Buddhahood is called the characteristic of identity. The cultivation of the discriminative wisdom is called the characteristic of difference. The accomplishment of great *bodhi* and the perfection of the practices of Samantabhadra is called the characteristic of integration. That the essence of wisdom abides nowhere and that its function remains nonproductive is called the characteristic of destruction.

Furthermore, the distinctions created throughout the long kalpas of the three time periods are called the characteristic of particularity. That wisdom can contemplate all this in one *kṣaṇa* is called the general characteristic. The good qualities or shortcomings produced by actions are called the characteristic of difference. That there is no time at which either good qualities or shortcomings exist after passions have disappeared and views have been extinguished is called the characteristic of identity. That wisdom does not abide anywhere is called the characteristic of destruction. Giving dharma according to the faculties of the recipient is called the characteristic of integration.[56]

The fruition of Buddhahood—the wisdom of universal brightness—which is understood through the [understanding-] awakening leaves behind words at the point where the *dharmadhātu* is realized. Although this fruition cannot be discussed before awakening, if we consider it now from the standpoint of the cultivation done after awakening—that is, in the approach of conditioned arising—then its two aspects of perfect interfusion and progressive practice are both accomplished, its two aspects of ultimate and nonultimate stages are both perfected, its two aspects of noumenal Buddha and phenomenal Buddha are both perfected, and its two aspects of one's own fruition of Buddhahood and the fruition of others are both perfected. This even applies to the attainment of Buddhahood on the ten abiding stages. The *Exposition* says:

> According to this *Buddhāvataṃsakamahāvaipulyasūtra,* in the stage of the fruition of Buddhahood, the wisdom of universal brightness, if a person keeps the past and sanctions the present, if he discriminates both the remote past from the near future as well as the movement from past to future in the three time periods, if he sees that there are places with Buddhas and places without Buddhas, if he confirms the right dharma, semblance dharma, and degenerate dharma ages and, even in regard to all the Buddhas of the ten directions and three time periods, if he discriminates between old Buddhas and new Buddhas or between pure lands and soiled lands, and so forth, then we know that his faith is not yet perfected.

Furthermore, it states: "When, in the cause of faith, one meshes without the slightest degree of error with all the qualities of the fruition of Buddhahood, this is called the mind of faith. But if one believes that the Buddha exists outside the mind, this is not called faith: it is called a person of great perverse views."[57] It also says, "At the time of the initial production of the *bodhicitta,* one takes up the fundamental wisdom's great mirror of perfect brightness and reflects all dharmas everywhere." Therefore we should know that nowadays when ordinary men who are at the first level of the the faiths look back on the radiance of their own self-nature, they are endowed with all the unimaginable qualities gained upon fruition, as we have been discussing. This is because, at the time of the initial production of the *bodhicitta,* the defilements which exist upon the foundation of ignorance are transformed into the unmoving wisdom of all the Buddhas.

When a person begins to practice according to the impulse of his original vow, then even though the deluded habits are not yet exhausted, these all become dharmas which are adaptations to conditions produced through the operation of the fundamental wisdom. As it is said, "Wisdom is activated initially by the original vow; until his work is finished and the vow is fulfilled, he benefits sentient beings through that wisdom of universal brightness." Consequently, we know that the fundamental wisdom's responsive

dharmas are all eternal impulses which have adapted to conditions. All the forms and functions of the *saṃbhogakāya* and *nirmāṇakāya* are the effortless wisdom's impulse of great compassion. He adapts to the views of sentient beings and brings forth this impulse from his vow. Then the power of his wholesome faculty of loving-kindness which arises due to great or small conditions becomes endowed with myriads of different appearances; like light or shadow, it is free to be either concealed or apparent. It is like an echo in an empty valley—a sound produced according to other objects. It is neither permanent or impermanent. Hence states knowable through the mind-consciousness are entirely the great functioning of the fundamental wisdom. When we say that Samantabhadra is the discriminative wisdom, we are referring to the functioning of the essence of the fundamental wisdom of universal brightness. Since it has no before or after, it is said:

> The measure of the wisdom of universal brightness is equal to the *dharmadhātu* or to all of space. It has neither center nor edges. Its essence is the same as the mind of all sentient beings, and it is constantly adapting to all sentient beings. At what body should you look? To what dharma should you listen? In the worlds of the ten directions, that wisdom constantly appears to beings who have affinities for it, and it never neglects the proper time.[58]

Although this sort of practice does issue forth from the vow made at the time of one's initial activation of the *bodhicitta* and continues until the work is finished and the vow fulfilled, it does not exist apart from the minds of sentient beings. Therefore it is said: "The Buddhas realize the essence of sentient beings and utilize the function of sentient beings." Furthermore, "The Buddha is the Buddha in the mind of sentient beings, / In terms of personal capacity they are not different things." The ignorant, deluded thoughts of sentient beings are not different from the self-nature. That nature is the original source of the three bodies and four wisdoms of all the Buddhas. Consequently, it is said: "If you want to know the source of all the Buddhas, / Awaken to the fact that your own ignorance originally is Buddha."

Since the Buddha of original wisdom is itself endowed with the qualities of the three greatnesses, of nature and characteristics, and of noumenon and phenomenon, it is individual karma that causes a difference in its concealment or appearance. When sentient beings do wrong, their karmic retribution will be tainted because wrong is a negative function. Although there are differences in the primary and secondary karmic results brought on by this negative functioning, they can also be considered to be the unwholesome functioning originally present in the fundamental wisdom; thus the form and functioning of wisdom are not diminished. When all the Buddhas cultivate goodness, good is a positive function and thus they gain their rega-

lia as reward. Consequently, their form and functioning are clear and pure. But even though this is a reward obtained through practice, it can also be considered to be the wholesome functioning which is originally present in the fundamental wisdom; hence there is no increase either. Nevertheless, according to the respective good or evil in individual karma there are differences between pure or tainted, painful or pleasant; but, with reference to these conditionally arisen tainted or pure objects, the essence, characteristics, and function of wisdom are originally without increase or decrease. They are perpetually manifest and unimpeded in regard to either noumenon or phenomenon.

Sentient beings and Buddhas are mutually interfused; hence today, through awakening, we understand that the qualities of the Buddha-fruition of unmoving wisdom—like the three bodies and the four wisdoms—are brought to a sudden completion. It is as the Sixth Patriarch explained: "The three bodies are primordially my essence. The four wisdoms are originally the brightness of my mind."[59] This fact in no way obstructs the rewards obtained through subsequent cultivation.

This fundamental wisdom of universal brightness—the fruition of Buddhahood—is the essence of both sentient beings and Buddhas. In it, noumenon and phenomenon, nature and characteristics, good and evil, and tainted and pure are all complete and have all faded away. It is parallel to the one great *dharmakāya* Buddha proclaimed by Wonhyo. As the essence of this wisdom originally contains the three greatnesses, it is not merely the noumenal Buddha of the pure nature's original enlightenment. As the essence of wisdom is originally without remoteness or nearness or extension or contraction in the ten time periods, it does not contain the future fruition. As the fundamental wisdom is the Buddha in one own's mind, one individual does not partake of the fruition of Buddhahood immanent in all other beings. Consequently, we know that the assessments of Hsien-shou and Ch'ing-liang in regard to the meaning of the Buddha-wisdom when it exists in the minds of sentient beings in the "Nature-arising" chapter differs somewhat from the purport of the Elder Li T'ung-hsüan's *Exposition*. Nevertheless, if the problem is discussed from the standpoint of the meaning of interdependence in the approach involving conditioned arising, then, as we have awakened and thereby understand that sentient beings and Buddhas are perfectly interfused in the wisdom of universal brightness, it is possible to say that individuals do partake in the fruition of Buddhahood immanent in others. As the ten time periods are completely interfused, it is also possible to say that they are endowed with the future fruition. As the pure nature which adapts to defilement is also a valid concept, it is possible to say too that all sentient beings are endowed with it. However, the wisdom of universal brightness Buddha which is awakened to suddenly cannot be discussed

from the standpoint of the perfect interfusion or progression associated with conditioned arising. Since it must be known through realization of the *dharmadhātu*, how can its fruition be spoken of beforehand?

Awakening in this context is not the realization-awakening achieved through prior cultivation; it is, rather, the understanding-awakening. Nevertheless, as this understanding-awakening is an awakening which is produced suddenly, it is identical to the inexpressible fruition's nature-sea. Since the fruition of Buddhahood in the one vehicle is said to be understood on the first level of the ten faiths, it cannot be claimed that it incorporates the future fruition. From the standpoint of subsequent cultivation in the approach involving conditioned arising—the approach in which the qualities of fruition are produced when the work is finished and one's vows are fulfilled—or from the standpoint of the essence of the fundamental wisdom—the approach in which all affairs of the three time periods are complete—it can be said that each of them is endowed with the future fruition. It is also like all of Maitreya's causes and effects of the three time periods which manifested in Maitreya's tower.[60] As the *Exposition* says: "In wisdom, there is neither past nor present in the three time periods, nor remote nor near in internal and external spheres. As the true essence is complete, however, all the affairs of the ten time periods interpenetrate one another." Although both aspects are valid, the sudden awakening we are discussing now corresponds to the first of them.

From the standpoint of gradual cultivation in the approach of conditioned arising, after the initial understanding-awakening on the first level of the ten faiths, the student diligently cultivates *śamatha* and *vipaśyanā* until all the outflows of body and mind are completely extinguished. He then reaches the initial abiding stage where the power of *samādhi* is perfected and all the obstacles of understanding are destroyed. Entering the five stages through the realization-awakening, he then passes through the cultivation of the ten abidings, the ten practices, the ten transferences, and the ten *bhūmis* until he reaches the stage of equal enlightenment. This cultivation is then displayed in his own actions. His own causes and effects of the three time periods which are manifest in his true essence, as well as the realm of the *saṃbhogakāya* Buddha and so forth, all appear as if right before his eyes.[61] Therefore the *Exposition* says:

> This instruction was given by the *saṃbhogakāya* of Vairocana Buddha and was expounded by Mañjuśrī as he traveled from Jetavana to Bodhgāya. As the *saṃbhogakāya tathāgata* is the body adorned with inexhaustible regalia and meritorious qualities, it is not visible to ordinary men, humans, devas, or adherents of the three vehicles. Sentient beings of great aspiration can hear the instruction, but they cannot see the body. It can only be seen through the *tathāgata*'s sustaining power; it cannot be seen through the power of one's own actions. Sentient beings

of great aspiration have heard and obtained all of this teaching at Mañjuśrī's abode to the east of Bodhgāya. If they then accept the teaching, practice it, and complete that endeavor in one life, all the Buddhas of the ten directions will appear as if right before their eyes. The Buddha-realm which was seen by Sudhana when he reached the Friendly One's tower is exactly this sort of experience.

NOTES

寶王如來性起品
生生自有
當果自有
他果在我

1. The "Nature-arising" chapter is an abbreviation for the *Pao-wang ju-lai hsing-ch'i p'in,* the thirty-second chapter of the earlier sixty-fascicle translation of the *Avataṃsaka Sūtra;* this is equivalent to the "Appearance of *Tathāgatas*" chapter *(Ju-lai ch'u-hsien p'in)* of the eighty-fascicle recension of the text. This chapter of the text circulated independently before being incorporated into the *Avataṃsaka Sūtra* compilation and was known as the *Tathāgatôtpattisambhavanirdeśa;* it was translated into Chinese by Dharmarakṣa in 292 as the *Ju-lai hsing-hsien ching* (*T* 291.10.592c–617b). For a discussion of this chapter and its important implications for the development of *tathāgatagarbha* theory, see Takasaki Jikidō, *A Study of the Ratnagotravibhāga,* p. 35 ff.; idem., "Kegon kyōgaku to nyoraizō shisō," pp. 275–322; Peter Gregory, "Sudden Enlightenment Followed by Gradual Cultivation: Tsung-mi's Analysis of Mind," p. 13, n. 36. Kim Ing-sŏk, *Hwaŏmhak kaeron,* pp. 214–215, demonstrates that Fa-tsang was also aware that this chapter was originally an independent *sūtra.* For the passage in the *Avataṃsaka Sūtra* commented upon here see *HYC* 51, p. 272c; *HYCb* 33, p. 611b.

The questioner brings up a discussion appearing in Ch'eng-kuan's lengthy commentary to the eighty-fascicle *Avataṃsaka Sūtra.* All the quotations which follow will be found in Ch'eng-kuan's *Hua-yen ching shu* 49, *T* 1735.35.880a.13–21, and in the notes found at *Hua-yen ching sui-shu yen-i ch'ao* 79, *T* 1736.36.622a–b. In the *Shu* these alternatives appear as: (1) "There is not one sentient being who is not invested with [the Buddha-nature]"; (2) "The cause of sentient beings bound in entanglements already contains the fruition-dharma which is free of entanglements"; (3) "The fruition wisdom which is contained in that cause is precisely the fruition wisdom of all other Buddhas." In his *Ch'ao,* Ch'eng-kuan adds: "The first alternative explains that sentient beings equally possess the cause; the second explains that this cause contains the fruition wisdom; the third explains that oneself and others are mutually interpenetrating." I will now explain these alternatives.

"First, all sentient beings are each endowed with it" [*saengsaeng chayu*]: This alternative is proposed relative to the tenet of the Mahāyāna inception teachings that all sentient beings are inherently invested with the seed of *bodhi,* which will mature into the four wisdoms. This is the teaching of the innate Buddha-nature found in the *Mahāparinirvāṇa-sūtra;* it is also similar to the teaching in the *Awakening of Faith* that the mind contains an immutable nature of purity which can adapt to conditions and to the individual's state of mind, thereby manifesting as either purity or defilement. Hence even sentient beings who are immersed in passions and defilements are endowed with the original pure nature. The *Shu* says: "We know that anything without this [Buddha] nature cannot be considered a sentient being." The *Ch'ao* adds: "The *Nirvāṇa-sūtra* says, 'Apart from walls, tiles, and stones, everything has the

Buddha-nature.' Hence if something has no Buddha-nature, it is not a sentient being. Whatever has a mind is certain to become a Buddha. So there is not one [sentient being] who does not possess [that nature]. As all men have a mind, we know that they will become Buddhas. So we can say that if they had no Buddha-natures, they would also have no minds. And how is something without a mind any different from tiles or gravel?"

"Second, each of them is endowed with the future fruition [of Buddhahood]" [*tanggwa chayu*]: As the three time periods of past, present, and future are mutually interpenetrating (according to the ninth of Fa-tsang's revised ten mysterious gates; see Takakusu, *Buddhist Philosophy,* p. 121), the fruition of Buddhahood which a sentient being will achieve after continued practice along the bodhisattva path is already complete within his present ignorant mind. The *Shu* explains: "The wisdom of the *tathāgata* is not merely something which is perfected later on by sentient beings invested with that [Buddha] nature; nor is it something in which the noumenon appears first and wisdom comes to be produced later." The *Ch'ao* comments:

> This means, in the same manner that Hui-yüan and others have explained the *Nirvāṇa-sūtra,* that "the nature of the cause originally contains the nature of the fruit which is sure to come to fruition. Now, the cause contains the Buddha wisdom, but this Buddha wisdom is not that cause." This surpasses the previous alternative because the two natures of cause and fruition have no dual essence. If the cause did not contain the fruition nature, the fruition would be newly arisen and one factor would therefore precede the other. And if something preceded this newly arisen fruition, the Buddha-nature would not be constantly abiding.

"Third, each individual is invested with the fruition [of Buddhahood] immanent in all other beings" [*t'agwa chaea*]: Because the original enlightenment immanent in all sentient beings is fundamentally identical to the original enlightenment of all the Buddhas, the wisdom of Buddhahood, as represented by the wisdom of the Dharmakāya Buddha, Vairocana, manifests in all beings and vivifies their every action. Through its adaptable function, the unconditioned noumenal nature of the *dharmakāya* manifests in the phenomenal realm as cause and effect within the milieu of the eight consciousnesses of the undeveloped sentient being. Hence every individual is invested with the same fruition of Buddhahood which is immanent in all other beings, and all are consequently mutually identifiable. This expresses the doctrine of the unimpeded interpenetration between all phenomena, the epitome of the Hwaŏm doctrine. The *Shu* says: "This is the teaching in the school of the complete teaching that the cause and fruition of both oneself and others do not have a dualistic nature." The *Ch'ao* adds: "In this third alternative, oneself and others are mutually interpenetrating. This means that the fruition wisdom inherent in the cause possessed by all ordinary men is precisely the fruition wisdom which is already achieved by all the other Buddhas; it is the Buddha-nature of their own bodies."

2. The last line of the synopsis of the Ch'an approach to practice attributed to Bodhidharma; the passage has been traced to the *Ta pan-nieh-p'an ching chi-chieh* 33, *T* 1763.37.490c.26; see the discussion in Miura and Sasaki, *Zen Dust,* pp. 228–230.

徑挺 3. "So wide of the mark" (K. *kyŏngjŏng;* C. *ching-t'ing*): translated following

Kim T'an-hŏ's rendering at *Pojo pŏbŏ,* fol. 91b. The allusion is to *Chuang-tzu* 1, Hsiao yao yu sec. 1, p. 4.

果後大聖 4. "An incarnation of Samantabhadra Bodhisattva": literally, "great saint after fruition" *(kwahu taesŏng).* "After fruition" refers to the expedient practices developed along the bodhisattva path which are put into full operation after attainment to the fruition of Buddhahood in order to rescue all sentient beings. As these vast practices are symbolized in Hwaŏm terminology by Samantabhadra Bodhisattva, the person who perfects them in his own cultivation is "an incarnation of Samantabhadra Bodhisattva." See *Lüeh-shih hsin Hua-yen ching hsiu-hsing tz'u-ti chüeh-i lun, hou-chi, T* 1741.36.1049c.5–6; and Kim T'an-hŏ, *Pojo pŏbŏ,* fol. 92b.

5. For Fang shan in Pei-ching, see Introduction, note 207.

龍女 6. Dragon women *(yongnyŏ),* primarily river goddesses, are a common motif in Chinese literature from the fourth century on and were often associated with scholars. See Edward Schafer, *The Divine Women: Dragon Ladies and Rain Maidens in T'ang Literature,* pp. 115–123, 126, and 129–130.

如來現相品 7. The power of emitting light from the teeth is one of the two light-radiating powers of Buddhahood displayed by the Buddha in the first assembly of the *Avataṃsaka Sūtra* (*Ju-lai hsien-hsiang p'in, HYC* 6, p. 26a–b). With this light, the Buddha announces to all sentient beings that he has achieved Buddhahood and summons them to hear about the cause and fruition of Buddhahood. When it is said here that Li T'ung-hsüan has this same power, Chinul is implying as well that Li's explanations of dharma parallel those of the Buddha himself. For Li's interpretation of the meaning of this light, see *HHYCL* 23, p. 875b.

8. All these events appear in Li's hagiographies; see especially *Lüeh-shih chüeh-i lun, hou-chi, T* 1741.36.1048c–1049c, and *Sung kao-seng chuan* 23, *T* 2061.50.853c.3–854b.

龍藏 9. "Dragon King's scriptural repository" *(yongjang):* a metaphor for the *tripiṭaka,* the repository of the *sūtras.* The profound Mahāyāna *sūtras,* considered too arcane for human understanding, were said to have been stored in the Dragon King's palace [*nāgabhavana*] under the seas for five hundred years until mankind was ready for their message. See Edward Conze, *Buddhism,* p. 124, for the story.

10. The passage refers to development of practice through the three mysteries: the mystery in the essence, the mystery in the word, and the mystery in the mystery—all of which are discussed later in the text.

普光明堂 11. In Li's analysis of the *Avataṃsaka Sūtra,* he tries to make the major divisions
如來名號品 of the text symmetrical and divides the scripture into ten sites, ten assemblies, and forty chapters, instead of the standard division of seven places, nine assemblies, and thirty-nine chapters made by the fourth Hua-yen patriarch, Ch'eng-kuan. For the two schemes, see Li's *HHYCL* 7, p. 762b, and Ch'eng-kuan's *Hsin-i Hua-yen ching ch'i-ch'u chiu-hui sung shih chang, T* 1738.36.709a; see also the discussion in Kim Ing-sŏk, *Hwaŏmhak kaeron,* pp. 134–139. In both schemes, the second assembly took place in the Hall of Universal Brightness *(Pogwangmyŏng tang)* and involved cultivation of the ten faiths; see *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.705b.11. According to Ch'eng-kuan there are three reasons why this hall is named Universal Brightness: (1) since the hall is made of jewels, its brightness shines everywhere; (2) the Buddha inside the hall emits light universally; (3) inside the hall, the Buddha

explains the universal doctrine and the brightness of his wisdom shines throughout the world; see *Hua-yen ching shu* 12, *T* 1735.35.588a. In this hall, without moving from the original *bodhimaṇḍa* where the first assembly takes place (the assembly which represents the *dharmakāya* aspect of Buddhahood), the Buddha displays his *saṃbhogakāya* aspect as well, sitting in his lotus-treasure Lion's Seat surrounded by all the bodhisattvas of the ten directions who are also seated in their own Lion's Seats. Together they listen to a lecture by Mañjuśrī, who describes a multitude of *tathāgatas* and their worlds; see the *Ju-lai ming-hao p'in, HYC* 12, pp. 57c–60a. Hence the Hall of Universal Brightness is the abode of the reward aspect of the *dharmakāya*. For the preceding description see *HHYCL* 14, p. 810b.

Metaphorically, however, the hall symbolizes the fundamental ground of the one true *dharmadhātu* and alludes to the fact that both cause and fruition are fully interfused in that *dharmadhātu*. As Li says, "The Hall of Universal Brightness is the essence of the fruition wisdom of the *dharmadhātu*. . . . The ten sites and the ten assemblies all occur inside this Hall of Universal Brightness. It is the one true *dharmadhātu* in which cause is complete and fruition is accomplished; it is the dwelling place of the *saṃbhogakāya*" (*HHYCL* 7, pp. 762b.3 and 24–26). Hence through reference to this hall Li emphasizes the primacy of the Buddha-wisdom and the indispensability of understanding it even at the very inception of practice.

12. Each of these ten colored worlds, ten Wisdom Buddhas, and ten chief bodhisattvas describes a particular aspect of the bodhisattva practice. They appear in the *Ju-lai ming-hao p'in* of the *Avataṃsaka Sūtra* (*HYC* 12, p. 58a–c) as set out here:

World	*Direction*	*Tathāgata*	*Chief Bodhisattva*
Golden color	East	Unmoving wisdom	Mañjuśrī (Chief of Auspiciousness)
Sublime color	South	Unimpeded wisdom	Chief of Enlightenment
White lotus color	West	Annihilating-darkness wisdom	Chief of Wealth
Campaka flower color	North	Dignified wisdom	Chief of Treasure
Utpala flower color	Northeast	Bright-mark wisdom	Chief of Merit
Golden color	Southeast	Ultimate wisdom	Chief of Eyes
Precious color	Southwest	Supreme wisdom	Chief of Effort
Diamond color	Northwest	Self-mastery wisdom	Chief of Dharma
Crystal color	Nadir	Brahmā wisdom	Chief of Understanding
Equal color	Zenith	Investigative wisdom	Chief of Holiness

Their symbolism is explained by Ch'eng-kuan (*Hua-yen ching shu* 13, *T* 1735.35.591a–b):

> The lands are all "colored" because they involve the coarse manifestation of faith and represent the faith which clearly arises. . . . These original realms represent the noumenon which is realized.
>
> The fact that the Buddhas are all named "wisdom" refers to the fact that if there

is faith without wisdom, it only increases ignorance; hence the wisdom contained in faith is arisen from the original enlightenment. . . . The Buddhas' names all represent the wisdom which is attained.

The fact that the main bodhisattvas are all named "chief" refers to the fact that . . . faith is the chief because it contains all the other stages; in all the successive practices [cultivated along the bodhisattva path] faith is supreme; it is difficult to obtain; to give rise to faith within birth and death is auspicious; as faith can increase wisdom and other meritorious qualities, it is all virtues; consequently, because these ten bodhisattvas all represent the ten aspects of faith, they are called "chief. . . ." These bodhisattvas represent the practices which are cultivated.

13. In this passage, the Golden World of the East symbolizes the fact that the mind-ground of sentient beings is the pure and undefiled *dharmadhātu* of the self-nature. This world itself represents the pure and undefiled noumenal essence of the fundamental nature of sentient beings. The fact that it is located in the east symbolizes the sun and moon which both rise in the east and illuminate the darkness in which sentient beings are immersed. The Buddha of that land is called the Unmoving-Wisdom *tathāgata* because the original essence of the self-nature of sentient beings is this unmoving wisdom, thereby encouraging the adept to accept that his own mind is this fundamental unmoving wisdom of Buddhahood and is no different from that of all the Buddhas. See *HHYCL* 14, p. 809a–b. Mañjuśrī represents the sublime qualities of the fruition of Buddhahood which can be spoken of; hence he encourages the student to develop and realize those qualities for himself.

光明覺品 14. This is the theme of the *Kuang-ming chüeh p'in, HYC* 13, pp. 62b–66a.

15. Li explains, "The Golden World represents the pure white dharma. Gold is white, and it elucidates the original essence of the *dharmakāya.* Mañjuśrī is the cause: that which realizes. The Buddha of Unmoving Wisdom is the fruition: that which is realized." See *HHYCL* 5, p. 752a.

In the *Avataṃsaka Sūtra,* the Buddha never speaks throughout the scripture; his message is transmitted primarily via long discourses by Mañjuśrī and Samantabhadra, who represent the two major aspects of that state of Buddhahood. In this division of labor, the Buddha represents the inscrutable qualities of fruition which cannot be cultivated, attained, or realized. Mañjuśrī represents the original noumenal wisdom which protects that *dharmakāya.* Samantabhadra represents the phenomenal discriminative wisdom which is adept at applying expedient means to deal with the ordinary situations of life. For this description see *HHYCL* 14, p. 809a–b, and *HHYCL* 3, p. 739a, quoted also in Chinul's *Hwaŏmnon chŏryo,* p. 99.

盧舍那品 毘盧遮那品 16. As Kim Ing-sŏk points out (*Hwaŏmhak kaeron,* p. 107), the distinction between Vairocana (the *dharmakāya* Buddha) and Rocana (the *saṃbhogakāya* Buddha) is far from clear in Hua-yen texts. The T'ien-t'ai school, basing its view on the account in the *P'u-sa ying-lo pen-ye ching* (*T* 1485.24.1010b–1023a), posits a qualitive distinction between Vairocana, Rocana, and the *nirmāṇakāya* Buddha, Śākyamuni. In the different recensions of the *Avatamṣaka Sūtra,* however, this distinction is far from clear: where the sixty-fascicle Buddhabhadra translation *(HYCb)* uses primarily Rocana, Śikṣānanda's eighty-fascicle recension shows Vairocana instead. (For example, *HYCb*'s second chapter is called the *Lu-she-na p'in,* while *HYC* has

Pi-lu-che-na p'in instead; this distinction holds throughout parallel passages in the two recensions.) Chinul uses the earlier transliteration for Rocana, as found in the Buddhabhadra version, when referring to passages from Śikṣānanda's translation which show Vairocana instead; for this reason, I use Vairocana throughout my translation from Chinul. Of course, the doctrines of the interpenetration between the three bodies of the Buddha, as well as between the Buddhas of the past, present, and future, provide conceptual justification for the lack of clarity.

17. Again the questioner tries to get Chinul to define exactly what he means by attaining Buddhahood. If Chinul is referring to the sudden awakening to the fundamental nature of Buddhahood, the noumenal essence which vivifies all conscious activity, he is apparently denying the need for developing the myriads of bodhisattva practices—practices which fully developed Buddhas require in order to display as well as embody the qualities inherent in the enlightened mind. While this standpoint would validate the Sŏn approach, it abandons most of the practices and expedient teaching devices of Buddhism in the process.

On the other hand, if attaining Buddhahood means sudden awakening to the Buddhahood which is perfected through long development, it is only comprehensible if approached from the standpoint of perfect interfusion—that is, the fruition of Buddhahood is actually one with the causal practices which produce the fruition. Simply looking into the mind as advocated by Sŏn practice does not involve the same kind of development of phenomenal qualities as comes through the practice of charity, keeping precepts, patience, and so forth. So if it is assumed that looking back on the mind actually perfects the wisdom which is normally only accomplished through development of the bodhisattva practices, this only happens because, ultimately, every phenomenon is merged perfectly with every other. Hence if one's practice (like looking back on the mind) is accomplished, then all other practices and qualities (all the subsidiary practices of the bodhisattva path) are perfected simultaneously—again because there is temporal as well as physical interpenetration, which allows results to appear at the same time as their causes. As the questioner asks, however, if it is assumed that Buddhahood is attained through the perfection of causal practices and this attainment is to be considered in regard to the gradual development of all the myriads of practices throughout three *asaṃkhyeya* kalpas (from the standpoint of the progressive approach, not the perfect interfusion approach), how can Vairocana Buddha be identical to the inchoate Buddhas (sentient beings) who are still bound in *saṃsāra?* One has finished his practice and the others have not; how could they possibly be the same?

Chinul's explanation centers on the fact that the fundamental wisdom realized through sudden awakening is the source of the noumenal essence, the unmoving wisdom of the *dharmakāya* Buddha Vairocana, and the phenomenal qualities of the *saṃbhogakāya.* Hence, by awakening to one's own nature, which again is this fundamental wisdom, both aspects of Buddhahood are perfected simultaneously: the noumenal Buddha of original enlightenment and the newly produced phenomenal Buddha (to use the terminology of the questioner's introductory question).

18. Chinul alludes here to a passage from Ch'eng-kuan's *Hsin-yao chien;* see *CTL* 30, p. 459c.

19. As this fundamental wisdom is the unmoving wisdom of universal brightness,

it is both the original noumenal wisdom as well as the phenomenal fruition wisdom of all the Buddhas. It is both immutable and adaptable; that is, although unmoving, it has full penetrative power in the phenomenal realm and is skilled in the application of expedient methods of instruction. In its aspect of phenomenal wisdom it actually relies on the unmoving noumenal wisdom while adopting relative guises; consequently, it is the essential nature of all discriminative phenomena as well as the phenomenal characteristics of those phenomena themselves. Hence this fundamental wisdom is both immutable and adaptable simultaneously—and it is this fact which assures us that if this fundamental wisdom is realized through sudden awakening, all the phenomenal expedient abilities of Buddhahood as well as all other aspects of the enlightened state are made fully proficient.

20. *HHYCL* 16, pp. 825c–826a; the last line is untraced.

普賢行願品 21. While remaining centered in his realization of the undifferentiated noumenal absolute which recognizes that self and others are empty, the bodhisattva decides, out of compassion for ignorant sentient beings who are still immersed in suffering, to continue cultivation of the vast practices and vows of Samantabhadra in order to rescue them from their plight. Nevertheless, even though he goes ahead to perfect all the practices cultivated on each stage of the bodhisattva path, he never strays from his foundation in the immutable noumenal wisdom. Hence, in all cases, realization of the absolute in no way implies that the bodhisattva reneges on his obligations in the relative sphere or uses that realization as an excuse not to guide others out of their hardships. Inherent in the noumenal understanding is the determination and ability to apply phenomenal expedients; indeed, both these aspects of the Buddha-nature must be perfected by the bodhisattva who aims toward true Buddhahood. For Samantabhadra's vows, see the *P'u-hsien hsing-yüan p'in, Ta-fang-kuang Fo hua-yen ching* 40, *T* 293.10.844b–848b; translated in Garma Chang, *Buddhist Teaching of Totality*, pp. 188–196.

22. *HHYCL* 32, p. 941c.

23. See *Ju-lai ch'u-hsien p'in, HYC* 52, p. 275b, for both this and the immediately following quotation.

24. Through the arousing of the *bodhicitta* which occurs at the first level of the ten abidings, all the qualities of Buddhahood are simultaneously perfected; hence, "even though one has only begun cultivation, it is completely habitual." Through this realization, the bodhisattva understands that his wisdom and that of all the Buddhas are equal. Nevertheless, he cultivates the remaining stages of the bodhisattva path throughout many lives in order to perfect his ability to display that wisdom. As Li says, "Even though one masquerades at being born for many kalpas, his sun of wisdom is unchanging."

25. This is a common refrain, adopted from Li T'ung-hsüan, which is found in Yung-ming Yen-shou's writings; see *Wei-hsin chüeh, T* 2018.48.996c.

26. *HHYCL* 32, p. 941b.

性起 27. Chinul's acceptance of the doctrine of nature origination *(sŏnggi)* rather than the conditioned origination of the *dharmadhātu* stems from the former's superiority in the development of practice. While conditioned origination might be theoretically valid, its efficacy from a pragmatic standpoint is limited. This emphasis on nature

origination had important implications for Chinul's synthesis of the theoretical views of the Hwaŏm and Sŏn schools, and its full significance is outlined later in this book. For Chinul's acceptance of Li's emphasis on nature origination, and the break this showed with the views of the orthodox Hwaŏm patriarchs, see Yi Chong-ik, "Chinul ŭi Hwaŏm sasang," p. 535.

道[石殳](殿)法幢 28. From the *Hsien-mi yüan-t'ung ch'eng-fo hsin-yao chi* 1, *T* 1955.46.990a.25; by the Liao dynasty monk Tao-chen Fa-ch'uang (n.d.).

29. Chinul's text seems to indicate that this quotation is taken from the previous work, but it does not appear there. Actually the entire passage is rather enigmatic and seems entirely out of place in the approaches of the major Hwaŏm commentators. Neither Fa-tsang nor Ch'eng-kuan advocated such a position either in fact or by implication. Finally, the propounder of this idea remains untraced. See Yi Chong-ik's discussion in "Chinul ŭi Hwaŏm sasang," p. 537.

30. *Avataṃsaka Sūtra, Ju-lai ch'u-hsien p'in, HYC* 50, p. 265b.10–11.

31. *HHYCL* 7, p. 764a.

32. In this paragraph Chinul proposes an answer to the question raised at the beginning of the text. A person who meditates and looks back on the mind and finally awakens to the fruition wisdom, the fundamental wisdom of universal brightness which is the source of his mind, will realize that this fundamental wisdom is the source of both noumenon and phenomenon and the source of both his own Buddhahood as well as that of all other individuals. It is the noumenal Buddha of original enlightenment, the phenomenal Buddha produced through long cultivation of the bodhisattva practices, and the Buddhahood of both oneself and others; hence it incorporates all three of the alternatives covered by Ch'eng-kuan in his *Commentary* (see note 1). By extension, this fundamental wisdom of universal brightness includes the immutable, noumenal wisdom represented by Mañjuśrī as well as the adaptable phenomenal wisdom of expedients symbolized by Samantabhadra. It is the original enlightenment of Vairocana and contains all the infinite spiritual qualities innate in the *saṃbhogakāya* aspect. From this point on, Chinul goes into a detailed consideration of the attributes of this fundamental wisdom and the process involved in its manifestation, calling it the fruition wisdom, fundamental wisdom, unmoving wisdom, or wisdom of universal brightness, depending upon which of its aspects he is discussing. The following quotations drawn from Li's writings may clarify some of the confusion about the relationships between these different types of wisdom:

> When everything is absent, this is called the dharma-body. Its essence is devoid of every single thing. There is only the unabiding wisdom which is originally empty and whose nature is free from either past or present. Its essence is bright and clear; it constantly shines over the ten directions. It has neither trunk nor branches; it is based in no place. This is called the fundamental wisdom or the wisdom-body. . . . The fundamental wisdom has voidness as its essence. . . . The unmoving wisdom is the function of wisdom which arises from the fundamental wisdom of the dharma-nature body; this is what is meant by "unmoving". . . . The ten Wisdom Buddhas have the Buddha of Unmoving Wisdom as their source. The Buddha of Unmoving Wisdom has the wisdom of universal brightness as its basis. The wis-

dom of universal brightness has the unabiding wisdom as its basis. And finally, the unabiding wisdom has all sentient beings as its basis.

These passages are from, respectively, *Lüeh-shih Hua-yen ching chüeh-i lun* 1, *T* 1741.36.1015a.7–11; *Chüeh-i lun* 3, p. 1022a.24; *HHYCL* 4, p. 745a; *HHYCL* 22, p. 870a.

33. *Avataṃsaka Sūtra, Ju-lai ch'u-hsien p'in, HYC* 52, pp. 277c–278a.

34. *Hsiu Hua-yen ao-chih wang-chin huan-yüan kuan, T* 1876.45.637b; the preceding *sūtra* quotation is from the *Fa-chü ching, T* 2901.85.1435a.

35. *TCCHL,* p. 572c.

36. *Ju-lai ch'u-hsien p'in, HYC* 11, p. 273b.

37. *CTK,* p. 396a–b.

英邵武 38. Quoted from the *Shih-men Hung Chüeh-fan lin-chien lu,* by Hui-hung; *HTC* 1594.148.606b.15. For Hui-hung, see *DCSPR,* note 69. I have no information on Ying Shao-wu, who does not appear in *SSYN* or in the *Kao-seng chuans.*

39. *THYL* 9, p. 848a. "Their descent to the royal palace . . . their entry into nirvana": These are the stereotyped events in the life of a Buddha. The lists vary; generally they are given as: (1) descent from the *Tuṣita* heaven; (2) entering the womb; (3) birth; (4) leaving home; (5) defeating Māra's hordes; (6) gaining enlightenment; (7) turning the dharma-wheel (that is, preaching the doctrine); (8) entering nirvana. See *Fa-yüan chu-lin* 12, *T* 2123.53.378a; *TCCHL,* p. 581a.6–8; *T'ien-t'ai ssu-chiao i, T* 1931.46.777b.27–c.4.

"Throughout boundless world systems": Ta-hui quotes here from the opening lines of Li T'ung-hsüan's *HHYCL* 1, p. 721a; Li was a major force in shaping Ta-hui's thought as well as Chinul's.

卽心卽佛 此心即是佛心 40. This is Chinul's summary of the correlations between Ch'an and Hua-yen thought, drawing on quotations from Ch'an masters and Li's *Exposition.* As the inexhaustible *dharmadhātu* is innate within the mind of every individual, through awakening to that mind this *dharmadhātu* is perfected, thereby satisfying the goals of both Ch'an and Hua-yen practice.

"Buddhahood of the nature's purity": this concept of Buddhahood appears in the *Complete Enlightenment Sūtra* and the *Awakening of Faith,* both examples of the sudden teaching, where it is explained that Buddhahood means the realization of the noumenon. This realization does not involve the complete realization in which both noumenon and phenomenon are fully accounted for—that is, it does not imply the perfection of both noumenal and phenomenal aspects of Buddhahood. Thus it is an incomplete awakening. Its object of realization is sometimes called the undeveloped *dharmadhātu:* the fundamental Buddha-nature which is still unskilled in practical application of the qualities inherent in the noumenon and is, therefore, unable to display the perfection of both understanding and conduct. Chinul stresses here that in the Sŏn teachings, the unimpeded *dharmadhātu* within one's own mind is directly realized, producing thereby the perfect interfusion of both noumenon and phenomena and the accomplishment of all the spiritual qualities inherent in the noumenal Buddha-nature.

"Mind is the Buddha" *(chŭksim chŭkpul):* This phrase, traditionally attributed to

Ma-tsu Tao-i, in fact appears as "this mind is precisely the Buddha mind" *(ch'asim chŭksi pulsim)* in the conversation from which this phrase is excerpted; see *CTL* 6, p. 246b.5. In later Ch'an texts, however, the remark is always cited as "mind is the Buddha"; see *Wu-men kuan,* case 30, *T* 2005.48.296c.27; *Jen-t'ien yen-mu* 2, *T* 2006.48.307c.8–9. The earliest references I have been able to find for *chŭksim chŭkpul* are in Pao-chih's *Ta-ch'eng tsan, CTL* 29, p. 449b.29, and in the biography of Shih-t'ou Hsi-ch'ien (700–790) found in *CTL* 14, p. 309b.14.

圓音 41. "Complete sound" *(wonŭm):* According to Ch'eng-kuan, the one sound which contains all sounds is called the complete sound. This complete sound refers to the voice of the Buddha, which in one sound (word) can express all sounds. Like the dharma-rain simile in the *Saddharmapuṇḍarīka-sūtra,* the one sound of the Buddha in the *Avataṃsaka Sūtra* pervades all the *dharmadhātu* and is heard and reacted to differently by all sentient beings according to their capacities. Nevertheless, even though these beings might think that one sound is many different sounds, it is the same everywhere; it is only the discriminating minds of sentient beings which make it different. See *Hua-yen ching sui-shu yen-i ch'ao* 1, *T* 1736.36.5c, and *ch'ao* 6, p. 41a.23 ff.; see also Tsung-mi's explication in *Hua-yen ching hsing-yüan p'in shu ch'ao* 6, *HTC* 200.7.811b.2 ff.

42. Here Chinul questions the proposal that Ch'an is simply the sudden teaching, the fourth of the five divisions of the Buddhist doctrine given in the Hua-yen school (which is considered to be inferior to the fifth complete teaching). Taking issue with this proposal, Chinul insists that the purpose of Ch'an is to bring about the realization of the inexhaustible *dharmadhātu* as described in the complete teaching through realizing the mind. To bring about such a realization, Ch'an also talks about the need for transcending ordinary modes of thought and breaking attachment to passions and views. This is not done for the same purpose as in the sudden teaching, however, where grasping for phenomenal descriptions is broken so that the understanding of the noumenon can proceed. In Chinul's view, Ch'an understanding does not simply mean seeing the noumenon, and although the two schools advance similar statements, the purpose behind them is completely different. This is why Ch'an can also borrow from the complete teachings of Hua-yen without becoming involved in their complex scholasticism. Hence Ch'an can deal with descriptions of the noumenal and phenomenal aspects of the absolute state, but its basic approach is to break free from the conceptual understanding entailed by that description of dharma. Consequently, Ch'an is a complete and sudden approach to Buddhism which retains the positive qualities of both schools. Chinul explains in his next section on the three mysterious gates how Ch'an combines these different approaches into one comprehensive system.

汾陽善昭 43. By Fen-yang Shan-chao (947–1024); *Fen-yang Wu-te ch'an-shih yü-lu* 1, *T* 1992.47.597b.

44. *TCCHL,* p. 579a.

45. *TCCHL,* p. 575b.

46. *Hsiu Hua-yen wang-chin huan-yüan kuan, T* 1876.45.637b–638b.

47. *Hwaŏm ilsŭng popkye to, T* 1887a.45.711a. For Ŭisang, see Introduction, note 44.

48. Again Chinul vindicates the approach of the Ch'an school. Through quotations from the respected Hua-yen masters Fa-tsang and Ŭisang, Chinul shows that the self-nature of sentient beings fully contains all the meritorious qualities of Buddhahood and that those qualities manifest according to the principle of the unimpeded interpenetration of all phenomena. It is only through the realization wisdom which is developed by looking back on the radiance of this pure enlightened nature, the practice of the Ch'an school, that this understanding can be attained. Although the understanding reached through the Ch'an approach is beyond all verbal and conceptual explanation, this does not mean that it is identical to the sudden teachings: it is, rather, a complete and sudden approach.

49. See *TCCHL,* p. 577c.2–4; Hakeda, *Faith,* p. 50.

50. See *TCCHL,* p. 576b; Hakeda, *Faith,* p. 37.

51. Here Chinul introduces one of his basic themes: the different teachings of the various schools are all expedient devices designed to lead to a full personal vision of the absolute state. Although there seem to be differences between the various descriptions of this absolute, the direct realization of the unconditioned realm shows that such differences are attributable to the narrow and biased views of the unenlightened person's intellect, rather than to any inherent differences in the teachings themselves. In the *Awakening of Faith,* the concept of the original enlightenment of the nature's purity—which refers to the idea of the undefiled Buddha-nature—does not imply simply the immutable noumenal nature: for the enlightened person this original enlightenment is also the source of all the phenomenal aspects of the unimpeded *dharmadhātu.* By the same token, the sudden teaching, which involves the transcending of all theories to get beyond the limiting rational processes of the mind, actually leads to the full realization of the inherent qualities of the enlightened nature. For the enlightened person, each teaching has its own utility and all can lead to the same realization if they are applied properly.

52. *HHYCL* 32, p. 941b.

53. Li explains (*HHYCL* 14, p. 808b) that after displaying the fruition of Buddhahood through teachings which accord with reality in order to encourage the student to have faith in his own innate Buddhahood, the same fruition is then used to perfect that faith. This is done, of course, by demonstrating that one's own mind is a Buddha and is no different from the fruition of all other Buddhas.

54. *Avataṃsaka Sūtra, Fan-hsing p'in, HYC* 17, p. 89a.1–2; see also *HYCb,* p. 449c.

55. For this simile, see *HHYCL* 8, p. 770a.

十地品 56. *HHYCL* 24, pp. 885c–886a; see *Shih-ti p'in, HYC* 34, p. 181c.25, for the scriptural referent.

57. *HHYCL* 14, p. 809b; and see *HHYCL* 8, p. 768b.

58. "That wisdom constantly appears . . . and it never neglects the proper time": The wisdom of universal brightness manifests everywhere in modes which are appropriate to every realm or type of being. This wisdom appears in the form of a coarse physical body, used by all the Buddhas as a device through which to teach other deluded sentient beings, and it adapts ("constantly appears") to the propensities of the people it is instructing. Similarly, it always manifests when it is required ("never ne-

glects the proper time") in order to ferry across sentient beings whose abilities have matured. Compare Kim T'an-hŏ's interpretation in *Pojo pŏbŏ,* fol. 117b.

59. *LTTC,* p. 356b.

60. In the *"Gaṇḍavyūha"* chapter of the *Avataṃsaka Sūtra,* toward the end of Sudhana's pilgrimage through India in search of teachers who can describe the proper practice for the bodhisattva, he is directed to Maitreya in the south, who lives in a large tower—the *Vairocanavyūhâlaṃkāragarbha* (the "tower which holds within itself an array of brilliantly shining ornaments"; see Suzuki, *Essays in Zen Buddhism,* vol. 3, p. 119), which is also known as the *vihāra* (abode) of Maitreya and, by extension, of all bodhisattvas. Maitreya praises Sudhana's resolve and, upon Sudhana's request, snaps his fingers and opens the doors of the tower to permit Sudhana to enter. Inside, Sudhana is treated to a splendid vision of the unimpeded interpenetration of all phenomena in the *dharmadhātu*—a vision which takes in all the universe in all periods of past, present, and future. This is Maitreya's "causes and effects of the three time periods" to which Chinul refers. For a description of the tower see *HYC* 77, p. 420a; for the story of Maitreya's opening the tower for Sudhana and the vision, see *HYC* 77, p. 435a ff., and Suzuki, *Essays,* vol. 3, pp. 132–142.

61. Here it is made clear that the fruition of Buddhahood achieved potentially at the initial stage of the ten faiths, and the fruition attained at the completion of the bodhisattva path (as symbolized by the events which occur inside Maitreya's tower), are identical. Even though the adept passes through all the stages of the bodhisattva path, the stages themselves and their eventual consummation in Buddhahood are immanent in that initial arising of faith. Hence Buddhahood is actually a stage which can be achieved in one lifetime, if not in one thought of right faith. Li explains:

> As for Sudhana's attainment of Buddhahood in one life, this explains that at the initial arousal of the *bodhicitta* level of the ten abidings, in the period of one *kṣaṇa,* affections are destroyed and thoughts extinguished. All the thoughts of past, present, and future never arise again: this is called "one life." He does not use his present affections to establish a view about the arising of the period of the kalpa. Through this sort of nonarising [wisdom; *anutpādajñāna*], he then perfects the fruition of Buddhahood. . . .
>
> In the period of one thought [of right faith], there is no subject or object. Where subject and object are both exhausted—that is called right enlightenment. This is not the same as the Hīnayānists who annihilate subject and object; it is, rather, comprehending that subject and object are originally unmoving [*avicala*] [*HHYCL* 7, p. 761b; *HHYCL* 5, p. 752a].

This is the quintessence of the thought of both Li and Chinul.

Resolving Doubts About Observing the Hwadu

KANHWA KYŎRŬI RON

看話決疑論

RESOLVING DOUBTS ABOUT OBSERVING THE HWADU is the most powerful defense of the *hwadu* method of Sŏn practice appearing anywhere in Chinul's writings. Chinul was the first Sŏn master in Korea to adopt the *hwadu* system as an integral part of his approach to Sŏn practice. To justify the validity of the method for students unfamiliar with the approach, he treats various misconceptions concerning the *hwadu* which were common in his time. Amplifying on materials which appear in two of his treatises, *DCSPR* and the *Complete and Sudden Attainment of Buddhahood,* Chinul emphasizes the real goal of *hwadu* practice: the awakening to the full splendor of the unimpeded *dharmadhātu.* Chinul answers questions about the apparent similarity between the *hwadu* approach and the techniques of the sudden teachings. Unlike the sudden teachings, which merely prompt the Buddhist student to abandon words and thought and awaken to the noumenal nature, investigation of the *hwadu* actually leads to the realization of the unimpeded interpenetration of all phenomena—the raison d'être of the complete and sudden teachings of Hwaŏm Buddhism. However, because the shortcut approach of *hwadu* retains much less of the conceptualization associated with the complex philosophical teachings of the Hwaŏm school, it is superior to even this pinnacle of the scholastic teachings. Hence Sŏn is the only true complete and sudden approach.

Resolving Doubts was another treatise discovered after Chinul's death and published posthumously by his successor, Hyesim, in 1215. The occasionally polemical style of the work has led some scholars to suspect that the text is actually a forgery done by Hyesim himself, who was an outspoken exponent of the *hwadu* system. However, even a cursory reading of the text will show that all of its themes have been dealt with at length in Chinul's previous writings. The occasionally strident tone of the discussion is probably attributable to the rapid crystallization around *hwadu* practice which Chinul's later thought shows: in the last few years before his death, Chinul

was placing ever-increasing emphasis on investigation of the *hwadu* until it seems nearly to have eclipsed the stress on *samādhi* and *prajñā* which inspired his earlier writings. On the evidence available, both philosophically and stylistically, we have little choice but to accept Chinul's authorship while assuming that the text in its final form shows minor signs of having been edited and polished by Hyesim.

Moguja was asked: Since the teachings of the Hwaŏm school explain the unimpeded conditioned arising of the *dharmadhātu* and eschew any semblance of grasping or rejecting, with what purpose in mind does the Sŏn school observe the *hwadu* while still analyzing the ten defects of practice?[1]

Chinul: These days, ordinary students do not understand the recondite and sublime purpose of the Sŏn school's close investigation of the *hwadu*. Many have this doubt. But if this question is discussed from the standpoint of the theory of the conditioned arising of the true nature, how can Sŏn students fail to recognize that explaining the ten defects is the same as the Hwaŏm explanation of the conditioned arising of the *dharmadhātu*?[2] As the Sŏn Master Ta-hui of Ching shan said, "In the past, one's acquired knowledge and vision were manifold; and because the mind which sought the realization-awakening was at the forefront, creating obstacles to one's progress, one's own right knowledge and vision could not manifest. Those obstacles did not come from outside, however, and hence are not special concerns."[3] How is there any kind of analysis here? The ten kinds of defects all have as their basis the mind which seeks the realization-awakening. Since it is said that these obstacles do not come from outside, from where do they come? Since they are not special concerns, what concerns are they? This passage explains that the ten defects are qualities which arise from the nature. For this reason, in the scholastic teachings it is also said, "All obstacles are precisely the ultimate enlightenment. Whether one succeeds or fails, it is all liberation."[4] This is correct; nevertheless, even though this teaching is perfectly complete and sublime, it is entirely biased conjecture deriving from the affective consciousness's acquired understanding and knowledge. Therefore, in the Sŏn school's access to awakening via the shortcut of close investigation of the *hwadu*, it is necessary to analyze carefully, one by one, the defects in the conceptual understanding of the Buddha-dharma.[5]

The *mu hwadu* is like a mass of fire; if you approach it, it burns your face.[6] It has no point at which any conceptual understanding of the Buddha-dharma can be attached; hence it is said, "This *mu* is the weapon which destroys wrong knowledge and wrong understanding."[7] But if you insist on grasping or rejecting, or singling out or distinguishing the destroyer [the

hwadu] from the destroyed [wrong understanding], this attachment to the traces of words will only disturb your mind. How can this be called the correct investigation which only raises the *hwadu* to attention?[8]

In the Sŏn school as well there are those who find it difficult to cope with the secret transmission and need to rely on the doctrine in order to awaken to the Sŏn school's teaching; for such people, the school has also explained the teaching of the unimpeded interpenetration of all phenomena—the conditioned arising of the true nature. Take, for example, the three mysterious gates where those of beginning capacity are able to gain entrance through the explanation of the mystery in the essence: "Throughout boundless world systems, oneself and others are not separated by as much as the tip of a hair; the ten time periods, from beginning to end, are not separate from the present thought-moment."[9] Furthermore, it is said: "One word is bright and clear and contains all the myriads of images."[10] This is what we are speaking of here.

In the Sŏn approach, all these true teachings deriving from the faith and understanding of the complete and sudden school which are as numerous as the sands of the Ganges are called dead words because they induce people to create the obstacle of understanding. Nevertheless, with complete descriptions which accord with the nature they do instruct beginning students who are not yet able to investigate the live word of the shortcut approach, and they help to ensure that they have nonretrogressive faith and understanding. But if there is a person of superior faculties—one fit for the secret transmission who abandons all stereotyping as soon as he hears the tasteless word of the shortcut approach—that person does not stagnate in the defects of knowledge and conceptual understanding but, rather, comes to know his abiding place. This is called "to hear once, have a thousand awakenings, and attain great *dhāraṇīs*."[11]

From the standpoint of complete and sudden faith and understanding, these ten defects of knowledge and conceptual understanding are conditionally arisen from the true nature also and cannot be grasped or rejected. Nevertheless, as this approach permits acquired understanding and thought via words and meaning, a beginning student is able to receive it in faith and keep it respectfully. But from the standpoint of the shortcut approach, once there is an intimate realization of the true nature and secret conformity with it, neither the way of words nor the way of meaning exist any longer, for this approach does not allow acquired understanding or thought. Consequently, when the principle of the unimpeded conditioned arising of the *dharmadhātu* becomes the obstacle of theoretical understanding, how can the student expect to understand that principle unless he has superior faculties and great wisdom? How else can he expect to penetrate it? It is, unfortunately, on this very point that ordinary students become suspicious and critical.

Furthermore, students of theory in the Sŏn sect postulate that the *hwadu* has two meanings: first, it is a complete expression in itself; second, it is an expression which eliminates the defects of conceptual understanding.[12] However, if the subtlety of the *hwadu* is known and one merely focuses on it and maintains this practice, there will be no understanding whatsoever that the *hwadu* is a complete expression, let alone any notion that it eliminates defects—both of which conceal its recondite significance. If the student tolerates even a notion that it is a complete expression or that it eliminates defects, he falls into the defect of pondering over it logically at the mind-consciousness base.[13] How can this be regarded as close investigation of the live word?

Question: Since it is said that the dharma-nature is perfectly interfused and conditioned arising is unimpeded, how can acquired understanding be considered an impediment?

Chinul: How could you not have seen? The *Complete Enlightenment Sūtra* says: "If, moreover, there is a person who forever cuts off troubling worries and gains the purity of the *dharmadhātu,* he hinders himself through his understanding of purity. For this reason he cannot be self-reliant in regard to complete enlightenment."[14] If a person who has gained the purity of the *dharmadhātu* can be hindered by understanding, what are we to think of contemporary students who speculate through their affective consciousness about unimpeded conditioned arising! How can this become the knowledge and vision of liberation?

Question: But if this is so, is it not like the *Prajñāparamitā sūtras* which say that "there is no wisdom and no attainment,"[15] or the sudden teachings which explain that "if one thought does not arise, this is called Buddhahood"?[16] Are these not statements which leave behind words and cut off thinking?

Chinul: Words are abandoned and thoughts cut off in all the five teachings; each of these teachings says something about cutting off words so that the explanation will be forgotten and the meaning comprehended. Hīnayānists realizes the suchness deriving from the voidness of the person; Mahāyāna bodhisattvas realize the suchness deriving from the voidness of dharmas. At the point of realization, words are left behind and signs are severed —which is a particular technique for abandoning thoughts. "If one thought does not arise, it is called Buddhahood" is merely the Buddhahood achieved through realization of the noumenon; it can be called the undeveloped *dharmakāya.* Bodhisattvas infuse their learning and training with the Hwaŏm explanation of the unimpeded conditioned arising of the *dharmadhātu;* then, on the level of the ten faiths, their minds are filled with its influence and they perfect both understanding and conduct. Hence the first stage of

abiding after the levels of faith are fulfilled is called the access to realization.

The *Exposition of the Avataṃsaka Sūtra* says, "First, enter in faith through acquired understanding; later, unite [with the unimpeded *dharmadhātu*] through thoughtlessness."[17] Since the access to realization is achieved through thoughtlessness, it also involves abandoning words and cutting off thought. Patriarch Ch'ing-liang said, "The realization of a Buddha leaves behind words. . . . The fruition of the nature-sea is inexpressible. . . . The fruition-sea is separate from thought but is transmitted by the mind."[18] From these quotations, it is clear that when those of vast potential in the Hwaŏm school are at the gate of the access to realization, they also leave behind words and cut off thought.

Those of exceptional capacity in the Sŏn school who investigate the *hwadu* closely and realize its subtlety do not give rise to the ten defects of knowledge and understanding. They too can be said to have left behind words and cut off thought. If they suddenly activate one moment of realization, then the *dharmadhātu* which is perfectly interfused by nature and completely endowed with meritorious qualities is clearly understood. As the patriarch of Ts'ao-ch'i explained:

> The self-nature contains the three bodies;
> Its discovery perfects the four wisdoms.
> Without leaving the conditions of seeing and hearing,
> One leaps up and climbs to the Buddha-land.[19]

In the complete teachings, the ten bodies, ten wisdoms, and so forth are all meritorious qualities contained within the three bodies and four wisdoms. Hence they can be discussed only from the standpoint of one who has gained entrance into realization—that is, in relation to the partial and the complete, the provisional and the real, in the state of realization-wisdom. Nowadays, those who are attached to signs doubt what they see with their eyes and do not have faith. How can we talk about the path with them?[20]

Question: The sudden teachings deride the scholastic teachings and encourage one to leave everything behind; they annihilate signs and eliminate mental states.[21] The *hwadu* of the Sŏn school also destroys wrong knowledge and wrong understanding; it breaks grasping and reveals the source. The characteristics of the practices of these two approaches are identical. So how can it be said that the sudden teachings only lead to the Buddhahood achieved through realization of the noumenon but do not realize the unimpeded *dharmadhātu,* while the instant of realization in the shortcut approach of the Sŏn school produces intimate realization of the *dharmadhātu,* the one mind, which is perfectly interfused naturally and endowed

with meritorious qualities? Since both are in conformity with the state which is separate from speech and thought, how could one be partial while the other is complete? You should not consider yourself to be right and others wrong. If you have some clear justification, could you give one or two brief examples to remove our doubt?

Chinul: Students of the scholastic teachings are critical of the Sŏn dharma solely because this doubt has not been resolved. Those whose Sŏn training is still unsatisfactory assume either that the *hwadu* is designed to eliminate the defects of understanding or that it is a complete expression, is contained within the phrase, is external to that phrase, and so forth. All these misconceptions validate the dead word. Such people become entangled until they end up subservient to the three propositions [of existence, nonexistence, and mean] and stagnate in the ten defects. How can we say they are closely investigating the live word? If even students devoted exclusively to Sŏn make this mistake, how could students of the scholastic teaching possibly be free of doubt?

Furthermore, the passages I quoted from the sudden teachings are intended for the person who is ready to leave thoughts behind; they explain that the noumenal nature of suchness is separate from words and severed from thinking.

As a treatise says:

> The suchness of the mind is the essence of the teaching of the great general characteristic of the one *dharmadhātu:* that is to say, it is the mind-nature which neither arises nor ceases. It is only due to deluded thoughts that all dharmas are differentiated. If one leaves behind the mind's thoughts, then all the signs of the sense-spheres are nonexistent. For this reason, since the beginning all dharmas have been separate from the signs of words and speech, from the signs of names and appellations, and from the signs of mental objects, and, ultimately, are undifferentiated, immutable, and indestructible. They are only the one mind. Therefore it is called suchness.
>
> Question: If this is the case, then how can all sentient beings harmonize with such a state and be able to enter it?
>
> Answer: Although all dharmas are spoken of, there is neither a subject nor an object of speech. Although they can be thought of, there is neither a subject nor an object of thought. When you know this, it is called harmonization. When thoughts are left behind, it is called gaining entrance.[22]

This sort of teaching is definitely a technique for leaving behind thought and allowing students to enter the gate of the suchness of the mind.

According to the true, definitive teaching, deluded thoughts are originally void with nothing further that can be left behind. All the non-outflow dharmas are originally the true nature. The operation of their sublime function which adapts to conditions remains forever uninterrupted. There is, fur-

thermore, no need to destroy it. It was solely for those sentient beings who grasp at empty names and signs and find it difficult to gain the mysterious awakening that the Buddha did not distinguish the good from the evil, the defiled from the pure, or the mundane from the supramundane, but, rather, destroyed everything. For this reason, those who hear this [sudden] teaching are able to harmonize with the undifferentiated, signless noumenon and understand that there is neither a subject nor an object of speech, neither a subject nor an object of thought. Later, they can leave behind this understanding and thought and gain entrance to the gate of suchness. Although this is called the Buddhahood which is achieved through realization of the noumenon, this suchness is the essence of the teaching of the great general characteristic of the one *dharmadhātu* and, consequently, the nature of all dharmas as well as the fountainhead of the manifold supplementary practices. How can there be a bodhisattva who realizes the suchness of the mind but fails to understand the conditioned arising of qualities and function from the nature? Nevertheless, it is unclear why the Patriarch Hsien-shou referred only to descriptions which leave behind thought—for example, "if one thought does not arise, this is called Buddhahood"—when he established the sudden teachings.[23]

In the Sŏn school also, there are slight differences in the many entrance gates designed for people of varying capacities. Some people rely on the principles of mind-only or consciousness-only and thus enter the mystery of the essence. This first mysterious gate involves explanations like the complete teachings' unimpeded interpenetration of all phenomena. Nevertheless, since such people continue to have views and opinions about the Buddha-dharma, they cannot gain purified liberation.

Others rely on the cleansing knowledge and vision exhibited by way of response to the fundamental affair.[24] They enter the mystery of the word which destroys that knowledge and understanding of the Buddha-dharma which is still present at the level of the first mysterious gate. This mystery includes such *hwadus* of the shortcut school as "the cypress tree in front of the courtyard" and "three catties of flax."[25]

Establishing three mysterious gates was the idea of the Sŏn masters of old. Their second mystery used *hwadus*—responses to the fundamental affair—as words designed to eliminate the defects of understanding. As long as the student does not eliminate these words of cleansing knowledge and vision, however, he cannot be self-reliant in the sphere of birth and death. Accordingly, they established the third mystery: the mystery in the mystery. This was intended to destroy the previous cleansing knowledge and vision through such displays of function as pausing, silence, striking, or shouting. Therefore it is said: "The establishment of these three mysteries was originally intended to help with the abandoning of defects. But if you are still

looking at the very source of the previous patriarchs, you are mistaken." Consequently, this master said, "Nowadays, [Sŏn] wanderers all consider the Flower Summit of T'ien-t'ai Mountain and the stone bridge at Chao-chou to be the only roads leading upward.[26] But these are only temporary rest stops; they are not ultimate places of sanctuary."

However, the Sŏn Master P'u-an Tao, extending Chao-yang's teaching, established another proposition outside of Yün-men's three phrases:

> If the man in question cries out,
> How can the three phrases contain it?
> If one asks what's the matter,
> Then it is Nan-yüeh and T'ien-t'ai.[27]

From the standpoint of the three phrases, these Nan-yüeh and T'ien-tai types of tasteless expressions are words which aim at eliminating defects. But apart from the standpoint of the three phrases, it is not said that they eliminate defects; rather they are complete expressions of the words of this matter [of Sŏn]. Consequently, Master Ch'ang-lu said: "At times, this mountain monk splits it in half and breaks it into threes; and yet I have never yet brought up a case from the [Sŏn] school. Now, combining the half and destroying the three, I shall give complete expression to this matter."[28] He also said: "At times the Great Master Yün-men spoke the dharma inside the three phrases; at times he showed its essentials outside these three phrases." From this, we know that the ancients sometimes considered a *hwadu* to be inside the three phrases as words which eliminate defects, and sometimes outside the three phrases as words which are complete expressions. So how can it be thought strange that men nowadays become bound by the *hwadu* of the shortcut school?

Master Ta-hui of Ching-shan, whose approach we follow nowadays, is the seventeenth-generation original-share master of our school in Ts'ao-ch'i's direct transmission.[29] The shortcut approach he established—which gains access to realization through close investigation of the *hwadu*—is quite different. Why is this? *Hwadus* like "the cypress tree in front of the courtyard," "three catties of flax," "a dog has no Buddha-nature,"[30] and so forth, which were expounded by masters of the school, are dharmas completely devoid of any element of ultimacy. But after having given a *hwadu* which is tasteless and impossible to get hold of, Ta-hui warns:

> As long as the affective consciousnesses have not been destroyed, the fire in the heart will continue to rage. Keep your attention on the *hwadu* at all times and deepen the doubt toward it. For example: a monk asked Chao-chou, "Does a dog have the Buddha-nature or not?" Chao-chou replied, "*Mu!* [No!]" You should only be concerned about keeping this question before you and your attention always focused. From the left you cannot get to it; from the right you cannot get to

> it. You should not understand it to mean yes or no. You should not take it to be the no of true nonexistence. You should not consider it in relation to doctrine. You should not ponder over it logically at the mind-consciousness base. You should not think the master is explaining the *hwadu* when he raises his eyebrows or twinkles his eyes. You should not devise stratagems for resolving the *hwadu* through the use of speech. You should not busy yourself inside the tent of unconcern. You should not consider the *hwadu* at the place where you raise it to your attention. You should not look for evidence in the wording. You should not grasp at a deluded state, simply waiting for awakening. There is absolutely no need to use the mind in any way. Once the mind is without any abiding place, do not fear falling into emptiness. It is certain to be a good place there. When a rat suddenly enters the oxhorn, wrong views and inverted thinking are both cut off.[31]

Once the student has heard this sort of explanation and has been given his *hwadu,* he should then merely raise it to his attention and investigate it during the twelve periods of the day and in all four postures. He should have no understanding that the mind-nature is either separate from words or free of signs; nor should he have any understanding of unimpeded conditioned arising. If there is even one thought left of knowledge or conceptual understanding regarding the Buddha-dharma, he is enmeshed in the ten defects of understanding. Therefore he should lay them down, one by one, while avoiding deliberations about whether to lay them down or not or whether he is enmeshed in a defect or not. Unexpectedly, in an instant the student activates one moment of realization in regard to the tasteless, elusive *hwadu,* and the *dharmadhātu* of the one mind becomes utterly evident and clear.[32] The hundreds of thousands of *samādhis* and the immeasurable meanings contained in the mind-nature will be fully realized without even seeking for them. And this happens because there is no preliminary bias toward what is gained via theoretical understanding and acquired knowledge. This is the secret formula for realization and entering through close investigation of the *hwadu*—the approach taught in the shortcut approach of the Sŏn school.

The complete teaching talks about the doctrine of the ten mysterious gates of unimpeded conditioned arising and explains that it is the universal-eye state of bodhisattvas who are on the inconceivable vehicle.[33] However, since the acquired understanding of meditators in the present day is still involved with the passions, they must first develop views and learning and then develop understanding and conduct; afterward, they can enter into realization. At the moment of entering into realization, they slough off their former acquired understanding and, through absence of thought, come into conformity [with the *dharmadhātu*]. The Sŏn approach I am discussing now—a separate transmission outside the teachings which gains entrance through a shortcut—transcends all standards. Consequently, it is not only students of the scholastic teachings who will find it difficult to have faith and enter into it; even those of lesser faculties and shallow comprehension

in the Sŏn school are perplexed and cannot understand it. Now I will briefly quote two or three stories about others who have gained entrance into the path; this should allow those without faith or knowledge to know that the Sŏn shortcut approach to gaining entrance is not the same as that found in the sudden school. In addition, compared to gaining entrance in the complete school, there is quite a difference in the speed [at which gaining entrance takes place] between those who rely on the doctrine and those who don't.

> While they were out gathering rattan, Master Shui-liao asked Ma-tsu, "What is the real meaning of Bodhidharma's coming from the west?"
>
> Ma-tsu replied, "Come closer and I'll tell you."
>
> When Shui-liao was quite close, Ma-tsu kicked him in the chest, knocking him to the ground. In a daze, Shui-liao got up, clapping his hands and laughing loudly. Ma-tsu asked, "What insight did you have that has made you laugh?"
>
> Shui-liao said, "Hundred of thousands of approaches to dharma and immeasurable sublime meanings are on the tip of one hair; today I have completely understood their source." Ma-tsu then ignored him.[34]

How could a mere kick from Ma-tsu make Shui-liao completely understand hundreds of thousands of approaches to dharma and immeasurable sublime meanings? As far as those of superior faculties in the Sŏn school who gain entrance are concerned, it means nothing to them whether the sudden teachings merely explain the principle of cutting off words or whether they are intended for those who have the capacity to leave behind thoughts.

> When the Great Master Yung-chia Chen-chüeh arrived at Ts'ao-ch'i carrying a gourd bottle and wearing a bamboo hat, he circumambulated the master's seat three times, struck his walking staff down once, and remained standing arrogantly before him. The Sixth Patriarch said, "*Śramaṇas* must keep the three thousand deportments and the eighty thousand minor rules of conduct. From where does the venerable one come that he is so conceited?"
>
> Chen-chüeh replied, "The matter of birth and death is great; impermanence is fast closing in."
>
> The patriarch asked, "Why don't you experience the nonarising state and understand that which is not swift?"
>
> Chen-chüeh answered, "The experience is the nonarising state; understanding is originally without swiftness."
>
> The patriarch said, "That's right. That's the way it is."
>
> After a moment Yung-chia took leave, and the patriarch asked, "Aren't you leaving a little too fast?"
>
> Chen-chüeh replied, "Originally I am unmoving; so how can it be fast?"
>
> The patriarch asked, "Who knows that he is unmoving?"
>
> Chen-chüeh answered, "It's you who gives rise to such discriminations."
>
> The patriarch said, "You have understood well the meaning of the unborn. Stay over for one night."[35]

Having spent the night there, Chen-chüeh went out the Ts'ao-ch'i gate and composed an ode about his realization of the path:

> This leisurely man of the path has finished his training and doesn't act,
> He doesn't remove deluded thinking, he doesn't seek truth.
> The true nature of ignorance is the Buddha-nature,
> This void, phantom body is the dharma-body. . . .
> The rich Himālayan grass has nothing else intermingled,
> The pure cream they produce I consume constantly.
> One nature completely penetrates all natures,
> One dharma fully contains all dharmas.
> One moon universally reflects in all the waters,
> All these moons appearing in those waters are merged in that one moon.
> The *dharmakāya* of all the Buddhas enters into my own nature,
> My nature reunites with that of all the *tathāgatas.*
> One land contains all lands,
> It is neither form nor mind nor karmic action.
> A snap of the fingers completely perfects the eighty-four thousand teachings.
> Three *asaṃkhyeya* kalpas vanish in one *kṣaṇa.*[36]

From these passages we can surmise that the Great Master Yung-chia Chen-chüeh broke straight out of the barrel[37] simply by hearing the Sixth Patriarch say, "Why don't you experience the unborn?" He suddenly had a realization of the *dharmadhātu* and only answered, "The experience is the unborn; understanding is originally without swiftness." All this accords with the fact that at the point of realization there is no need for an excess of words. Then, once outside the temple gate, he broke out in song about his state of realization and said, "One nature perfectly penetrates all natures. . . ." Thus we know that this master's universal-eye state showed all phenomena to be in perfect interfusion. Sentient beings and Buddhas were perfectly interfused. All the stages of the bodhisattva path were perfectly interfused. The eighty-four thousand approaches to dharma were perfectly interfused. In this manner, the *dharmadhātu*'s inexhaustible qualities and functions were brought to complete accomplishment in a snap of the fingers. How can this be compared to the sudden teachings' statement—"the first *bhūmi* is identical to the eighth; for even up to calm extinction and suchness, what sequence is there?"—in which all relative phenomena are utterly annihilated by depending on the noumenon?[38]

Master Ta-hui of Ching-shan, quoting from a *gāthā* in a *sūtra,* said:

> Bodhisattvas dwell in the inconceivable
> Within which the conceivable can never be exhausted.
> If one enters this inconceivable state,
> To conceive and not to conceive are both calmed and extinguished.

> Nevertheless, it is improper to dwell in this place of calm extinction. If you dwell in this place, you will be subject to the limits of the *dharmadhātu*. In the teachings this is called the defilement of grasping at dharmas. You must destroy the limits of the *dharmadhātu* and, all at once, annihilate every splendid thing. Then and only then will you be able to look well into such *hwadus* as "the cypress tree in front of the courtyard," "three catties of flax," "a dry shit stick," "a dog has no Buddha-nature," "in one mouthful swallow all the water of the West River," "East Mountain sails along the river."[39] Unexpectedly, you will break through the one phrase; then and only then can you refer to the unlimited transference of the *dharmadhātu*. As you see in accord with reality, practice in accord with reality, and function in accord with reality, on the tip of one hair you can manifest the Jeweled King Buddha's pillar where, sitting inside a particle of dust, he turns the great dharma-wheel and creates or destroys all kinds of dharmas entirely at whim.[40] You are like a strong man who does not need to rely on anyone else's strength to stretch out his arms;[41] you are like a lion who does not need to look for companions to accompany him on his journeys.[42]

We can surmise from this passage that close investigation of the Sŏn approach's *hwadu* means that after the limits of the *dharmadhātu* are destroyed and every splendid thing is annihilated, the student will become proficient in looking into *hwadus* like "the cypress tree in front of the courtyard" until he finally breaks through the phrase. Only then can it be called the unlimited transference of the *dharmadhātu*. Then he can manifest on the tip of one hair the Jeweled King Buddha's pillar where, sitting inside a particle of dust, he turns the great dharma-wheel. That the doubt about the *hwadu* is broken and in an instant he activates one moment of realization means that he has a personal realization of the unobstructed *dharmadhātu*. So how can it be thought that this removal of the ten defects of understanding is equivalent to the sudden teachings which are intended solely as a technique for abandoning thought?

Question: If this is the case, then even though followers of the Sŏn school who have gained entrance are not taken in by the techniques of the sudden teachings, they are equivalent to the followers of the complete teachings because they have realized the unimpeded interpenetration of all phenomena. So how can it be said that they have a separate technique which is a secretly transmitted approach outside the complete teachings?

Chinul: Have I not mentioned this previously? The complete teachings talk about the doctrine of the ten mysterious gates of unimpeded conditioned arising. Although this is the universal-eye state of bodhisattvas of the inconceivable vehicle, the approach to contemplation practice of ordinary men nowadays is vitiated by acquired understanding via words and meaning, so their adherents have not yet attained the undiscriminative wisdom.

These people must first pass through their views and learning, their understanding and conduct; only then can they enter into realization. At the time of this access of realization, their experience will correspond to the thoughtlessness of the Sŏn approach. As the *Exposition* said above: "First enter in faith through acquired understanding; later unite with the unimpeded *dharmadhātu* through thoughtlessness."

From the beginning, followers of the shortcut Sŏn approach who have gained entrance remain unaffected by acquired understanding in regard to both dharma and its attributes. Straight off, they take up a tasteless *hwadu* and are concerned only with raising it to their attention and focusing on it. For this reason, they remain free of ratiocination via mind or consciousness or the way of speech or the way of meaning and stay clear of any idea of a time sequence in which views, learning, understanding, or conduct are to be developed. Unexpectedly, in an instant they activate one moment of realization concerning the *hwadu* and, as discussed previously, the *dharmadhātu* of the one mind becomes perfectly full and clear. If we compare contemplation practice in the complete teachings with the one moment of realization in the Sŏn approach, then inside the teaching and outside the teaching are quite different and, therefore, the relative slowness or rapidity in which their practice is completed is not the same: this is something we may easily know. As it is said, "The separate transmission outside the teachings far excels the teaching vehicle. It is not something with which those of shallow intelligence can cope."

In the Sŏn approach too there are those of average and inferior capacities who find it hard to cope with this secret transmission. Some of them may try to deepen the mind and enter the noumenon by leaving behind words and cutting off thought, but they cannot penetrate through the conditionally arisen phenomenal dharmas in front of their eyes. Master Ta-hui of Ching-shan rebuked them: "Those who try to pacify the mind by force are people who develop understanding while remaining indifferent and embracing the void-calmness."[43] Others assume that the normal mind used every day by ordinary men is the absolute path, but they do not seek the sublime awakening and say, "Let's take it easy and stay natural; there's no need to worry about whether mental states arise or thoughts are stirred, for the arising and ceasing of thoughts is originally without any real essence." Sŏn Master Ta-hui also rebuked them: "These people are guarding the natural essence; they develop understanding about the ultimate dharma."

In the Sŏn school, there are those who take as their contemplation such statements as "the triple world is only mind," "the myriads of dharmas are only consciousness," or "all phenomena are perfectly interfused." These are included in the first mysterious gate as proposed by Master Fa-yen and National Master Shao [Yün-men].[44] These statements are the same as those

used in the complete teachings, but the teachings they have established are different in their details and basic features. Sŏn Master Kuei-feng said: "The teachings of the Buddha are intended to support tens of thousands of generations; hence their principles have been demonstrated in detail. The admonitions of the patriarchs involve an immediate crossing-over to liberation; they aim at producing mysterious penetration."[45] Since mysterious penetration is predicated upon the elimination of words, the student should not dwell on the traces of a master's words. When these traces are eliminated from the ground of the mind-consciousness, the noumenon manifests in the fountainhead of the mind. For this reason, the instructions given by the masters of the school according to the capacities of their listeners about the doctrine of the unimpeded interpenetration of all phenomena are extremely terse. They are intended, above all else, to produce an access to awakening through a direct shortcut; they do not sanction knowledge through descriptive explanations.

Sŏn Master Fo-yen lifted his whisk and said: "Monks! A number of the sages and saints of old are on the tip of this mountain monk's whisk; each is sitting in a great lotus blossom expounding the sublime dharma. Their light intermingles in an array which is like a net of precious silk. Can you believe this?"[46] The nun Liao-jan of Mo shan first heard the great *Avataṃsaka Sūtra;* later she investigated the path of the patriarchs and was enlightened to the great affair.[47] She has a poem which says:

> In an old Buddha hall at the peak of the mountain of the five aggregates,
> Vairocana Buddha sheds light from his *ūrṇakośa* day and night.
> If you know that this place is neither the same nor different,
> Then this is precisely the flower garland which pervades the ten directions.

There were many such masters of the school who directed their students with teachings demonstrating the unimpeded interpenetration of all phenomena so that they grasped it immediately. From the evidence, we can see that, compared with the mysterious gates in the scholastic schools, the theory of Sŏn is much broader and its realization-wisdom more encompassing. For this reason, Venerable Wonhyo said: "As far as the contemplation practice of the wise is concerned, externally they forget all truths and internally they search for their own minds. This is why they are able to reach the truthless ultimate truth."[48] We should know then that the doctrine of unimpededness as explained by masters of the Sŏn school might be identical to that in the complete teachings, but their descriptions are more concise. Consequently, they are nearer to the actual access to realization.

Although the explanations of the Sŏn school which accord with reality are terser than those of the scholastic schools, when compared with the *hwadu* of the shortcut approach they still involve conceptual understanding

about the Buddha-dharma and, accordingly, are not yet free of the ten defects. Thus it is said: "Students of meditation must investigate the live word; do not investigate the dead word. If you stay fixed on the live word, you will not forget it for an eternity of kalpas; but if you stay fixed on the dead word you will not be able to save yourself."[49] For this reason, Sŏn Master Ta-hui had his students investigate with tasteless *hwadus* so that they would not become stuck in the ten defects. At the moment the *hwadu* is understood, they could direct the three propositions rather than be directed by them. How can this be discussed in the same breath with the apophatic discourse of the sudden teachings?[50] For that matter, was National Master Hsien-shou, who used this approach and this technique, bound by the sudden teachings? National Master Ch'ing-liang and Sŏn Master Kuei-feng both gave a brief critique of this question: "Leaving behind thoughts and thoughtlessness in the Sŏn school are also instructions which, in this regard, can sweep away all traces of words and eliminate their inadequacies; but the place pointed out in the secret, mind-to-mind transmission is not discussed in this document."[51] This is clear evidence.

In the Sŏn school, there is a theory in which the fount and its affluents are distinguished. It claims that the methods appropriate to these two levels of understanding are different, their approaches are different, and their techniques are different. But this idea is not correct, for it merely states that when the student takes the shortcut and first gains entrance into realization from out of the bound stage, there is a difference in approach and a difference in technique. How can we say that such a difference exists in those great bodhisattvas who have had personal realization of the *dharmadhātu* of the one mind?[52]

However, an ancient master said: "There is no one in this degenerate age who can awaken to the path of the patriarchs and display *prajñā*."[53] This quotation adumbrates the *hwadu*'s two meanings of investigating the idea and investigating the word.[54] Those nowadays whose doubt has disintegrated have, for the most part, investigated the idea but not the word. Consequently, they are the same as those following the complete and sudden approach who have been enlightened through right understanding. When these people use their minds in meditation they still retain views and learning, understanding and conduct. They are no better than those scholar-monks of today who are attached to words and letters and, in their contemplation practice, speculate that internally the mind exists but still search externally for truth. The subtler their search for truth becomes, the more they become subject to the defect of grasping at external signs.[55] How can their approach be discussed in the same breath with that of men who have investigated the word, broken the doubt, had a personal realization of the one mind, displayed *prajñā*, and engaged in wide propagation of the teach-

ings of Buddhism? Those who have manifested such realization-wisdom are seldom seen and seldom heard of nowadays. Consequently, these days we should value the approach which investigates the idea of the *hwadu* and thereby produces right knowledge and vision.[56] If such a person's understanding is compared with that of one who meditates while relying on the teachings but has not discarded the affective consciousnesses, they are as far apart as heaven and earth.[57]

I humbly hope that those who are intent on transcending the world through meditation will carefully investigate the live word of the Sŏn approach and swiftly realize *bodhi*. What good fortune this would be! What good fortune this would be!

NOTES

無話頭
大慧宗杲
天童覺和尚
宏智正覺
事事無礙
法界無礙緣起
揀
全揀
全收
體中玄
句中玄
玄中玄

1. The ten defects of practice are ten incorrect ways of observing the *mu hwadu* and, by extension, all *hwadus,* popularized by Ta-hui Tsung-kao (1089–1163). Yŏndam Yuil (1720–1799), Chinul's commentator on the *DCSPR,* indicates that the list was formally systematized by Ta-hui's friend and rival, Master T'ien-t'ung Chüeh, the famous Ts'ao-tung master Hung-chih Cheng-chüeh (1091–1157); *CYKM,* fol. 29a.10. For the list see *THYL* 26, p. 921c.7–13; *DCSPR,* Part III, The Live Word ("Practice of the *Mu Hwadu*" section).

In the Hwaŏm teachings, the ultimate state of reality is said to be one in which every element of existence is in a dynamic state of interaction with every other element. This state, called the unimpeded interpenetration of all phenomena *(sasa muae),* represents the pinnacle of the scholastic doctrine and the epitome of a Buddha's understanding. It derives from the Hwaŏm teaching of the unimpeded conditioned arising of the *dharmadhātu (pŏpkye muae yŏn'gi),* which Chinul discussed in much detail in the previous selection, the *Complete and Sudden Attainment of Buddhahood.* Since, in this teaching, all particularities are equally real and equally important in the whole cosmic mesh, no object can be said to be inferior or superior and, hence, worthy of being either grasped or rejected. Although Chinul advocates that Sŏn practice also aspires to a similar type of understanding, the questioner here brings his view up for critical examination. Sŏn theorists claim that their school tries to illuminate the absolute through the *hwadu*—a technique designed to break through all discrimination. In the questioner's view, however, Sŏn still seems to indulge in relative discriminations (they are "still analyzing the ten defects of practice") which would keep this absolute from manifesting.

The question here pivots upon the word "analyze" (K. *kan;* C. *chien*), which refers to the faculty of radical analysis (K. *chŏn'gan;* C. *ch'üan-chien*). Radical analysis and its complement, comprehensive assimilation (K. *chŏnsu;* C. *ch'üan-shou*), are Hua-yen terms referring to two contrary ways of viewing dharmas: the dialectical examination of particularities to expose the fact that they have arisen from the noumenal nature of suchness (K. *sŏnggi;* C. *hsing-ch'i*); and the recognition that all

phenomena are conditionally arisen as manifestations of the adaptable quality of that suchness *(pŏpkye yŏn'gi)*. Radical analysis states that all dharmas are empty and illusory and that the true nature transcends names and is free of signs—statements characteristic of the sudden teachings. In this approach, each dharma is examined dialectically in order to expose its essential emptiness; hence every aspect of plurality returns to the oneness of suchness. Its primary aim is to annihilate all the relative signs of dharmas so that their noumenal essence can manifest. Comprehensive assimilation is principally concerned with describing the conditioned world of interacting particularities; it corresponds to the approach of the complete teachings. From this standpoint, all relative phenomena are viewed as manifestations of the adaptable quality of suchness. For a description of these terms see: *DCSPR,* Part III, Radical Analysis and Comprehensive Assimilation; *CYCTH* 2, p. 405c; and *Hua-yen ching shu-ch'ao hsüan-t'an, HTC* 202.8.262a, 297a, 325b. For Chinul, if practice is to be consummated both aspects must be equally balanced: first the mind must be freed from its perceptual assumptions and intellectual preconceptions through radical analysis; subsequently, through comprehensive assimilation, it has to be reintroduced into the relative world with a viable world view in which the value and utility of all things are recognized.

The question raised here obliges Chinul to describe how the approach of the Sŏn school, in particular its unique technique of investigating the *hwadu,* differs from that of the sudden teachings which are criticized later in this work for placing inordinate stress on radical analysis. Chinul himself shows in his *DCSPR* (Part III, "Sŏn Is Not the Sudden Teaching" section) that the sudden teachings are exclusively concerned with the annihilation of relative signs and the extinguishing of mental states and therefore grasp at the very nature they hoped to expose. Hence the sudden teachings do not even perfect radical analysis let alone comprehensive assimilation. Radical analysis as used in the Sŏn school points directly to the mind-nature which is originally calm and free from all relativity; it is not simply used to destroy relative signs. As long as no grasping or rejection is involved in the state thereby achieved, this is the perfection of radical analysis while remaining centered in comprehensive assimilation.

Similarly, the scholastic teachings, and especially the Hwaŏm school, explain in detail the characteristics of relative dharmas and deal with many expedient types of understanding. As a primarily positive approach which validates the conventional reality of relative signs, they tend to neglect radical analysis—the faculty which would allow them to cut off attachment to all such understanding and enter directly into the state itself, rather than simply remain content with understanding it intellectually. Sŏn uses doctrinal descriptions similar to those found in the complete teachings—the first of the three mysterious gates, the mystery in the essence (K. *ch'ejung hyŏn;* C. *t'i-chung hsüan*)—though usually in abbreviated form. However, Sŏn also uses techniques similar to those of the sudden teachings which cut off all possible attachment to purely intellectual knowledge—the second and third mysterious gates, the mystery in the word (K. *kujung hyŏn;* C. *chu-chung hsüan;* that is, the *hwadu*) and the mystery in the mystery (K. *hyŏnjung hyŏn;* C. *hsüan-ching hsüan* shouts, silence, and so on). (See *DCSPR,* Part III, "Sŏn Is Not the Sudden Teaching" section, for the correspondences between Sŏn and the complete teachings.) Hence Sŏn is su-

perior to the complete teachings. For Chinul, it is a complete and sudden approach which combines the expedient descriptions of the complete teachings with the release from relative signs of the sudden teachings. And the primary technique of Sŏn's shortcut approach—*hwadu* investigation—is not simply a revamped sudden teaching technique used only for ending thoughts or severing the attachment to relative understanding. Rather, it leads to the very height of Buddhist realization, bringing the diligent student to a direct awakening to the unimpeded *dharmadhātu* in all its splendor.

2. Here Chinul explains that from the standpoint of nature origination, radical analysis and comprehensive assimilation (the conditioned arising of the *dharmadhātu*) are complementary. Once the self-nature is seen, and the fact that all phenomena arise from that self-nature is recognized, both faculties are perfected.

3. *THYL* 29, p. 935b.

4. The *Complete Enlightenment Sūtra; YCC,* p. 917b.

5. Since comprehensive assimilation as described in the scholastic teachings ("all obstacles are precisely the ultimate enlightenment") is not based on direct perception of the essential nature achieved by perfecting radical analysis, it retains some semblance of intellectual interpretation; consequently, it is inferior to Sŏn, which can use similar descriptions while simultaneously transcending them. Sŏn may use descriptions similar to those of the comprehensive assimilation of the complete teachings, but it never neglects the development of radical analysis (that is, "it is necessary to analyze carefully, one by one, the defects")—assuring thereby that the student will not become attached to conceptual descriptions.

6. Chao-chou Ts'ung-shen's answer "No!" (K. *mu;* C. *wu*) is still the most popular *kongan* used in Korea today; see *Wu-men kuan,* case 1, *T* 2005.48.292c.

7. See *THYL* 26, p. 921c, and *DCSPR,* Part III, "Practice of the *Mu Hwadu*" section.

8. I prefer Kim T'an-hŏ's rendering (*Pojo pŏbŏ,* fol. 122b) and follow him. Kim Tal-chin's translation (*Han'guk ŭi sasang,* p. 113)—"How can this be one who takes the *hwadu* as guide?"—is also possible.

9. Li T'ung-hsüan in *HHYCL* 1, p. 721a.

首山省念 10. Fen-yang Shan-chao (947–1024), disciple of Shou-shan Sheng-nien (926–993) in the Lin-chi lineage; from *Fen-yang Wu-te ch'an-shih yü-lu* 1, *T* 1992.47.603b; see also *Jen-t'ien yen-mu* 1, *T* 2006.48.302b.1-2.

11. Compare such passages as *Cheng-fa nien-ch'u ching* 63, *T* 721.17.376c.16, and *Fo-shuo fa-chi ching* 2, *T* 761.17.615c.25, where "comprehensive retention" follows in the wake of wide learning *(bahuśruti).* This quotation is taken verbatim from Tsung-mi, *CYCTH* 3, p. 407c.24.

全提 破病 12. "Complete expression" (K. *chŏnje;* C. *ch'üan-t'i*): the *hwadu* as an absolute description of the ultimate state of realization summing up all aspects of the great matter of awakening. "An expression which eliminates defects" (K. *p'abyŏng;* C. *p'o-ping*): the *hwadu* as an expedient device which roots out conceptualization of the enlightenment experience. Chinul points out in the following passages that during proper investigation of the *hwadu* its true expanse cannot be limited to either one of these two modes: it transcends description via words.

13. The third of the ten defects of *hwadu* practice.

14. *YCC,* p. 917a.

15. *Prajñāpāramitāhṛdaya-sūtra, Po-jo hsin ching, T* 251.8.848c.

16. This is a quotation from Fa-tsang's description of the sudden teachings—the fourth of his division of the five major teachings. See *Hua-yen i-ch'eng chiao-i fen-ch'i chang* 1, *T* 1866.45.481b.17, and compare Li T'ung-hsüan's description in *HHYCL* 3, p. 735b.

17. *HHYCL* 17, p. 834b.

18. See *Ta Hua-yen ching lüeh-ts'e, T* 1737.46.708a, for the last of these three sentences.

19. *LTTC,* p. 356b.

證智 20. "In relation to the partial and the complete, the provisional and the real, in the state of realization-wisdom": "partial" refers to the provisional teachings found in the two major vehicles of Buddhism, in which there is inordinate stress on emptiness, existence, or both/and, neither/nor. In contrast with Mahāyāna, the Hīnayāna teachings are partial; but within Mahāyāna itself there are also varying degrees: the inception, final, and sudden teachings are partial; only the complete teachings are complete and, hence, real. See Kim T'an-hŏ, *Pojo pŏbŏ,* fol. 125a. "In the state of realization-wisdom": the myriads of spiritual qualities contained within the essence of the *dharmadhātu,* the true nature (which is the essence of both the three bodies and the four wisdoms as Hui-neng explains), can only be known finally through direct experience in the realization-wisdom (K. *chŭngji;* C. *cheng-chih*) attained through enlightenment. Since it is only at the time of awakening that one can clearly distinguish the partial from the complete and the provisional from the real, these qualities are only understandable after the experience, not through the normal empirical processes of perception or logical thought. Hence those who "doubt what they see with their eyes" cannot truly understand those qualities.

泯絕無寄宗 21. Here the questioner tries to correlate the sudden teachings and the Sŏn teachings with the second of the three divisions of the Sŏn doctrine given by Tsung-mi in his *CYCTH:* the school of absolute annihilation (K. *minjŏl mugi chong;* C. *min-chüeh wu-chi tsung*). For the description see *CYCTH* 2, p. 502c.3–15; translated in Jan Yün-hua, "Tsung-mi," pp. 38–39.

22. *Awakening of Faith, TCCHL,* p. 576a; Hakeda, *Faith,* pp. 32–34.

23. Chinul here takes issue with the Hwaŏm description of the sudden teachings as involving simply the realization of the noumenal nature which is apart from thought. Through the quotation from the *Awakening of Faith* Chinul demonstrates that leaving behind words and thought results in a realization of the general characteristic of the one *dharmadhātu.* Once that characteristic is realized, there is no longer any need to destroy the signs of all relative objects, because it is understood that those objects are all the sublime functioning of the essence of the *dharmadhātu* and have arisen according to conditions from the nature. Hence the sudden teachings lead the student who was originally attached to relative signs to a realization of the undifferentiated noumenon, giving him a big step toward the achievement of the unimpeded interpenetration of all phenomena.

本分事 24. "The cleansing knowledge and vision exhibited by way of response to the fundamental affair": when students in ancient times came to Sŏn masters to question them about the way of practice or the meaning of the Buddha-dharma ("the fundamental affair"; K. *ponbunsa,* C. *pen-fen-shih*), the answer they received would

cleanse their minds of preconceptions and intellectual knowledge about the meaning of the dharma. Since these answers were intended to prompt spiritual energy in the Sŏn adept, later masters also found them worthy of investigation. Eventually these answers were systematized into the formal *kongans* which are still studied today. See Kim T'an-hŏ, *Pojo pŏbŏ,* fol. 128a.

洞山守初

25. "Cypress tree in front of the courtyard": by Chao-chou Ts'ung-shen, *Wu-men kuan,* case 37, *T* 2005.48.297c. "Three catties of flax": by Yün-men's disciple Tung-shan Shou-ch'u (910–990), *Wu-men kuan,* case 18, *T* 2005.48.295c.

26. "The stone bridge at Chao-chou": see *Pi-yen lu* 6, case 52, *T* 2003.48.187a, Cleary and Cleary, *Blue Cliff Record,* p. 353, for the *kongan* as well as the account of this famous bridge.

昭(韶)陽 雲門文偃 德山緣密 圓明大師 普安道

27. Chao-yang (Shao-yang) is Yün-men Wen-yen (?862–949), founder of the Yün-men school of Ch'an. Yün-men's three phrases were three different approaches to Ch'an practice: (1) cover heaven and earth; (2) the eye faculty is trifling; (3) do not wade through the myriads of conditions. These approaches were systematized into the following three phrases of formal Yün-men teaching by his disciple Te-shan Yüan-mi (n.d.), also known as Yüan-ming Ta-shih: (1) cover heaven and earth; (2) cut off all streams; (3) follow the waves and swells. Te-shan's disciple Pu-an Tao (n.d.) wrote verses to accompany each of these phrases and established another phrase as an extension—"in the sky," meaning that the essence of both heaven and earth is in the sky. See *Jen-t'ien yen-mu* 2, *T* 2006.48.312a, and Kim T'an-hŏ, *Pojo pŏbŏ,* fol. 128b.

長盧應夫 天衣義懷 九山秀蓮

28. Probably Ch'ang-lu Ying-fu (n.d.; ca. twelfth–thirteenth centuries), an important disciple of T'ien-i I-huai (n.d.) in the Yün-men school. His biography appears in *Hsü ch'uan-teng lu* 8, *T* 2007.51.513b.

"Splits it in half and breaks it into threes": this quote explains the approach used by Sŏn masters in remedying the defects of understanding. When a master gives a lecture or writes a poem he "splits" the one great matter of Sŏn into essence and function; when he "breaks it into threes" he performs this division and then recombines them, explaining essence and function simultaneously. In verses, this usually means that the first line exposes either essence or function, the second line exposes the contrary element, the third line recombines the two, and the last line gives an everyday example to show the operation of essence and function in the ordinary world—describing thereby the path *(mārga, tao)* itself. "Combining the half and destroying the three": using speech as a means of giving a "complete expression" *(chŏnje)* of the great matter. Both essence and function are combined into a simultaneous description of essence and function; then all three are eliminated, leaving the student with a direct vision of the undiscriminated path itself. This explanation was given to me in a personal interview with Kusan Suryŏn, the Sŏn master at Song-gwang sa in Korea.

本分宗師

29. "Original-share master of our school" (K. *ponbun chongsa;* C. *pen-fen tsung-shih*) : "Original share" is a Sŏn term used to indicate the absolute truth—that is, the original share each person has innately in the true nature of suchness; see *Pi-yen lu* 1, case 5, *T* 2003.48.145c.5. Hence the term refers to an enlightened Sŏn master who has had a great awakening to his "original share." See *Pi-yen lu* 7, case 61, *T* 2003.48.193a.29.

30. The *mu hwadu;* see note 6 above.

31. *THYL* 30, p. 941b; see also *DCSPR*, Part III, The Live Word ("Practice of the *Mu Hwadu*" section). The list of ten defects given here has been rearranged by Chinul from the version in Ta-hui's text. "When a rat suddenly enters the oxhorn": in southern China it was a folk custom to catch rats by putting some oil deep inside an oxhorn. As the rat went after the oil, he was wedged deeper and deeper into the horn and was finally unable to escape. This is a metaphor for the student who has gone so far in his practice that there is no way for him to retreat—the Sŏn equivalent of the scholastic Buddhist term nonretrogression *(avaivartaka)*. See Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 130a, and Pŏpchŏng (trans.), *Sŏn'ga kugam*, p. 48.

32. An allusion to *Hsin-hsin ming*, *T* 2010.48.376b.21.

普眼境界 不思議乘

33. "Universal-eye state" (K. *poan kyŏnggye;* C. *p'u-yen ching-chieh*): the vision of the unimpeded conditioned arising of the *dharmadhātu;* see Fa-tsang's *Hsiu Hua-yen ao-chih wang-chin huan-yüan kuan*, *T* 1876.45.637c–638a, and Yen-shou's *Tsung-ching lu* 9, *T* 2016.48.462a–b. The inconceivable vehicle (K. *pulsaŭisŭng;* C. *pu-ssu-i-ch'eng*) is equivalent to the one Buddha-vehicle.

34. Hung-chou Shui-liao (n.d.) was a disciple of Ma-tsu Tao-i. This dialogue appears in *CTL* 8, p. 262c.

35. *LTTC*, p. 357c.

36. The *Song of Enlightenment*, *CTK*, pp. 395c–396b. "The rich Himālayan grass": a special type of grass growing, according to legend, in the Himālayas; if eaten by a white cow, it is said to produce the best milk and cream in India. This is a metaphor for the one Buddha-vehicle which nourishes the enlightened man constantly; see Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 132b.

漆桶

37. Barrel refers to the "lacquer barrel" (K. *ch'ilt'ong;* C. *ch'i-t'ung*), an expression first used by Hsüeh-feng I-ts'un. It symbolizes ignorance, which is like a black-lacquer barrel that allows no light to enter. Breaking the lacquer barrel is enlightenment. See *Pi-yen lu* 1, case 5, *T* 2003.48.144c.

38. "The first *bhūmi* is identical to the eighth": this passage appears in Li T'ung-hsüan's synopsis of the sudden teachings, attributed to the *Laṅkāvatarā-sūtra;* see *HHYCL* 3, p. 735b. In the earliest version of the bodhisattva path, there were only seven *bhūmis;* the eighth was the sphere of Buddhahood itself. Three additional *bhūmis* were eventually added to correlate with the ten *pāramitās;* see Conze, *Buddhist Thought in India*, pp. 234–237. "Calm extinction": nirvana.

39. "Dry shit stick": a statement of Yün-men's; see *Wu-men-kuan*, case 21, *T* 2005.48.295c. "In one mouthful swallow all the water of the West River": Ma-tsu Tao-i's reply to layman P'ang; see *P'ang chü-shih yü-lu* 3, *HTC* 1318.120.81b, and Ruth Fuller Sasaki, *A Man of Zen*, p. 47. "East Mountain sails along the river": a statement of Yün-men; see *Yün-men kuang-lu* 1, *T* 1988.47.545c.19. Lu K'uan Yü's translation of this statement (*Ch'an and Zen Teachings*, vol. 2, p. 201) is incorrect.

寶王刹 玄應 音義 刹 切(刎)刹 慧琳

40. "Manifest the Jeweled King Buddha's pillar . . . turns the great dharma-wheel": a Sŏn phrase, quite common in *THYL*, alluding to the realm of the unimpeded interpenetration of all phenomena *(sasa muae);* the simile is adapted from *Leng-yen ching* 4, *T* 945.19.121a.6–7. For a discussion of the Buddha's turning of the dharma-wheel, see *HYC* 52, pp. 275c–276a, and *HYCb* 35, pp. 627c–628a. "Jeweled King Buddha's pillar" (K. *powang ch'al;* C. *pao-wang ch'a*): "pillar" is a some-

what problematic, and occasionally is wrongly translated as land or realm (as in Nakamura, *Bukkyōgo daijiten,* p. 1243). Hsüang-ying (ca. 596–664), compiler of the earliest Buddhist "sound-meaning" (K. *ŭmŭi;* C. *yin-i*) compendium, the *Yi-ch'ieh ching yin-i,* provides some useful information concerning the proper translation for *ch'al* under his entry for *ch'ech'al* (C. *ch'ieh-ch'a,* Skt. *kṣetra;* from *HYCb* 1, p. 398b.26). Korean *ch'al* (C. *ch'a*) is the common Chinese transliteration for various forms of the Classical Sanskrit *kṣetra* (land, field, realm). As Hsüan-ying notes, however:

> The fact that a stupa is called a *ch'a* is incorrect. This should . . . translate as "pole." People have replaced this with [its synonym] "pillar" and call it a *ch'a*-pillar. Because it has the meaning of storing the Buddha's bones and [hence] is the same as field [*kṣetra*], it is called *ch'a.* This is due to the fact that Western countries store their *śarīra*[*dhātu,* relics] at the top of a stupa's pole. [Chou Fa-kao, ed., *Hsüan-ying Yi-ch'ieh ching yin-i* 1, col. 12; included in the later compendium of Hui-lin (788–810), *Yi-ch'ieh ching yin-i* 20, *T* 2128.54.431a]

Zengaku daijiten, p. 1120, gives the correct translation.

41. A common simile in early *Āgama* texts, referring especially to a short period of time; see *Ch'ang A-han ching* 1, *T* 1.1.10b.12, 102c.6.

42. For the entire passage see *THYL* 27, p. 928a. See *Tsa A-han ching* 50, *T* 99.2.366c.7, for the simile.

43. See *THYL* 25, p. 918b, for this and the immediately following quotation.

44. Fa-yen Wen-i (885–958), disciple of Lo-han Kuei-ch'en (867–928) and founder of the Fa-yen school of Ch'an, for his biography see *CTL* 24, pp. 398b–400a, and Lu K'uan Yü, *Ch'an Teachings,* vol. 2, pp. 215–228.

45. *CYCTH* 1, p. 400a; appears also in *DCSPR,* Part III, Radical Analysis and Comprehensive Assimilation ("Sŏn Is Not the Complete Teachings" section).

佛眼清遠 46. Fo-yen Ch'ing-yüan (1067–1120), disciple of Wu-tsu Fa-yen (1024?–1104) in
五祖法演 the Yang-ch'i lineage of the Lin-chi school; for his biography see *Hsü ch'uan-teng lu*
楊岐 25, *T* 2077.51.636b–637b.

末山尼了然 47. Liao-jan (n.d.), disciple of Kao-an Ta-yü (n.d.) in the Ma-tsu Tao-i lineage; for
高安大愚 a biography see *CTL* 11, p. 289a.

48. For Wonhyo's quotation see *Encouragement to Practice,* p. 103.

49. By Ta-hui Tsung-kao, *THYL* 14, p. 870b.

遮詮 50. "Apophatic discourse" (K. *ch'ajŏn;* C. *che-ch'üan*): *lucus a non lucendo* ex-
表詮 planations which describe an object exclusively in negative terms, explaining what it is not, until by a process of elimination some idea of the object is conveyed. All negative and paradoxical explanations in the sutras—such as "the nature of suchness does not arise and does not cease" or "the true mind is empty yet full"—are apophatic descriptions. This term is opposite to kataphatic discourse (K. *p'yojŏn;* C. *piao-ch'üan*), which involves positive descriptions of an object's qualities and attributes—for example, "the calm and void, numinous awareness of the mind." Ideally, descriptions of practice and the states developed thereby should include both aspects. Then the student's ability to use expedient means of expressions is also perfected: "They could then be the director of the three propositions [of existence, nonexis-

tence, and both/and (neither/nor)]"—meaning that they are then entirely free to deal with any aspect of existence on any terms. See Kim T'an-hŏ, *Pojo pŏbŏ,* fol. 137a. For the role of these two types of discourse in East Asian Buddhism see Robert Gimello, "Apophatic and Kataphatic Discourse in Mahāyāna: A Chinese View," pp. 117–136.

51. These two Hua-yen masters claim here that thoughtlessness, again an exclusively apophatic description of practice, does not come close to covering all the connotations implied by the secret transmission of the mind in Ch'an. Thoughtlessness and similar approaches can deal with the inadequacies of purely verbal descriptions of truth, but they cannot reveal all the spiritual qualities discovered during the enlightenment experience; for this, positive representations are necessary.

52. Here Chinul presents his view of the unity of Sŏn and the scholastic teachings. Although the approaches followed in Sŏn and the complete teachings are unique, all differences vanish once there is direct realization of the absolute state of the unimpeded *dharmadhātu.* Hence deviations in the Sŏn and scholastic approaches are only valid from a relative standpoint; from a higher perspective they are simply expedient descriptions.

53. Attributed previously to Ch'i Ho-shang; see *Encouragement to Practice,* p. 124, and note 66.

參意 參句 休靜 西山大師

54. "Investigate the idea" (K. *ch'amŭi;* C. *ts'an-i*) refers to theoretical Sŏn descriptions such as those used in the mystery in the essence. This is the approach for people who are starting out in Sŏn practice; it is intended to establish a right view toward practice and its goal. However, it is still only a conventionally valid approach. Eventually, the student must "investigate the word" (K. *ch'amgu;* C. *ts'an-chü*), which is the live word of the shortcut approach, in order to clear away conceptual knowledge and enter into direct realization. Investigation of the idea merely leads to the understanding-awakening, which still involves conceptual discrimination; only investigation of the word can bring about the realization-awakening in which there is direct, personal experience of the transcendental realm. From the standpoint of the *mu hwadu,* investigating the idea means to look into the question, "With what intention in mind did Chao-chou make the statement *mu?*" Since this sort of investigation involves interest ("taste"), it is relatively easy for those who are beginning *hwadu* practice. To investigate "What is this one word *mu?*" is to investigate the word. As there is utterly no taste to this sort of investigation, it is for advanced meditators. When Ta-hui says, "This one word [*mu*] is the weapon which smashes all types of wrong knowledge and wrong conceptualization" (*THYL* 26, p. 921c), he is referring to investigation of the word. See Hyujŏng (Sŏsan Taesa, 1520–1604), *Sŏn'ga kugam,* p. 41, and Yŏndam Yuil, *CYKM,* fol. 29a.12–29b.6.

55. An allusion to Wonhyo's quotation in *Encouragement to Practice,* p. 103.

56. All in all, Chinul seems to have been pessimistic about the prospects of ordinary men in his age achieving full and complete enlightenment through the techniques then available. Rather than encouraging his students toward direct realization of the unimpeded *dharmadhātu* at the very beginning of practice—an approach which would fail in the vast majority of cases—he therefore stressed the need for awakening to the mind-nature. Such an awakening, achieved in Sŏn practice through investigating the idea of the *hwadu,* was equivalent to the understanding-awakening

achieved at the first of the ten levels of faith outlined in the Hua-yen system of Li T'ung-hsüan. In that awakening, the student was simply to see that he was innately endowed with the fundamental wisdom of Buddhahood; the understanding generated thereby would then support his practice until his direct, personal realization-awakening at the first level of the ten abidings, at which point he would enter the bodhisattva path proper. Hence the understanding developed through investigating the idea of the *hwadu* is precisely the awareness of this fundamental wisdom, the original nature of each and every individual. Once again we see that Chinul stressed faith in the fact of one's inherent Buddhahood above all else in the development of his students.

57. An allusion to *Hsin-hsin ming, T* 2010.48.376b.21.

Excerpts from the Dharma Collection and Special Practice Record with Personal Notes

PŎPCHIP PYŎRHAENG NOK CHŎRYO PYŎNGIP SAGI

法集別行錄節要並入私記

EXCERPTS FROM THE DHARMA COLLECTION and Special Practice Record with Personal Notes, Chinul's magnum opus, was written in 1209, one year before his death. A product of his mature thought and lifelong study, the work covers in detail most of the major themes prominent in the rest of his writings and, as such, is the best work through which to approach the entire range of his thought. The work was intended to serve as a handbook for Buddhist students under his tutelage; indeed, its treatment of the fundamentals of the Korean Buddhist tradition proved to be so influential that it came to be one of the basic texts used in the lecture halls of Korean monasteries and is still studied avidly today.

The text is structured around excerpts drawn from the *Dharma Collection and Special Practice Record* [*Pŏpchip pyŏrhaeng nok;* C. *Fa-chi pieh-hsing lu*] of the T'ang Buddhist scholiast Kuei-feng Tsung-mi, the fifth patriarch of both the Hua-yen scholastic sect and the Ho-tse school of Ch'an. (Information on the identity of the *PCPHN* will be found in the appendix.) The *Record* contains Tsung-mi's synopses of the views and practices of four representative schools of Middle Ch'an Buddhism and champions the Ho-tse school's approach of sudden awakening/gradual cultivation. These excerpts are an important source of information concerning both the formative period of Ch'an as well as Tsung-mi's own Ch'an thought.

Chinul's personal notes focus on a discussion of the different taxonomies of sudden and gradual approaches to enlightenment and practice as outlined by such important Chinese thinkers as Ch'eng-kuan in his *Chen-yüan Commentary* [*Hua-yen ching hsing-yüan p'in shu*] Yung-ming Yen-shou in his *Mirror of the Source Record* [*Tsung-ching lu*], and Tsung-mi again in his *Preface to the Fountainhead of Ch'an Collection* [*Ch'an-yüan chu-ch'üan chi tou-hsü*]. Virtually nothing of the writings of these seminal philosophers of medieval Chinese Buddhist thought has appeared in English, and Chinul's treatment of these thinkers should be of interest to scholars of

the East Asian Buddhist tradition. Chinul's discussion is an excellent example of the scholarly writing produced by philosophers in the various Buddhist schools—including the Ch'an school, which has often been portrayed in the West as bibliophobic and antitheoretical. Chinul's exposition culminates in a detailed exegesis of the theory of sudden awakening/gradual cultivation, the approach to practice and enlightenment which, through the *DCSPR*'s influence, became the hallmark of Sŏn. While developing this central theme, Chinul discusses the simultaneous development of *samādhi* and *prajñā,* the cultivation of thoughtlessness, and the faith and understanding of the complete and sudden school of Hwaŏm thought. He concludes with selections from the writings of Ta-hui Tsung-kao, the systematizer of the *k'ung-an* (K. *kongan*) system of Ch'an practice, in order to elucidate the proper approach to *hwadu* meditation, a new type of practice first expounded in Korea by Chinul. As the most comprehensive of Chinul's works, *DCSPR* is well illustrative of the syncretic trend of his thought, in which the convergence of Sŏn teaching and scholastic doctrine is demonstrated.

Because of the technical nature of much of the material presented here, I have included detailed notes. These are drawn in the main from the subcommentaries of the Yi dynasty scholiasts Hoeam Chŏnghye (1685–1741) and Yŏndam Yuil (1720–1799); of the two, I have found Yuil's discussions to be particularly illuminating. To make the discussion easier to follow, I have added section headings, which were not included in the original text. I would like to acknowledge here my indebtedness to Yi Chi-gwan's explication of the text in the *Sajip sagi*—a compilation of the Haein sa lecture hall collected under his direction.

I. Chinul's Preface

Moguja said: Ho-tse Shen-hui was a master of our school known for his intellectual knowledge and conceptual interpretation.[1] Although he was not the formal dharma successor to Ts'ao-ch'i [the Sixth Patriarch Hui-neng][2] his awakened understanding was lofty and brilliant and his discernment was clear. Since Master Tsung-mi inherited his teachings, he has developed and explained them in this *Record* so that they could be understood clearly. Now, for the sake of those of you who can awaken to the mind through the aid of the scriptural teachings,[3] I have abbreviated its superfluous verbiage and extracted its essentials so that it can serve as a handbook for meditation.[4]

I have observed that people of the present time who are cultivating their minds do not depend on the guidance of the written teachings, but straight-

away assume that the successive transmission of the esoteric idea [of Sŏn] is the path.[5] They then sit around dozing with their minds in a haze,[6] their labors all in vain, or else they lose their presence of mind in agitation and confusion during their practice of meditation. For these reasons, I feel you should follow words and teachings which were expounded in accordance with reality in order to determine the proper procedure in regard to awakening and cultivation. Once you mirror your own minds, you may contemplate with insight at all times, without wasting any of your efforts.

The entries in this *Record* were originally arranged with the schools of Shen-hsiu and the others at the beginning because the text progressed from the shallow schools toward the profound, clearly distinguishing each of their relative strengths and shortcomings. In the present condensation, I treat the school of Ho-tse first, primarily so that people who are practicing meditation will be able to awaken first to the fact that, whether deluded or awakened, their own minds are numinous, aware, and never dark and their nature is unchanging.[7] Subsequently, when the other schools are reviewed it will be apparent that their teachings also contain excellent expedients in regard to the aspect of "person."[8] If, at the beginning, you do not get to the source, you will be lured by the traces of the words used in the teachings of those schools and wrongly give rise to thoughts of either acceptance or rejection. Then how will it be possible for you to develop syncretic understanding and take refuge in your own minds?[9]

Furthermore, as I fear that meditators who are not yet able to forget the passions and keep their minds empty and bright might stagnate in theoretical interpretations, at the end of my exposition I briefly quote some statements by "original-share" masters of our school who followed the shortcut approach.[10] My purpose there is to remove the defects of conceptual understanding[11] so that you can find the living road which leads to salvation.[12]

In present times, people who propagate both Sŏn and the scholastic schools are preoccupied solely with scholastic understanding based on the letter of the scriptures; and yet they will never be able to settle their thoughts on transcending the world through meditation.[13] The style of practice in the Buddha-dharma may vary with the passage of time. Nevertheless, in the mind which is used daily by everyone and which is clear and capable of awareness, the nature of the defilements is void and the sublime functioning is self-reliant—this is according to rule and is simply the way it is. So what does it matter if the times change?[14] The Patriarch Aśvaghoṣa said, "The word 'dharma' means the mind of a sentient being."[15] Could he have been deceiving people? If your faith is firm and you are wholeheartedly devoted to insight and thereby accumulate pure karma, then even though you may not realize a penetrative awakening in this life, you will not lose the right cause for the achievement of Buddhahood.

When we think about it, for kalpas without beginning we have been sub-

merged in birth and death and have endured immeasurable suffering. Now we have been fortunate enough to receive a human body; we have been fortunate enough to meet with the Buddha-dharma and to be free of worldly entanglements. But if we allow ourselves to backslide or indulge in indolence, and if we do not cultivate our meditation but spend our days idly, then following the instant when our lives end and we fall into evil realms, even though we might wish to listen to a phrase of the Buddha-dharma and would be willing to contemplate it with right mindfulness, how will it be possible? Consequently, I always admonish you, my friends on the path with whom I live, to practice meditation as much as you are able, and to vow to continue the living lineage of the Buddhas and patriarchs. I hope that all of you accomplished people will together attest to this.

II. Excerpts from the Dharma Collection and Special Practice Record

REVIEW OF THE FOUR SŎN SCHOOLS
the esoteric significance of Sŏn

The *Record* states:

> The essential focus of the Sŏn approach lies in looking inward. It can neither be described in writing nor expressed through words. Although words may not apply, we can still force the use of them; but where the pen's rendering does not apply, it is indeed hard to put down the words. I write now only because there is no other alternative. I hope that you will reflect on these words in your heart and will not stagnate in the letters.[16]

the Ho-tse school[17]

> All dharmas are like a dream:[18] this is what all the saints have taught. Consequently, deluded thoughts are originally calm and the sense-spheres are originally void. This void and calm mind is numinous, aware, and never dark.[19] This void and calm mind is precisely the pure mind which was transmitted by our predecessor, Bodhidharma. Whether deluded or awakened, the mind is fundamentally self-aware. It does not come into existence through dependence on conditions; it does not arise because of sense-objects. When deluded it is subject to the defilements, but this awareness is actually not those defilements. When awakened it can manifest magic and miracles, but this awareness is actually not that magic or those miracles.
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> This one word "awareness" is the source of all wonders.[20] Because of delusion concerning this awareness, the marks of self arise. When it is assumed that there is "I" or "mine," liking and disliking automatically appear. According to these feelings of liking and disliking, good and bad actions are performed. As a result of these actions, a body within the six destinies is received. Hence, generation after generation, life after life, the wandering in *saṃsāra* is never brought to an end.
>
> If we happen to receive the instructions of a good friend and suddenly awaken to this void and calm awareness, the calm awareness becomes free of thought and formless. Who then would assume that there is "self" or "person"? Upon awakening to the fact that all signs are void, the mind naturally

becomes free of thought. If we are aware of a thought at the moment it arises, then through that awareness it will vanish.[21] The sublime approach to practice lies only in this.

Consequently, even though we cultivate the manifold supplementary practices, they all have thoughtlessness as their core.[22] If we can only maintain thoughtlessness, liking and disliking will naturally fade away, and compassion and wisdom will naturally grow in brightness; wrong actions will naturally be halted, and meritorious deeds will naturally be augmented. As far as our understanding is concerned, we will perceive that all signs are signless; as far as practice is concerned, it will be called the cultivation whereby nothing is cultivated. When the defilements are finally extirpated, birth and death will be cut off. As arising and ceasing have ended, a calm radiance will manifest and our responsiveness will be unlimited.[23] This is called Buddhahood.

the Northern school[24]

All sentient beings are inherently endowed with the nature of enlightenment in the same way that a mirror possesses the nature of brightness. When that nature is covered by defilements it cannot shine—just like a mirror obscured by dust. If we rely on the words of the teachings and cease all deluded thoughts, the nature of the mind will be awakened to when those thoughts have been ended and there will be nothing of which that mind is unaware. This process is exactly the same as polishing a mirror: once all the dust has been removed, the surface of the mirror will be bright and clean and there will be nothing which it cannot reflect.

Tsung-mi's Critique:
This school is characterized by its view that defiled and pure states arise from conditions. Its approach is to go against the stream [of defilements] and resist the residual habit-energies. Nevertheless, there is no awakening to the fact that deluded thoughts are originally nonexistent and the nature of the mind is originally pure. Since the awakening still lacks acumen, how can such cultivation be called true?

the Hung-chou school[25]

The arising of mental states, the activity of thought, the snapping of the fingers, the shifting of the eyes, and indeed all actions and activities, are expressions of the functioning of the Buddha-nature's total essence. As there is no functioning which occurs apart from it, the total essences of greed, hatred, or delusion, the performance of good or bad actions, and the corresponding retribution of happiness or suffering are all the Buddha-nature. It is like flour: although a wide variety of foods can be prepared from it, each of these is still flour.[26]

To explain this perspective further: the four great elements which comprise this body of flesh and bones, together with the throat, the tongue, the teeth, the eyes, the ears, hands, and feet, are absolutely incapable of talking, seeing, listening, or acting by themselves. At the instant when life has ended and the body has not yet begun to decompose, the mouth cannot talk, the eyes cannot see, the ears cannot hear, the feet cannot walk anywhere, and the hands cannot

do anything. Consequently, we know that what is capable of speech and activity must be the Buddha-nature. Moreover, if we examine carefully each of these four great elements which compose this body of flesh and bones, we see that none of them understands greed, hatred, or delusion. Hence greed, hatred, and all the defilements are also the Buddha-nature.

The essence of the Buddha-nature is devoid of differentiation, and yet it can produce the whole range of differentiation. That its essence is, however, free of differentiation means that this nature is neither profane nor holy, neither cause nor effect, neither good nor bad. It has neither form nor sign; it neither goes nor stays; and, finally, it is neither Buddha nor sentient being. But since it can produce all these different things, that nature is also the functioning of the essence. Consequently, it can manifest as profane or sacred, as cause or effect, as good or bad. It manifests forms and manifests signs; it can become either a Buddha or a sentient being; it can even display greed, hatred, delusion, and the other defilements.

If we closely examine the nature of that essence, we will see that ultimately it can neither be perceived nor realized—in the same way that the eye cannot see itself, and so on. If we extend our examination to its responsiveness, we will realize that all action and activity is the [functioning of the] Buddha-nature; there is no other dharma which can act as the realizer or as the realized. This idea is expressed in the *Laṅkāvatāra Sūtra:* "The *tathāgatagarbha* is the cause of both wholesome and unwholesome actions. It can produce all the [six] destinies and the [four kinds of] birth where the suffering or happiness which is received will be commensurate with the causes which were created."[27] In another passage it states: "The Buddhas say that the mind is the origin."[28] And finally: "Or there is a Buddha-realm where raising the eyebrows, shifting the eyes, laughing, yawning, coughing, and all other actions are all the activities of the Buddha."[29]

Since the principles realized through awakening are all impeccable and natural, the principles by which we cultivate should accord with them. We should not give rise to a mind which intends to excise evil and cultivate good, however, nor to a mind which wants to cultivate the path. The path is the mind; you cannot use the mind to cultivate the mind. Evil too is the mind; you cannot use the mind to excise the mind. One who neither excises evil nor cultivates good, one who is completely free and spontaneous in all situations: this is called a liberated man. There is no dharma which can bind, no Buddha which can be produced. The mind is like space which can be neither supplemented nor diminished. How can we presume to supplement it? And why is this? There is not one dharma which can be found outside the mind-nature; hence cultivation means simply to allow the mind to act spontaneously.

Tsung-mi's Critique:

The Hung-chou school and the [Northern] school discussed just prior to it are diametrically opposite. The previous school considered that, from morning to evening, all discriminative activities are false. This school considers that, from morning to evening, all discriminative activities are true.

the Niu-t'ou school[30]

All dharmas are like a dream; originally nothing is of any concern. The mind and the sense-spheres are originally calm; it is not now that they have become void. It is because we are deluded to this fact that we say they exist and we see various matters like flourishing and decay or nobility and ignobility. Since there are favorable and unfavorable aspects to all these matters, passions such as liking and disliking are produced—and when passions arise we become entangled in all manner of suffering. But when these are created in a dream and undergone in a dream, what gain or loss can there be? The wisdom which can comprehend this also derives from the mind in the dream. And finally, if there were a dharma which surpassed even nirvana, it too would be like a dream or an illusion.[31] If we penetrate to that original equanimity in which nothing is of any concern, this principle should enable us to surrender ourselves and relinquish our passions. When passions are relinquished, the causes of suffering are excised and we then transcend all suffering and distress.[32] Hence the practice of this school involves the relinquishment of passion.

> Tsung-mi's Critique:
> The previous school [Hung-chou] advocated that awakening means the awareness that all thoughts are completely true and cultivation means allowing the mind to act spontaneously. This school regards awakening as the equanimity in which nothing is of any concern and views cultivation as the relinquishing of passion.

critique of the three "inferior" schools[33]

Consider the differences in the views and understanding of these three schools: the Northern school regards everything as false; the Hung-chou school regards everything as true; the Niu-t'ou school regards everything as nonexistent. Now consider their respective definitions of practice: the first defines practice as subduing the mind and eliminating falsity; the next defines it as having the faith to allow the nature of the passions [the mind] to act freely; the last defines it as pacifying the mind so that it does not arise.[34]

By nature, I, Tsung-mi, like to compare things. After examining each of these schools I have come to the conclusion that their doctrines are as set out above. But if I were to take these statements and ask students of these schools about them, not one would accept my conclusions. If I asked in terms of existence, they would reply in terms of voidness; if I argued for voidness, they would point to existence. Or else they might say that both alternatives are wrong, or that everything is inexpressible, or that cultivation and noncultivation are the same, or other similar answers. They respond in this way because they are always afraid of being trapped by words and letters; since they are afraid of stagnating in what they have attained, they dismiss whatever you advocate. Consequently, I would only give detailed instructions to students willing to take refuge in their mind [and take the mind as their] master,[35] so that they will be able to contemplate with insight at all times and mature their practice and understanding.

Chinul's exposition

In a later section of this text, it is said:

> The Hung-chou school constantly advocates, "Greed, hatred, loving-kindness, and wholesome actions are all the Buddha-nature; how could they be different?" This statement is like that made by people who only observe that the moist nature of water never changes, but do not realize that the difference between the success of a boat which crosses over that water and the failure of a boat which capsizes on the way is immense.[36] Consequently, although this school is near the approach of sudden awakening, it does not quite reach it; as far as the approach of gradual cultivation is concerned, however, it is completely off the mark. Since the Niu-t'ou school has already penetrated to [an understanding of] voidness, it halfway comprehends the approach of sudden awakening; since it advocates the relinquishment of passion, it has no shortcomings in regard to the approach of gradual cultivation. Since the Northern school is devoted solely to gradual cultivation and is utterly devoid of sudden awakening, even its cultivation is incorrect. The Ho-tse school advocates that first there must be sudden awakening and that subsequently we should cultivate while relying on this awakening.[37]

According to this section of the text, Hung-chou was near the approach of sudden awakening but did not quite reach it, whereas Niu-t'ou only half understood it. For this reason, it is implied that it is essential for ordinary people who are cultivating the mind to have faith only in Ho-tse, and not in the other schools.[38]

Although this may be the case, if we examine the ideas of the two schools of Hung-chou and Niu-t'ou as they are recorded in this text, they can be deep and wide-ranging, and extremely abstruse and arcane. They enable people who are cultivating their minds to see clearly for themselves into their own speech and activities. How could there be a more recondite purpose than this? I am not yet completely certain whether Master Tsung-mi's intention was to deprecate the ideas of these two schools or to praise them! Nevertheless, he did break the grasping at verbal explanations, which is all too common among latter-day students of these schools, and prompted them toward a complete awakening to the knowledge and vision of the *tathāgatas;* hence he probably had no thoughts of either deprecation or praise toward the two schools.

How do we know this? In his *Preface to the Complete References to the Fountainhead of Ch'an Collection,* there appears a review of these three schools. Briefly, he states:

> The Northern school is the school which brings falsity to rest and cultivates the mind. The Niu-t'ou school is the school which teaches absolute annihilation. Those who have some vague knowledge of Sŏn would say that the words of Niu-t'ou—that all sacred and profane dharmas are like a dream or an illusion—are the

ultimate; but they do not realize that this statement is not the only dharma of this school.[39]

Judging from this statement, how could Master Tsung-mi not have been aware that the path of Niu-t'ou was fully perfected? When he said that Niu-t'ou only half understood, it was because he wanted those who recognized only the void and calm principle as being the ultimate to know that it is only through the mind of numinous awareness—which is the original functioning of the self-nature—that one's understanding is complete.

The Hung-chou and Ho-tse schools are the schools which teach the direct revelation of the mind-nature. They teach that all dharmas, whether existent or void, are only the true nature. This revelation of the mind-nature is of two types. First Hung-chou explains: "That which now enables us to have speech, action, greed, hatred, loving-kindness, forbearance, and so forth is precisely your Buddha-nature. If at all times and in all places we merely put to rest [karma-producing] actions, nurture the spirit, and mature the sacred embryo, then the natural, divine marvel will manifest." This is precisely true awakening, true cultivation, and true realization. Second, Ho-tse has said: "All dharmas are like a dream: this is what all the saints have taught. Consequently, deluded thoughts are originally calm and the sense-spheres are originally void. The void and calm mind is numinous, aware, and never dark. That is your true nature."[40] As these two schools both aim at the unity of all signs and the return to the nature, they are consequently the same school.

The three schools just mentioned have many differences, but each is simply employing expedients in regard to the practice of the twofold benefit; hence there is no error involved in following their instructions as well. The principle on which they are all founded does not allow the existence of duality.[41]

For this reason, we should know that Master Tsung-mi was not unaware of the fact that Ma-tsu's explanations of dharma directly illuminated the mind-nature and certainly contained skillful expedients for the practice of the twofold benefit. When he said, "Although this school is near the approach of sudden awakening, it does not quite reach it," he meant only that he was afraid students would accept the reality of the words only and, trapped in the adaptable function, would never achieve an awakening to the calm awareness. For this reason, people who are cultivating the mind in this degenerate age of the dharma should first critically examine the nature and characteristics, as well as the essence and functioning, of their own minds according to the teachings presented by Ho-tse. They should not simply drop into the void-calmness or stagnate in adaptability.[42] After they have developed authentic understanding they should review the tenets of the two schools of Hung-chou and Niu-t'ou. If they understand how these two schools complement each other, how could they erroneously give rise to thoughts of grasping or rejection? Therefore it is said [in the *Preface*]: "If

any of the three points [constituting the Sanskrit letter *i*] are out of place, the letter *i* cannot be constructed. If the three schools are in divergence, how can Buddhahood be achieved?"[43] This is what I mean here.

Previously it was said that "as far as the approach of gradual cultivation is concerned, however, [the Hung-chou school] is completely off the mark." But later it was added that it is "true cultivation and true realization." It would seem that these statements are contradictory. When this school is considered from its standpoint that the principles understood through awakening are impeccable and entirely natural, however, its approach is said to be completely mistaken because it assumes there is nothing which needs to be cultivated or counteracted. But if it is considered from the standpoint that it nurtures the spirit in all situations and manifests spiritually sublime practices, then it is said to be true cultivation. Consequently, both interpretations have their reasons and they are not mutually contradictory.

You who are cultivating the mind: do not give rise to thoughts of doubt! You should know that the primary purpose in looking into a mirror is to appraise the beauty or ugliness of your own face. How can you stagnate in the writings of others, spending your day in idle controversy, and neither examine your own minds nor cultivate right contemplation? The ancients said: "The value of Buddhism lies in putting it into practice, not in endless rhetoric."[44] Keep this in mind! Do keep this in mind!

THE DEGREE OF DEVELOPMENT IN EACH SCHOOL

the approaches of dharma and person[45]

Above I have given an exposition of each of the schools. Let us now assess their respective profundity and shallowness, together with their strengths and shortcomings.

The mind strings together the myriads of dharmas; the implications of this are limitless. All the different scholastic sects have elaborated and amplified the teachings; the Sŏn sect has condensed and summarized them. In regard to dharma, this abridgement has reduced them to the two aspects of immutability and adaptability; in regard to person, it has divided them into the two approaches of sudden awakening and gradual cultivation. When these two aspects are clear, we can know the central ideas of all the *sūtras* and *śāstras* in the whole *tripiṭaka*. When the two approaches are displayed, we can see the tracks of all the sages and saints. Herein lies the significance of the profound intent of Bodhidharma.

the relationship between immutability and adaptability: a metaphor[46]

First I will discuss the immutability and adaptability of dharmas. As abstract principles are difficult to comprehend when expounded directly, however, I will give some similes as a means of comparison in order to specify the strengths and shortcomings of each school and to assess whether their perspectives toward the self-mind are true or false. On the first perusal, simply read through the similes once. When the general idea is clear, try to assess in detail the principle which is expressed by means of the comments accompanying each simile.

[The mind] is like a *maṇi* jewel which is perfectly round, pure, luminous, and untarnished by any shade of color.[47]

> The monistic, numinous mind-nature is void, calm, and ever aware. It is originally free from any differentiation and any notion of good or evil.

As its substance is luminous, when it comes into contact with external objects it can reflect any color.

> As its essence is aware, in any situation it can distinguish between the shades of right and wrong, good and evil, and can even produce or create all manner of mundane and supramundane phenomena. This is the meaning of adaptability.

These shades of color may have individual differences, but the luminous jewel is never altered.

> Fool and wise, good and evil, each has individual differences. Sorrow and happiness, hatred and love, may arise and disappear. But the mind capable of awareness is never interrupted. This is the meaning of immutability.

Although there are hundreds and thousands of different colors which the jewel may reflect, let us consider the color black, which is diametrically opposed to the innate brilliance of the luminous jewel. This will serve to illustrate the fact that although the numinous and bright knowledge and vision is the exact opposite of the darkness of ignorance, it is nevertheless of the same single essence.

When the jewel reflects the color black, its entire substance becomes completely black; its luminosity is no longer visible. If ignorant children or country bumpkins then happened to see it, they would immediately think it was a black jewel.

> When the mind of numinous awareness is present in an ordinary man, it is completely stupid, deluded, greedy, and lustful. Hence a deluded person simply assumes that he is definitely an ordinary man. This example is a simile for all the sentient beings in the six destinies.

If someone were to say, "This is a luminous jewel," you can be sure that they would not believe him. They might even get angry at him or accuse him of trying to deceive them. Even if he were to explain all his reasons, they would neither listen to nor consider his words.

> I, Tsung-mi, have frequently encountered this type of person. If you tell them, "That which is clear and capable of awareness right now is your Buddha-mind," they evidently do not believe it. They are not even willing to consider it, saying simply, "I, so and so, am ungifted and really cannot comprehend this." This is the usual perspective among people who are attached to the characteristics of the dharma of the greater and lesser vehicles and those of the teaching of men and gods.

Chinul's Exposition: The understanding-awakening achieved by people who cultivate their minds refers to the fact that they have not been cowardly or timid in regard to this matter. Rather, by having firm faith in their own minds and relying on the practice of tracing back the light of the mind, they have come to appreciate for themselves the taste of dharma. There are those, however, who make no serious effort to trace back the mind's radiance but simply nod their heads affirmatively and say, "That which is clear and capable of awareness right now is your Buddha-mind"—such people have certainly not grasped the idea.[48]

the view of the Northern school

Even though they are willing to believe, as explained, that this is a luminous jewel, their eyes see that it is black and they say: "The jewel is enveloped and obscured by the black color; only after it has been cleaned and polished and the blackness removed will its luminosity finally manifest." Then and only then will they say that they see for themselves the luminous jewel. The view of the Northern school is parallel to this.

Chinul's Exposition: I hope that cultivators of the mind will examine this simile in detail so that they will not succumb to such a view.[49] You should not leave behind falsity in order to search for truth; nor should you assume that falsity is truth. Rather, if you understand that false thoughts arise from the nature, then their arising is precisely their nonarising and, at that point, they are calmed.[50] How could there then persist this view of a dichotomy between truth and falsity?[51]

the view of the Hung-chou school

There is another type of person who points out, "It is precisely this blackness itself which is the luminous jewel. The substance of that luminous jewel can never be seen;[52] so if you want to know what that substance is, it is precisely that blackness and precisely all the different colors like blue and yellow." Such a position will cause the fools who have firm faith in these words either to remember only that blackness or to recognize all the different shades as being the luminous jewel. At other times, if they should see the black kernel of a *bodhi* nut,[53] or blue beads made of rice gum,[54] or even beads of dark amber or creamy quartz, they would say that these are all *maṇi* jewels. Later on, if they see a genuine *maṇi* jewel when it is not reflecting any color and only its transparent, pure appearance is visible, they fail to recognize it. Since they do not see the colors they are able to recognize, they have doubts about the jewel's luminous transparency.

The view of the Hung-chou school is parallel to this. "Fools" refers to later students of this school. "At other times, if they should see the black kernel of a *bodhi* nut" refers to the thoughts of greed, craving, hatred, and conceit which manifest in the mind when it is immersed in the mundane world and

discriminates the objects in the coarse sense-spheres. "Amber and creamy quartz" refers to thoughts of friendliness, goodness, humility, and reverence. "When it is not reflecting a color" refers to the mental state which is devoid of all thoughts. "Only its transparent, pure appearance is visible" refers to the thoughtlessness which is clear and self-aware. "They have doubts" means they assume that to say the mind is only something which apprehends and knows is a misconception.

the view of the Niu-t'ou school

Chinul's Exposition: If people who are cultivating the mind comprehend that the nature of both good and evil is void and utterly unascertainable, then even though they act all day long, they constantly maintain the state of no-mind and do not succumb to the view of these fools. On the other hand, at times when that thoughtlessness which is clear and self-aware has no contact with external conditions, if they give rise to any further intellectualization, the net of views will become even more tightly meshed.[55]

There is another type of person who, if he hears that these different colors are false and utterly void to the very core of their essence, assumes that the jewel itself is also utterly void. He then says, "When you grasp at nothing you are an accomplished man; but if you still recognize even one dharma, you do not yet understand." Such people do not realize that at the point where all shades of color are void, there still exists the brilliant luminosity of the jewel which is not void.

The view of the Niu-t'ou school is parallel to this. When its adherents hear the explanation of voidness in the *Prajñāpāramitā sūtras,* they assume that the original enlightened nature is also void and unascertainable. Hence it is clarified here that voidness of the mind refers to the absence in the true mind of discriminative thoughts like greed, hatred, and so forth. It does not mean that there is no mind. "No-mind" means only that we banish the defilements in the mind. Consequently, we know that Niu-t'ou only explicated the negative; he did not illuminate the positive.

Chinul's Exposition: Although this sort of explanation is given so that people who are cultivating the mind will not fall into dead voidness, what fault is there if it is explained that the nature of original enlightenment is also nothingness so that the blindness of the mind will be cured in those who still tend to grasp at verbal explanations? A simile illustrating Ho-tse's view follows.

the view of the Ho-tse school

Why can it not be stated straight out that only the brilliant, pure, and full luminosity is the substance of the jewel?

The mind-essence is merely void and calm awareness. If only void-calmness is explained, without revealing awareness, how would this essence differ from

> empty space? It would be like a brilliant sphere of porcelain which, though clean, lacks luminosity. How could it be called a *maṇi* jewel capable of reflecting everything?

All the reflected colors—black as well as the shades of green, yellow, and so forth—are empty and false. Hence, at the moment when black is seen,[56] it is not really black which is seen after all: it is the transparent luminosity of the jewel. Blue is really not blue: it is only that same luminosity. Red, white, yellow, and so forth are exactly the same: they are only the jewel's luminosity. Therefore, if you regard each color as being merely that brilliant, pure, and full luminosity, you cannot be confused about the jewel.

> Everything is void; only the mind is immutable. Even when the mind is deluded, it is still aware, for awareness is inherently undeluded. Even when thoughts arise, it is still aware, for awareness is inherently free of thoughts. For that matter, whether the mind is sad or happy, joyful or angry, loving or hateful, in each of these cases it is always aware. Since awareness is inherently void and calm, the mind is void and calm and yet aware. It is at that point that a person is clear and unconfused about the mind-nature. This description is considerably different from that of the other schools.[57]

If you are merely unconfused about the nature of the jewel, then black is not really black: black is actually the jewel itself. With all other colors it is exactly the same. At that point it no longer matters whether colors are present or not—for the luminosity of the jewel can freely adapt to either circumstance.

> "Black is not really black" is the same as Niu-t'ou's approach. "Black is actually the jewel itself" is the same as Hung-chou's description. If one has seen for oneself the luminous jewel, the profound will perforce contain the shallow.[58]

conclusion

If you do not realize that luminosity is the eternally unchanging essence of the jewel which is able to reflect all other colors, but insist that black and so forth are the jewel [Hung-chou's view], or that one should attempt to remove the black in order to find the jewel [the view of the Northern school], or that luminosity and blackness are both nonexistent [Niu-t'ou's view], then in all these cases you have not yet seen the jewel.

Chinul's Exposition: Previously the statement was made that "[Ho-tse's] awakened understanding was lofty and brilliant and his discernment was clear." This is exactly what is meant here.

why numinous awareness is discussed[59]

Question: According to the explanations of the noumenal nature given in all the *Mahāyāna sūtras,* in the teachings of all the schools of Sŏn both past and present, and even in Ho-tse's school, there is neither arising nor ceasing, creation nor sign, ordinary man nor saint, right nor wrong: truth is inexpressible and unattestable. Why not simply accept this standpoint? What need is there to discuss numinous awareness?

Answer: These are all examples of apophatic discourse;[60] they are not intended to expose the essence of the mind. If I did not point out that the clear, constant awareness which is present now, never interrupted and never obscured, is your own mind, what could I refer to as being uncreated and signless and so forth? For this reason, you must realize that all the various teachings explain only that it is this awareness which is neither arising nor ceasing and so forth. Consequently, Ho-tse pointed to the knowledge and vision which exist within the void and signless state so that men would recognize it; then they could comprehend that even though their minds pass from one life to another, the mind is eternally uninterrupted until the achievement of Buddhahood. Furthermore, Ho-tse gathered together various terms like uncreated, nonabiding, even inexpressible, and simply referred to them all as being the void and calm awareness which assimilates everything. Voidness means that it is devoid of all signs; it is still an apophatic term. Calm is the immutable, immovable aspect of the real nature; it is not the same as empty nothingness. Awareness refers to the manifestation of this very essence; it is not the same as discrimination. These three components alone comprise the fundamental essence of the true mind. Therefore, from the inital activation of the *bodhicitta* until the attainment of Buddhahood, there is only calmness and only awareness, unchanging and uninterrupted. It is only according to the respective position [on the bodhisattva path] that their designations and attributes are slightly different.[61]

how Hung-chou and Ho-tse differ

Question: Hung-chou also referred to numinous attention, gleaming reflection, and so on.[62] How are they any different from awareness?

Answer: Suppose we try to display the one essence through its many different properties. Since the myriads of dharmas are all this one mind, how could we be limited solely to attention, reflection, and so on? But if we try to point directly to that fixed essence, then the mind-nature of the foolish and the wise, the good and the evil, all kinds of birds and animals, and so forth is, in all these cases, naturally clear, constantly aware, and accordingly different from trees and stones.

Such terms as attention and awareness are not all-inclusive. For instance, if we say that a person is deluded, it means that he is unenlightened; if we say that a person is foolish, it means that he has no wisdom. When the mind is blank,[63] it cannot be called gleaming, reflective, and the like. Hence how can these states be identical to the mind-nature which is constantly aware by nature? For this reason, the chief of the Hwaŏm commentators said in his *Epistle on the Essentials of the Mind:* "In the essence of the unabiding mind, the numinous awareness is never dark."[64] Although Hung-chou referred to numinous attention, he simply wished to indicate that sentient beings possess such a quality; it is as if he were to say that they all have the Buddha-nature. But this is not a precise indication. If we try to point it out, we can only say that this explains that which is capable of speech and so forth. If we try to ascertain exactly what that is, however, we will only be able to say, "All things are false appellations; there are no fixed dharmas."[65]

To sum up, the teachings include the two approaches of negation and revela-

tion,[66] and if we try to ascertain their real import they refer respectively to true voidness and sublime existence. If we probe the original mind we find that it is complete in both essence and function. Now the Hung-chou and Niu-t'ou schools consider wiping all traces away to be the ultimate virtue; this involves only the style of apophatic discourse and the import of true voidness. Although this is complete as far as essence is concerned, their approach is deficient regarding the teachings of revelation and the import of sublime existence; they overlook the function.

the Hung-chou school neglects the innate function

Question: Since Hung-chou revealed the mind-nature through its capacity for speech, action, and so forth, this corresponds to the revelation teaching. As this capacity is identical to the functioning of the mind-nature, what deficiency is there?

Answer: The original essence of the true mind contains two types of function. First, there is the innate function of the self-nature. Second, there is the function which adapts to conditions. These can be compared to a bronze mirror. The bronze itself corresponds to the essence of the self-nature. The brightness of the bronze corresponds to the function of the self-nature. The images reflected because of that brightness are the function which adapts to conditions. Under suitable conditions images can be reflected and manifest in thousands of different ways; but the brightness is ever bright. The "one taste" of this brightness is used as a simile for the constant calmness of the mind. This is the essence of the self-nature. The capacity of this awareness for speech, discrimination, and so on is the function which adapts to conditions. Now, when Hung-chou points to the capacity for speech and the like he only points out the function which responds to conditions; he overlooks the function of the self-nature.

The revelation teaching also employs the two approaches of revelation through inference and revelation through perception. Hung-chou notes, "The mind cannot be pointed out; it is through such properties as capacity for speech and so forth that we can prove its existence and become aware of the presence of the Buddha-nature." This is the approach of revelation through inference. Ho-tse says straightaway,[67] "Since the mind-essence is that which is capable of awareness, awareness is precisely the mind." To reveal the mind through its awareness is the approach of revelation through perception. I have now completed my narration of the two aspects of immutability and adaptability.

Chinul's exposition

In a letter of the Premier P'ei Hsiu addressed to Sŏn Master Tsung-mi it is written: "Adherents of the Sŏn school all have divergent opinions; they criticize and slander each other and are unwilling to come to any kind of accord."[68] Master Tsung-mi also said, " 'Fools' refers to later disciples of this school." Now it is clear that the adherents who discriminate between the virtues and shortcomings [of the different schools] have all wrongly inherited the teachings of Sŏn; they have lost its true import. In his *Forest Records,*

Hung Chüeh-fan sharply criticizes the assessments of Master Tsung-mi and supports the approaches of Hung-chou and Niu-t'ou.[69] He fears that the shortcomings discussed by Master Tsung-mi, which seemed to implicate the founders of these schools, might confuse the minds of students in later generations. When teaching people of different capacities, every ancient master used skillful expedients; hence we cannot hold views in favor of this or that approach based solely on their words. We should rather use this bright mirror to illuminate our own minds. Discerning between right and wrong, let us cultivate *samādhi* and *prajñā* simultaneously, and quickly realize *bodhi*.[70]

SUDDEN AWAKENING AND GRADUAL CULTIVATION[71]

Here I will elaborate on the two approaches of sudden awakening and gradual cultivation. The principle of suchness is absent of even Buddhas and sentient beings, let alone a transmission from master to disciple. Nevertheless, since there has been a patriarchal succession starting from the Buddha we can know that there is still preserved an approach which people can follow through cultivation, realization, approach, and entry. If this approach is discussed in regard to the person, there is delusion and awakening, ordinary man and saint. Awakening from delusion is sudden; transforming an ordinary man into a saint is gradual.

sudden awakening

Just what is sudden awakening? Due to beginningless delusion and inverted thinking, you consider the four great elements to be the body, deluded thoughts to be the mind, and these together to be the self. But if you come across a good friend who explains the significance of these concepts of immutability and adaptability, nature and characteristic, essence and function, you can abruptly awaken to the fact that the numinous, bright knowledge and vision are your own true mind. That mind is originally ever calm and devoid of nature or characteristic; it is indeed the *dharmakāya*. This nonduality of body and mind is the true I; there is not the slightest difference between it and all the Buddhas. Consequently, it is said that awakening is sudden.[72]

an analogy

Suppose a high courtier dreams he is in prison, his body carrying the cangue and lock, suffering all kinds of anxiety and pain. While he is trying to think of a hundred different ways to escape, suppose that someone happens to call out and awaken him. Suddenly awakened, he would then see that he had always been at home, and that in his ease and happiness, wealth and rank, he is no different from any of the other magistrates at the imperial court.

> The "high courtier" stands for the Buddha-nature, the "dream" for delusion, and the "prison" for the triple world. The "body" represents the *ālayavijñāna*, "the cangue and lock" stand for greed and attachment, and "suffering all kinds of anxiety and pain" refers to karmic retribution. "A hundred different ways to escape" corresponds to inquiries about dharma and eagerness in cultivation. "Someone happens to call out and awaken him" refers to good friends. "Suddenly awakened" corresponds to the mind which opens upon hearing dharma. "He would then see" refers to the true

self, the *dharmakāya*. "Had always been at home" refers to the statement in the [*Vimalakīrtinirdeśa*] *sūtra* of the ultimate void and calm house.[73] "In his ease and happiness" is the happiness of nirvana. "Wealth and rank" means that the essence is originally endowed with meritorious qualities and sublime functions as numerous as the sands of the Ganges. "No different from any of the other magistrates at the imperial court" means that he has the same true nature as all the Buddhas.

Since each element in this dharma-analogy is clear, you can easily ascertain that although the body and mind during dreams are fundamentally identical to the body and mind during the waking state, when it comes to discussing their characteristics and functions there is a drastic difference between the distorted and the correct. Once the man in the analogy has awakened he will never return willingly to being the courtier in the dream. Hence the analogy shows that although the source of the mind is one, delusion and awakening are drastically different. Thus to be a grand minister[74] in a dream (to obtain through one's practice a rebirth as Mahābrahmā or other high states, while remaining deluded) is not as good as to become a superintendent of employees[75] in the waking state (to have entered the first level of the ten stages of faith after having awakened). To possess the seven jewels in a dream (to cultivate the innumerable meritorious actions while remaining deluded) is not as good as having a hundred coins in the waking state (to keep the five precepts and to develop the ten wholesome actions after having awakened). In all these cases one is illusory and the other is true; consequently, they cannot be compared. (This is what is meant in all the *sūtra* teachings when it is said, "To make offerings with all the seven jewels in the trichiliocosm is not as good as listening to one line of a *gāthā* [of dharma].")[76] Now, since there has been a transmission from master to disciple, we must distinguish clearly the distorted and the correct.

Chinul's exposition

I hope that all who are in search of the path will evaluate this approach of sudden awakening from every perspective. Since the dharma-simile is clear, confirm it for yourself anytime. If you have no awakening or understanding, how can you say that your cultivation is true?[77]

I have seen that students of the doctrine are trapped in the explanations of the provisional teachings. Grasping at the differentiation between true and false, they make themselves backslide. Others chat about the unimpeded [conditioned origination] of all phenomena but do not cultivate meditation. As they do not believe that there is a secret formula for awakening to their own minds,[78] when they hear about the Sŏn approach of seeing the nature and achieving Buddhahood, they think it refers to nothing more than the principle of leaving behind words as advocated in the sudden teachings.[79] Nor are they aware that in a complete awakening to the original mind, immutability and adaptability, nature and characteristics, essence and function, ease and happiness, as well as wealth and rank are the same as that of all the Buddhas. How can such people be considered wise?

I have also seen that some students of Sŏn believe only that people of out-

standing capacity can directly ascend to the Buddha-*bhūmi* without having to progress through all the steps. They do not believe in the text of this *Record,* which teaches that after achieving awakened understanding one enters into the ten levels of faith. Consequently, even if they do develop their minds somewhat, they are unaware of the various degrees of understanding and practice, or of the arising and ceasing of tainted habits. They are full of conceit regarding dharma, and the words they utter exaggerate their achievement. The *Exposition of the Avataṃsaka Sūtra* states: "When, in the cause of faith, an ordinary man of great aspiration meshes without the slightest degree of error with all the qualities of the fruition of Buddhahood, then faith is achieved."[80] If we are aware of this fact, we will, without being self-denigrating or haughty,[81] know the meaning of cultivating the mind.

The explanation of gradual cultivation which follows refers to the gradualness of the complete teachings; reflect on it carefully.[82]

gradual cultivation

Now I will explain gradual cultivation. Even though you suddenly awaken to the fact that the true mind, the *dharmakāya,* is exactly the same in all the Buddhas, for many kalpas you have mistakenly grasped at the four great elements as being the self. Since your habits have become second nature, it is extremely difficult to abandon them suddenly. For this reason you must, while relying on your awakening, cultivate gradually. If after reducing [defilements] and reducing them again,[83] you have nothing left to reduce, this is called achieving Buddhahood. There is no Buddhahood which can be achieved outside this mind. Nevertheless, even though you must cultivate gradually, you have previously awakened to the fact that the defilements are originally void and the nature of the mind is originally pure. While excising the unwholesome, therefore, you excise without excising anything; while cultivating the wholesome, you cultivate without cultivating anything. This is true cultivation and excision.

an analogy

Question: As to the cultivation which is undertaken after awakening: if this is related to the previous analogy of the dream, would it not be the same as if, after the courtier had been awakened, he were again to try to escape from prison and throw off the yoke?

Answer: That was only an analogy concerning the meaning of sudden awakening; it does not apply to gradual cultivation. Indeed, the dharma has an infinity of meanings; but mundane matters have only one.[84] Therefore, although the *Nirvāṇa Sūtra* discusses only the Buddha-nature, it presents eight hundred similes, each with its own application; they cannot be used at random.[85]

Here is a simile to explain gradual cultivation.[86] Suppose an expanse of water is disturbed by the wind and heaves with wave after wave: one is then in danger of drifting away or drowning. Or suppose the cold air freezes it into a sheet of ice: its capacity for irrigating or cleansing is then blocked. Nevertheless, the moist nature of water remains unchanged whether turbulent or placid, frozen or flowing.

"Water" is a simile for the true mind. "Wind" stands for ignorance and "waves" stand for the defilements. "Drifting away or drowning" stands for wandering between the six destinies. "Cold air" refers to habitual tendencies toward ignorance, craving, and sensuality. "Freezes it into a sheet of ice" stands for the tenacious clinging to [personal and impersonal forms of] the four great elements as being entirely distinct from one another.[87] "Its capacity for irrigating or cleansing is then blocked": "irrigating" is a simile for the expression "it rains a great rain of dharma" which benefits the masses of beings and nourishes the sprout which grows into the path;[88] "cleansing" refers to removing the defilements; and, as all this is impossible so long as delusion remains, it is "blocked." "Nevertheless, the moist nature of water remains unchanged whether turbulent or placid, frozen or flowing" means that when you are greedy or angry, you are aware; when you are compassionate and charitable, you are also aware; whatever your emotional state—depression, joy, grief,[89] happiness—you are never unaware. Hence the word "unchanged."

Now, the sudden awakening to the constant awareness of the original mind is like recognizing the immutable moist nature of water. Since the mind is no longer deluded, there is no ignorance. It is as if the wind had suddenly stopped. After awakening, mental disturbances naturally come to a gradual halt like waves which gradually subside. By developing both body and mind in *śīla, samādhi,* and *prajñā,* you gradually become self-reliant until you are unhindered in displaying magic and miracles and can universally benefit all sentient beings. This is called Buddhahood.

III. Chinul's Exposition

THE PATRIARCHS' ASSESSMENTS OF SUDDEN AND GRADUAL
Ch'eng-kuan's Chen-yüan Commentary

Moguja said: There are many complex interpretations of the suddenness and gradualness of cultivation and realization, but if we consider their different foci they all center upon sudden awakening and gradual cultivation as explained in this *Record.* If we examine carefully what all the masters have taught, the terminology and respective significances are evidently different in their individual import and in their correlation.[90]

The *Chen-yüan Commentary* says:

Fifth, the assessment of the profundity and shallowness of the various approaches to cultivation and realization. Even though, from beginning to end, the text of the entire [*Avataṃsaka*] *Sūtra* explicates cultivation and realization, I fear that the text is too extensive and have only selected its essentials.

Since the great master's dharma-eye was dimmed beneath the twin trees [at the time of the Buddha's *parinirvāṇa*], all the saints have transmitted the lamp; its radiance has not been interrupted. The sacred teachings have been regarded as an ideal guide; the mind-covenant has been considered a secret seal. As it is said, "The transmission from mind to mind does not involve words and letters."[91] If you have comprehended that which the words represent, however, why must you worry about the words?[92]

If we investigate the purport of this passage, we can see that if we rely upon the cultivation and realization described throughout the whole *Avataṃsaka Sūtra,* and the mind is secretly "sealed" by it, then it is the same as the Sŏn idea of seeing the nature. The following is an extensive explanation of this correlation. You should examine it carefully.

> Ever since the adulteration of the one taste [of dharma] and its separation into southern and northern currents,[93] "description" and "described" became the two trainings in *samādhi* and *prajñā*.[94] The training in *prajñā* is further subdivided between nature and characteristic. The training in *samādhi* includes differences as to sudden and gradual. The two trainings in nature and characteristics are to be understood as explained previously;[95] but now I will briefly explain the differences between sudden and gradual.
>
> When we refer to gradual we mean that one watches the mind, cultivates purity, and comes to understand the *sūtras* through expedient devices. It can involve either sudden awakening and gradual cultivation or gradual cultivation and sudden awakening. When we refer to sudden we mean that there is a direct pointing to the essence of the mind. There can be either a sudden annihilation of language, sudden awakening and sudden cultivation, or no cultivation and no awakening. Although sudden and gradual are not the same, they are both intended to produce recognition of the mind and both are devoted to perception of the noumenon.

There are differences in the categories of sudden and gradual. An explanation of them follows.

> In regard to what is awakened to, if we say that the essence of the mind is separate from thought, or that the original nature is pure and free from both arising and ceasing, these descriptions mainly involve gradualness. If we say that the mind-essence is the unsupported void-calmness in which there is true awareness and the severing of signs, or that the mind is the Buddha, or that it is neither mind nor Buddha, these descriptions apply mainly to the sudden approach. But these explanations are not distinct from the nature and characteristics of the mind, so they can all be employed concurrently.[96]
>
> In regard to the catalysts of awakening, there are thousands of approaches through which to enter the dharma, but none of them is distinct from *samādhi* and *prajñā*. Why is this so? The mind is like water or fire. If it is purified [like water] or concentrated [like fire], its application will be total. But if it is stirred up [like water] or scattered [like fire], its application will be debased. Accordingly, when waves are stirred up [lack of *samādhi*], reflections are ripply; when water is murky [lack of *prajñā*], reflections are dim. But if that water is clear, pure, still, and clean [presence of *samādhi*], then both large and small things [the discriminative powers of *prajñā*] will be reflected in it. To be bereft of both *samādhi* and *prajñā* is to be depraved and stupid. To be inordinately disposed toward cultivation of only one of these two approaches is gradualism and only partially correct. But if both are put into operation and settled together into their proper role, this is the right approach which produces a saint who is the holiest of two-legged beings. Practice cannot but be done in this manner.[97]
>
> If one advocates that not giving rise to mental states is cultivation of the path,

> this is the approach through *samādhi.* If one advocates watching the mind, observing the mind, seeking the mind, or refining the mind, the approach is through *prajñā*. To remain free of both thoughts and cultivation, or to wipe out all traces of phenomena in order to reveal the noumenon, is the approach through *samādhi.* Awareness of the mind while maintaining the state of void-calmness, or understanding coupled with thoughtlessness, is the approach through *prajñā*. Calmness within reflection, or awareness within thoughtlessness, is a combined description of *samādhi* and *prajñā*. If it is said that cultivation means understanding that raising the eyebrows or twinkling the eyes are all the path, then two approaches are involved. First, that it creates awareness that sense contacts are the path is the approach of *prajñā*. Second, that it frees the mind of sense contacts is the approach of *samādhi.* We know that any other standpoint, if examined in a similar manner, will not be separate from *samādhi* and *prajñā*.

correlating Ch'eng-kuan's views with Sŏn

I, Moguja, am often vexed by scholar-monks who do not study the Sŏn dharma. Having read Ch'eng-kuan's *Chen-yüan Commentary,*[98] I was happy to find that its assessments of the approaches of cultivation and realization accord with the principles of Sŏn. For this reason I have recorded it here. Its explanations of what is awakened to (the nature and characteristics of the mind) and the catalysts of awakening (the two approaches of *samādhi* and *prajñā*) are not the same assessments or imperatives of this *Record.* Nevertheless, as I fear that students of doctrine will wholeheartedly accept the Sŏn dharma only when it is explained according to the perspectives of this text, I will briefly assess the strengths and shortcomings of the various approaches to the practice of *samādhi* and *prajñā* so that they may give rise to right faith.

The explanation of *samādhi* and *prajñā* given in the section on the catalysts of awakening says: "The mind is like water or fire. If it is purified [like water] or concentrated [like fire] . . ." This is the primary meaning of the dharma practice done on the causal ground by the Buddhas and patriarchs. However, the Sŏn approach includes the aspects of the catalysts of awakening and the object of awakening, as well as the counteracting cultivation, which all belong to the *samādhi* and the *prajñā* of the gradual teachings that remove impurities. It also includes the approach via the mind-ground which is devoid of either ignorance or confusion and is separate from the subject/object view. This is called the sudden teachings' *samādhi* and *prajñā* of the self-nature. Since the characteristics of these practices differ, it is appropriate to distinguish them clearly before beginning their practice.

It was also quoted that, in the Sŏn approach, to remain free of both thoughts and cultivation, or to wipe out all traces of phenomena in order to reveal the noumenon, all belong to the approach through *samādhi;* to watch the mind or observe the mind, and so on, are called the approach of *prajñā;* finally, calmness within reflection, or awareness within thoughtlessness, and so on, are combined descriptions. In the Sŏn approach, however, only the

samādhi and *prajñā* of the Northern school have any sense of gradualness or sequence. If the sudden teachings are utterly devoid of any sign of cultivating [*samādhi* or *prajñā*] singly, how could the approach which wipes away all traces of phenomena in order to reveal the noumenon have any traces left of the terms *samādhi* and *prajñā?* It is not that Ch'ing-liang [Ch'eng-kuan] was unaware of this; rather, he differentiated the two terms by using the traces of words so that ordinary students would understand that practice involves nothing apart from *samādhi* and *prajñā*.

In the mind there is a difference between dharma and its attributes. The masters of our school rely on dharma and leave behind words. Through words devoid of traces, men have been prompted to cease grasping and see the source. This is what is meant when it is said that traces are cut off at the mind-consciousness base and the noumenon manifests in the fountainhead of the mind. If, due to the incitement of a master, a student suddenly awakens to the one dharma, the attributes and functions of the mind spontaneously manifest. Hence in the approach which halts grasping and reveals the source no explanations are given in relation to the characteristics of either *samādhi* or *prajñā*. Finally, the approach which gives a combined description of *samādhi* and *prajñā* merely refers to calm reflection, aware thoughtlessness, and so forth. It is, therefore, difficult for students of mind-cultivation to approach and enter by relying on this method. Now I will briefly expand on these statements in order to clarify them.

samādhi *and* prajñā *in the gradual teachings*

The approach to mind-contemplation in the gradual teachings initially controls the thought process through calmness and subsequently controls dullness through alertness. Although there is a sequence to the practice, alertness and calmness must be maintained equally. But even though they are maintained equally, they are still practices which cling to stillness. Ts'ao-ch'i said:

> I say that all dharmas are not separate from the self-nature. To expound the dharma apart from this essence would only deceive your nature. . . . For me, the mind-ground which is free of wrong is the morality of the self-nature. The mind-ground which is free of ignorance is the *prajñā* of the self-nature. The mind-ground which is free of distraction is the *samādhi* of the self-nature. People who are training on the path should take this to mind. Do not say first develop *samādhi* and then give rise to *prajñā,* or first develop *prajñā* and then give rise to *samādhi*. For one who has this view, the dharma is marked by dualism.[99]

Furthermore, he said:

> The practice of self-awakening does not involve stillness. If you insist that either *samādhi* or *prajñā* must be practiced before the other, you are deluded. By not excising gain and loss, you give rise to the views of dharma and self and cannot leave behind the four signs.[100]

Consequently, we know that although the gradual school advocates the equal maintenance of alertness and calmness, these two factors belong to the approach of meritorious practices. Thus they are involved with the ideas of sequence and gradualness and are practices which cling to stillness. For this reason, they do not leave behind the craving for dharmas or the signs of person and self.

samādhi *and* prajñā *in the sudden teachings*

The cultivation of *samādhi* and *prajñā* in the sudden teachings involves two properties of the self-nature; it does not sustain any view of subject or object. As it is only the practice of self-awakening, it does not involve a sequence. As it does not involve a sequence, it is free from either activity or stillness. As it is free from either activity or stillness, it does not grasp at either dharmas or self. As it does not grasp at either dharmas or self, it can be called true practice. To practice in this manner is the right approach which reproduces a balanced saint who is the holiest of two-legged beings. It is not the view and practice of those who tend to validate names or grasp at appearances.

The gestures of raising the eyebrows or twinkling the eyes in the Sŏn school were also cited, and it was said that these activities encompass the two meanings of *samādhi* and *prajñā*. If we were to explain this statement from the standpoint of their attributes and functions in the approach involving meritorious practices, then *samādhi* and *prajñā* are the primary constituents of the cultivation-cause of all the saints, as well as the main doctrine covered in all the *sūtras* and *śāstras*. However, the ability of adepts in the Sŏn school to exhibit the path by raising their eyebrows or twinkling their eyes is fundamentally not transmitted through theoretical interpretations. When accomplished men meet, their seeing of each other is beyond words: it is the transmission from mind to mind. As an ancient master said:

> The sublime meaning of Sŏn is swift—
> Express it in words and it is already too late.
> Though you understand according to the words,
> You deceive your divine faculties.
> If the master raises his eyebrows when asked a question,
> The questioner will be joyful.
> What state is this?
> When you and the path are the same, you will know.

According to this verse, we can say that if someone met an accomplished man but did not know the meaning of the transmission of mind outside the teaching, and that master were to say "this is *samādhi*" or "that is *prajñā*," how could his statements fail to drive that person into theoretical interpretation and cause him to become deluded as to his divine faculties? Ch'ing-liang must have known this fact. Instead, he wanted to induce those who are

deluded as to the source and have lost the true meaning to begin the wholehearted cultivation of *samādhi* and *prajñā*.

Yen-shou's Mirror of the Source Record

There is an approach to practice in the Sŏn sect—that of "no-mind which conforms with the path"—which is exclusive of the cultivation of *samādhi* and *prajñā*.[101] I will briefly record it here so that students of the teachings will be aware of the one approach which goes beyond all standards and will then be able to produce right faith.[102] As it states in the *Mirror of the Source Record:*

> As was said previously, the immediate communion [with the mind-essence] in the approach to practice which pacifies the mind does not require the initial cultivation of *samādhi* or *prajñā*.[103]

First *samādhi* and *prajñā* will be explained; then no-mind will be brought up:

> *Samādhi* is the essence of one's own mind. *Prajñā* is the function of one's own mind. Since *samādhi* is an aspect of *prajñā,* the essence is not separate from the function. Since *prajñā* is an aspect of *samādhi,* the function is not separate from the essence. If either of the two is obscured, then both disappear. If either of the two is radiant, then both exist. As the essence and function complement one another, they are not impeded by being obscured or radiant. The two approaches of *samādhi* and *prajñā* are the essentials of practice; they are the primary teaching of the Buddhas and patriarchs and are explicated in all the *sūtras* and *śāstras.*
>
> Now, according to the teaching of the patriarchs, there is one further approach which is the most concise of all. It is called "no-mind." What does this mean? If there is mind, one has no peace. If there is no-mind, one is content. The *gāthā* of an ancient master says:
>
> Don't make friends with the mind.
> In no-mind the mind itself is at peace.
> Make friends with the mind,
> And you are deceived by the mind if you move.
>
> Hence Ānanda grasped at existence, but there was nothing there to depend on; he was utterly lost in the seven alternatives.[104] The Second Patriarch realized no [-mind] and was at peace with himself because he had achieved the path after hearing the words [of Bodhidharma].[105] If you do not have a direct understanding of the meaning of no-mind, although you counteract and suppress wholesome mental states, irritations will constantly appear. If you understand no-mind and, hence, have no obstacles along your path, there is no object to which you have to react. Why then would you waste your efforts in effacement? As there would not even be one thought producing passion, you would not need to waste your time forgetting all conditioning.

From this passage we see that the "no-mind which conforms with the path" of the patriarchs' school is not bound by *samādhi* and *prajñā*. And

why is this? The training in *samādhi* accords with the noumenon and absorbs all scatteredness; hence it involves the power which can forget conditioning [by lessening the entrancement with sense-objects]. The training in *prajñā* investigates dharmas and contemplates their voidness; hence it involves the effort of effacement [by clearing away the deluded process of thought]. In the direct cognition of no-mind which frees your path of obstructions, the unhindered wisdom of liberation manifests before you and not even one sense-object or thought can enter from outside. They are nothing special; why waste your effort on them?[106] If even the [sudden teachings'] *samādhi* and *prajñā* of the self-nature have obstructions in the explanations of their meaning and functions,[107] how could the [gradual teachings'] approach which removes impurities escape from this shortcoming? For this reason Master Shih-t'ou said: "My approach to dharma was transmitted by the previous Buddhas. It does not deal with *samādhi* or energetic effort; it simply penetrates to the knowledge and vision of Buddhahood."[108]

This no-mind which conforms with the path is also the entrance employed by the shortcut approach. The expedients of looking into the *hwadu* and receiving instruction from a master are both sublime and recondite; they cannot be explained fully. It is rare indeed to meet someone who is well acquainted with them.

Immediately following is a definitive appraisal of the meanings of the suddenness and gradualness of awakening and cultivation.

Ch'eng-kuan's divisions of sudden and gradual

The [*Chen-yüan*] *Commentary* says:

> If we explain the characteristics of awakening, there are only two kinds. The first is the understanding-awakening which is the clear comprehension of nature and characteristics. The second is the realization-awakening which is the mind that reaches the mysterious ultimate. But if we delineate sudden and gradual there are many approaches.[109]
>
> First: sudden awakening and gradual cultivation. This proposition is made from the standpoint of the understanding-awakening. This means that after having clearly apprehended the mind-nature, one trains in gradual cultivation in order to come into full conformity with it. Awakening is like the sunshine which suddenly illuminates the myriads of dharmas; cultivation is like polishing a mirror so that it will gradually shine brighter and brighter.
>
> Second: gradual cultivation and sudden awakening. This means that, having initially absorbed the sense-spheres so that only the mind remains, one subsequently contemplates the mind's fundamental purity until both the mind and the sense-spheres are calmed. There is then no arising for even an instant, and the limits of past and future are broken; the mind is placid like the calm sea and vast like empty space. Awakening here means the realization-awakening. Cultivation is like a brilliant mirror; awakening is that mirror's brightness.
>
> Third: gradual cultivation and gradual awakening. This too involves realiza-

tion-awakening. Here cultivation and awakening are like climbing a tower—as one's footsteps go higher and higher, one's range of vision becomes gradually wider and wider.

Next is sudden awakening and sudden cultivation. This encompasses three aspects. First: initial awakening followed by subsequent cultivation. This means that there is a broad and sudden cognition called awakening. Neither to observe nor to purify, neither to accept nor to absorb, but to unite oneself fully with the path is cultivation. This involves the understanding-awakening.[110] As this is a *samādhi* approach,[111] it is like a mirror which is naturally bright without requiring wiping or polishing.

Second: initial cultivation followed by subsequent awakening. This means that one cultivates while relying on the preliminaries until one suddenly sees the mind-nature, which is called awakening. This involves the realization-awakening. That is to say, cultivation is like taking medicine; awakening is like curing the disease.[112]

Third: simultaneous cultivation and awakening. This means that when no-mind is shining in equanimity [sudden cultivation] and we remain spontaneous and calmly aware in all situations [sudden awakening], then *samādhi* and *prajñā* are operating concurrently. No-mind is like a bright mirror which instantly reflects the myriads of images. Thus awakening here encompasses both the understanding and realization [-awakenings].[113]

Furthermore, it is also said that the fact that we are originally endowed with all the qualities of Buddhahood is called awakening;[114] the fact that one thought-moment fully contains the ten *pāramitās* and the manifold supplementary practices is called cultivation. Hence cultivation is like drinking the water of the ocean; awakening is like knowing the taste of hundreds of rivers. This also embraces both the understanding and realization [awakenings].[115]

The passage recorded above gives Ch'ing-liang's explanations of the meanings of the suddenness and gradualness of cultivation and realization.[116] The two approaches, sudden and gradual, have three different aspects as explained previously. Here, although sudden awakening and gradual cultivation share exactly the same appellation as established in this *Record,* their interpretation is completely different. Why is this so? It is because Ch'ing-liang considered them from the standpoint of the gradual school where awakening follows cultivation, whereas Kuei-feng [Tsung-mi] considered them from the standpoint of the sudden school where cultivation follows awakening. Both perspectives have their own significance and do not necessarily conflict with one another. If awakening is a penetrating awakening, how can it be hindered by gradual cultivation? And if cultivation is true cultivation, how can it be separate from sudden awakening? For these reasons we know that it is essential to leave behind the wording of the text and grasp the meaning, and not to let our understanding be hindered by appellations and words.

Ch'ing-liang adopted the sudden school's term "sudden awakening" and considered it from the standpoint of the gradual approach; but it does not

refer to the sudden awakening which results from the maturing efficacy of gradual cultivation. Nor does it involve the sudden awakening which occurs in the case of ordinary men of common faculties. Rather, it is merely the faith and understanding that the defiled mind originally contains the enlightened nature. It is as if one were to be firmly convinced that a mirror has the nature of brightness. This would be called the understanding-awakening. If he had meant something else how could Ch'ing-liang have thought that the gradual approach comprises the true awakening and understanding that the defilements are fundamentally void—and yet still say that cultivation is like wiping a mirror to make it gradually brighter and more brilliant?

Tsung-mi's Preface to the Fountainhead of Ch'an Collection

Kuei-feng adopted the gradual school's explanation of gradual cultivation, but he included it in the sudden approach. It was neither the gradual cultivation which entertains the view that there are defilements to be severed, however, nor the gradual cultivation which considers that the efficacy of the cultivation of thoughtlessness cannot be brought to a sudden conclusion. The meaning of this approach to gradual cultivation, as explained previously in this *Record,* is very deep; but Kuei-feng's explanations of the meaning of sudden awakening and gradual cultivation in his *Fountainhead of Ch'an Collection* are much more thorough.[117] In that work it is recorded:

> If one suddenly awakens to the fact that one's own mind is fundamentally pure, inherently devoid of defilement, and originally endowed with the nature of the non-outflow wisdom, then that mind is precisely Buddha—finally there are no differences. Cultivation which relies on this awakening is supreme-vehicle Sŏn. This is also called the pure Sŏn of the *tathāgatas,* the *samādhi* of oneness, or the *samādhi* of suchness.[118] It is the root of all *samādhis.* If we can cultivate it thought-moment after though-moment, then naturally we will gradually obtain hundreds of thousands of *samādhis.* This is the Sŏn which has been developed and transmitted in the school of Bodhidharma.[119]

Present-day practitioners of Sŏn do not reflect on the meaning of this passage thoroughly from beginning to end. Relying on the fundamental absence of defilement and the nonestablishment of cultivation and realization, they surmise wrongly that the practice of the ancients consisted in this alone. Finally they succumb to the erroneous conception that regular people have no "share" [in the Buddha-nature]. This is entirely due to the fact that they did not investigate the two ideas of awakening and cultivation which seem to be contrary but are actually in full conformity with one another.[120]

comparison of Ch'eng-kuan's and Tsung-mi's views

If we think deeply and carefully about the meaning of this text, we see that the approach of cultivation after awakening has two meanings. First, the passage beginning "cultivation which relies on this awakening" is based on the idea that our minds are originally without defilement; we are neither to observe nor to purify, but to unite ourselves fully with the path—that is, the

cultivation of spontaneity. Hence this meaning refers to the fundamental *samādhi* of oneness and is the same as the sudden cultivation proposed by Ch'ing-liang.[121] Next is the passage beginning "If we can cultivate it thought-moment after though-moment." Since all practices originate from this fundamental *samādhi* where the calm awareness is spontaneous, compassion and vows can then complement each other. Through cultivation from one thought-moment to the next, we will gradually be able to display at will hundreds and thousands of *samādhis,* as well as the ten bodies, ten wisdoms, six supernatural powers, and three radiances. Finally we will universally benefit all types of sentient beings and will be identical to Vairocana Buddha. This is exactly what is meant in this *Record* by gradual cultivation; it is the gradualness of the complete teachings, not the completeness of the gradual teachings.[122] This is because it is not separate from either the complete cultivation of the fundamental object of awakening—the true *dharmadhātu* of our own minds—or the cultivation which deals with all matters that is associated with the cultivation of thoughtlessness.

This is not only explained in the *Fountainhead of Ch'an;* this *Record* too contains these two aspects of cultivation. As the school of Ho-tse teaches:

> If we happen to receive the instructions of a good friend and suddenly awaken to this void and calm awareness, the calm awareness becomes free of thought and formless. Who then would assume that there is "self" or "person"? Upon awakening to the fact that all signs are void, the mind becomes free of thought. If we are aware of a thought at the moment it arises, then through that awareness it will vanish. The sublime approach to practice lies only in this.

This is precisely the cultivation of thoughtlessness which should follow awakening. Continuing, the *Record* says:

> Even though we cultivate the manifold supplementary practices, they all have thoughtlessness as their core. If we can only maintain thoughtlessness, liking and disliking will naturally fade away, and compassion and wisdom will naturally grow in brightness. . . . Our responsiveness will be unlimited. This is called Buddhahood.

This certainly is not distinguishable from the fundamental *samādhi* of oneness: naturally hundreds and thousands of *samādhis* will be gradually gained and one will ferry across all the various classes of sentient beings.

For the preceding reasons we know that although the terms "sudden awakening" and "gradual cultivation" which were used by the two masters are the same, each of them proposed quite different approaches regarding sudden and gradual. From the standpoint that the nature is fully endowed [with all meritorious qualities], at the time of the initial awakening, one thought-moment contains the ten perfections and manifold supplementary practices, and the ferrying across of all beings is fully accomplished. But from the standpoint of the manifestations of formations, how could there

not be differences in the degree of development of these various practices? This is what is meant when the scriptures say, "Their merit does not yet equal that of all the saints."

In the *Chen-yüan Commentary* there also appears an explication of sudden awakening and sudden cultivation. What is referred to there by sudden cultivation is "neither to observe nor to purify, but to unite oneself fully with the path is cultivation." Consequently, among the two meanings of initial awakening and subsequent cultivation as proposed by Kuei-feng, this corresponds to the basic practice of thoughtlessness. In my opinion, the third of the three aspects of suddenness explained previously—"when no-mind is shining in equanimity and we remain spontaneous and calmly aware in all situations"—involves both aspects of cultivation: the cultivation which deals with all matters and the cultivation of thoughtlessness. But it conceals and does not clarify the sudden cultivation which deals with all matters.[123]

The *Chen-yüan Commentary* also states:

> Furthermore, it is also said that the fact that we are originally endowed with all the qualities of Buddhahood is called awakening; the fact that one thought-moment fully contains the ten *pāramitās* and the manifold supplementary practices is called cultivation. Hence . . . , this also embraces the awakenings of both understanding and realization.

The cultivation which deals with all matters as explained in this passage has two meanings. From the standpoint of the understanding-awakening, it refers to the teaching that the nature is fully endowed [with all meritorious qualities]; it does not mean that meritorious practices are brought to a sudden completion. From the standpoint of the realization-awakening, it is the sudden cultivation which deals with all matters as described from the standpoint of the manifestation of formations. Hence Kuei-feng not only sheds light on the gradual cultivation which follows awakening; he also explains the approach of sudden awakening and sudden cultivation in which all matters are brought to a sudden completion. Nevertheless, his assessment was that "this [is suddenness] which has manifested due to gradual infusion over many lives."[124] From the standpoint of the Buddhist scriptural teachings, this is the Hwaŏm sudden style of instruction for bodhisattvas whose capacity for spiritual development is mature; it is not appropriate for the present generation. The approach of sudden awakening and gradual cultivation which is appropriate now is, in a doctrinal context, the suddenness which adapts to differences in capacity—the practice intended for the ordinary man of superior faculties and sharp wisdom.[125]

Next I will briefly quote some corroborating evidence which should enable beginners to understand the essentials of this problem and, giving rise to a mind of right faith, quickly realize *bodhi.*

Tsung-mi's Preface: *sudden and gradual in the scriptural teachings*

The *Fountainhead of Ch'an Collection* states:

> It is only because the World Honored One's style of expounding the doctrine was not always the same that we have sudden teaching, which is in accordance with the noumenon, and gradual teaching, which is adapted to the spiritual capacities [of the listeners]. It is for this reason that they are called the sudden teachings and the gradual teachings.
>
> The gradual teachings are designed for those of average to inferior capacity and include: the teaching vehicle of men and gods; the small vehicle teachings *(sūtras* like the *Āgamas* and *śāstras* like the *Abhidharmamahāvibhāṣā-śāstra);* the teaching of the characteristics of dharmas *(sūtras* like the *Sandhinirmocana-sūtra* and *śāstras* like the *Yogācārabhūmi-śāstra* and the *Vijñaptimātratāsiddhi-śāstra);* and the teaching which negates phenomenal characteristics (all the *Prajñāpāramitā sūtras* and *śāstras* like the *Madhyamakakārikā, Śata-śāstra,* and *Dvādaśanikāya-śāstra*). These were explained while the Buddha waited for [his listeners'] capacities to mature so that he could instruct them in the definitive teaching—that is, *sūtras* like the *Saddharmapuṇḍarika-sūtra* and the *Mahāparinirvāṇa-sūtra.*
>
> In the sudden teachings there are two subclassifications. The first is the suddenness which adapts to spiritual capacity; the second is the suddenness of the style of instruction.
>
> First, we will consider the suddenness which adapts to spiritual capacity. When the Buddha meets an ordinary man of superior faculties and sharp wisdom, he directly points out the dharma to him. Upon hearing this dharma, the man immediately opens into awakening and realizes exactly the same fruition as all the Buddhas. Examples of this occur in the *Avataṃsaka Sūtra* where, at the time of the initial production of the *bodhicitta, anuttarasamyaksaṃbodhi* is attained,[126] and in the *Complete Enlightenment Sūtra* where contemplation practice is equivalent to the achievement of the path to Buddhahood.[127]
>
> Nevertheless, at first, as in the previous [manifestation of] formations approach of the gradual teachings, the habits of the ordinary man are to be gradually removed and the qualities of sainthood gradually manifested. It is like the wind blowing upon the ocean: the water cannot reflect any images.[128]

"At first, as in . . . the gradual teachings"—in this complete and sudden teaching there is also preliminary cultivation and gradual practice until the mine is turned and there is a sudden awakening.[129] If we summarize this passage, the sudden awakening which results after having gradually removed [the habits of the ordinary man] and gradually manifested [the qualities of sainthood] is obviously identical to the realization-awakening which results once the efficacy of practice has matured as explained in the gradual teachings. So how can this be said to be the [complete and sudden] approach of initial awakening and subsequent cultivation which is intended for the ordinary man of superior faculties as mentioned in the *Avataṃsaka Sūtra* and the *Complete Enlightenment Sūtra?* We should know that the spiritual capacity referred to in the [complete and sudden] teachings is not the medium

and inferior capacity that was mentioned before [in reference to the gradual teachings]. Neither does that spiritual capacity correspond to that of the bodhisattvas whose faculties have matured, as will be mentioned later [in reference to the sudden style of conversion].[130]

But if the wind suddenly stops, the waves will gradually subside and reflections will appear. This is the approach that appears in some portions of the *Avataṃsaka Sūtra* (which includes two different kinds of suddenness and accordingly embraces two different types of faculties),[131] as well as in the *Complete Enlightenment Sūtra,* the *Śūraṅgama Sūtra,* the *Ghanavyūha-sūtra,* and the *Tathāgatagarbha-sūtra.* There too the teachings are explained according to capacity and do not set the beginning and end stages of practice.

Second, the suddenness in the style of instruction means that when the Buddha first completed the path, for the sake of those of superior faculties whose karmic affinities had matured during former lives, he instantly explained in one moment nature and characteristics, phenomena and noumenon, sentient beings' myriads of delusions and bodhisattvas' myriads of practices, the different levels of worthiness and sanctity, and the myriads of qualities of all the Buddhas. Since the cause contains the fruition-sea, the first thought [of enlightenment] instantly brings attainment of *bodhi.* Since this fruition penetrates to the causal source, he will still be called a bodhisattva even when all the stages of the path have been fulfilled.[132] This is what is referred to as the sudden teachings throughout the *Avataṃsaka Sūtra* and the *Daśabhūmikasūtra-śāstra;* no other scriptures are complete [in this meaning]. The explanation of "all dharmas" in these two scriptures means that "all dharmas are entirely this one mind"; "one mind" means that the "one mind is entirely all dharmas." Nature and characteristics are perfectly interfused, and one and many are freely combined. Hence all Buddhas and sentient beings are completely interrelated, and the pure land [of the Buddhas] and the soiled land [of this world] are amalgamated; every dharma contains every other dharma, and every dust mote completely embraces the *dharmadhātu.* Any dharma enters into any other dharma, and all dharmas are identical to all other dharmas—they are unimpeded and interfused. All are endowed with the ten mysterious gates in endless superimposition. This is called the unobstructed *dharmadhātu.*[133]

When men of today hear of their own minds or their own natures, they assume that they are superficial and near at hand. When they hear of the unobstructed *dharmadhātu,* they assume that it is profound and far away. They are not aware that their own mind is the capital of the *dharmadhātu* and the source of both Buddhas and sentient beings. If they will only look back on the radiance [of their own minds] until their suppositions deriving from passion are exhausted, the *dharmadhātu* will appear in all its fullness. My only fear is that they will not use their minds properly and will end up stagnating in the quietude of calmness.

In the *Embroidered Cap of the Avataṃsaka,*[134] it is said:

In the explanations on mind-contemplation, it is related that if the meaning of the *Buddhāvataṃsakanāmamahāvaipulya-sūtra* is illustrated according to the teachings, there will be many ways of explaining it; but if these explanations are not used to help us return to the one mind, what good will they do us?

Now then, "great" [*tae; mahā*] refers to the essence of the mind: since the essence of the mind is boundless, it is called great. "Area" [*pang;* the first part of the Chinese character compound which translates as *vaipulya*] means the characteristics of the mind, for the mind is endowed with a variety of meritorious qualities. "Expansive" [*kwang;* the second element in the Chinese translation of *vaipulya*] corresponds to the function of the mind, for the mind possesses a function that accords with the essence. "Awakened" [*pul; buddha*] means the fruition of the mind, for liberation of the mind is called Buddha. "Flower" [*hwa;* the first element in the translation of *avataṃsaka*] refers to the mind as cause: since the mind leads all actions, it is characterized as a flower [which leads to—i.e., produces—the seed]. "Ornament" [*ŏm;* the second element of *avataṃsaka*] is the efficacy of the mind: since the mind can adorn everything through skillful techniques, it is called an ornament. *"Sūtra"* [*kyŏng*] is the teaching of the mind: since the mind produces names and words to illustrate these principles, it is called a *sūtra.* Although the word "mind" is not everything, it can become everything.

Now for contemplation. There are four *dharmadhātus* encompassed within the three greatnesses, and four contemplations have been developed concerning these four *dharmadhātus.* Since the dharma is originally "such," one contemplates while depending on the dharma. If awakening and understanding result from these contemplations, then thought-moment after thought-moment is precisely the *Avataṃsaka-dharmadhātu* and the *Vairocana-dharmadhātu.*[135]

This explanation is quite detailed. Although the attributes and functions of the mind are explained via these four *dharmadhātus,* in reality there is only one true *dharmadhātu.* Hence, if we force the mind to perform these four contemplations, we will never be united [with that one true *dharmadhātu*].[136] Does it not say the following in Ch'ing-liang's *Epistles on the Essentials of the Mind?* "If we will only forget our passions, remain empty and bright, and clear away all our worldy affairs,[137] we will be like the moon reflecting on water: illusory yet visible. When we mirror phenomena with no-mind, we constantly reflect them and yet remain empty."[138] It also says in T'ien-t'ai's [Chih-i's] "Three Gates to Contemplation;" "When we speak of the mind, we mention three different aspects; but when we look back on the radiance of the mind, we should not understand it to be either three or one. If, thought after thought, we see only the nature of our own minds then, spontaneously, it is neither three nor one."[139] Deluded people do not distinguish between the characteristics of verbal and contemplative approaches. They pursue the theoretical interpretations of words in the teaching, producing limitless numbers of thoughts, and consider this to be mind-contemplation. What delusion!

sudden and gradual related to spiritual capacity: gradualness

The preceding explanations about sudden and gradual were given from the standpoint of the teachings—that is, in relation to the Buddha. But if they are explained from the standpoint of awakening and cultivation—that is, in relation to the spiritual capacities of sentient beings—the meaning is not the same.

First: "Initially, due to the fact that the efficacy of gradual cultivation has been perfected, one has an expansive sudden awakening." It is like chopping down a tree: piece by piece, the tree is gradually chipped away until, all at once, it suddenly falls.

Second: "based on sudden cultivation, gradual awakening occurs." Like men who are training in archery, sudden [cultivation] means that, arrow after arrow, they pay attention only to the bull's-eye; gradual [awakening] means that they will hit it only after long training. This approach involves the sudden cultivation of the application of the mind; it does not imply that meritorious practices are suddenly completed.[140]

In the [*Chen-yüan*] *Commentary* this approach is missing. Although there is mention of sudden cultivation, it is clear that it does not refer to the suddenness which is adapted to spiritual capacity.

Third: "gradual cultivation and gradual awakening and so forth." (Similes are explained in the [*Chen-yüan*] *Commentary.*) These are explanations of the realization-awakening.

Fourth: "There must be an initial sudden awakening before gradual cultivation is possible." This description is given from the standpoint of the understanding [-awakening]. From the standpoint of the expedient techniques which cut through obstacles, it is like the sun which rises suddenly and gradually evaporates the morning frost and dew. From the standpoint of the gradual perfecting of meritorious qualities, it is like an infant who is born suddenly but whose stamina develops only gradually. Consequently, the *Avataṃsaka Sūtra* explains that after the perfect enlightenment achieved at the time of the initial production of the *bodhicitta,* one must then cultivate and gain realization at all levels of the three stages of worthiness and the ten stages of sanctity. If one cultivates without having had an awakening, it is not true cultivation.[141]

when does awakening occur?

Nowadays there are people who say, "The ten levels of faith described in the complete teachings must be cultivated for ten thousand kalpas before the abiding stage of the production of the *bodhicitta* is entered." If we examine the explanations in the *Exposition of the Avataṃsaka Sūtra,* however, we see that although in the teachings of the three vehicles one must cultivate the ten stages of faith for ten thousand kalpas, in the [complete and sudden] teachings the *Buddha-dharmadhātu* of fundamental wisdom is considered to be the essence of all the teachings.[142] If one is merely capable of seeing reality, there is no need to discuss how many kalpas are necessary. Present-day students of the doctrine have not seen this *Exposition;* consequently, if

they hear that ordinary men of superior capacities awaken and enter [the bodhisattva path] at the initial production of the *bodhicitta* abiding stage, they clap their hands and have a good laugh.

This *Record* states that one enters the first level of the ten stages of faith after having awakened. However, the quotation from this *Preface to the Fountainhead of Ch'an Collection* begins with the production of the *bodhicitta* at the initial abiding stage. There seems to be some contradiction. Nevertheless, understanding refers to both intellectual understanding and the understanding gained through wisdom. Consequently, there can be differences in its relative profundity and thus they are not contradictory. According to the explanation of the Hwaŏm school, the three aspects of enlightenment revealed at the initial stage of faith involve the understanding-awakening. The revelation of these three aspects at the entrance into the five stages [of the bodhisattva path] at the initial abiding stage involves the realization-awakening. The explanations of entering into the five stages given in the *Fountainhead of Ch'an Collection* and the *Exposition of the Avataṃsaka Sūtra* are both given in reference to the initial abiding stage; so how is it that the awakenings involved here are, respectively, the understanding-awakening and the realization-awakening? This contradiction can be resolved by remembering the explanation given previously—that the Hwaŏm doctrine includes the two types of suddenness correlated with the two types of capacity. Awakening encompasses both understanding and realization, therefore, and cultivation encompasses both sudden and gradual. Although from the standpoint of spiritual capacity these two explanations might differ, it is the same abiding stage in both cases.[143]

The statements I have just made are from the standpoint of the faith and understanding of the complete and sudden teachings. The separate transmission [of Sŏn] which is outside the teachings is not subject to the same limitations.[144]

sudden and gradual related to spiritual capacity: suddenness

Fifth: sudden awakening and sudden cultivation. This describes the supreme wisdom of the superior man. Since his spiritual family and his pleasures and desires are all superior, from hearing [dharma] once he has a thousand awakenings and attains great *dhāraṇīs.* (As his roots are superior, he can awaken; as his desires are superior, he can cultivate.) Since not even one thought arises, the limits of past and future are broken. This man's threefold karma can be comprehended clearly only by him; for others it is impossible. When he cuts through obstacles it is like hacking a whole spool of thread: all its strands are sliced instantly. His cultivation of meritorious qualities is like dyeing a whole spool of thread: all its strands are dyed instantly. Ho-tse said: "If one thought is merged with the original nature, then the practice of all the eighty [-four] thousand *pāramitās* is simultaneously put into operation." If we wish to allude to this approach by using an instance from ordinary life, the example of the Great Master Niu-t'ou Fa-jung could be given.[145]

Since it was said that this man's threefold karma cannot be known by others, how could his superiority or inferiority be measured by [a mind still subject to] human passion?

> This approach [of sudden awakening/sudden cultivation] has two aspects. If cultivation is based on awakening, it involves understanding-awakening. If awakening is based on cultivation, it involves realization-awakening. These explanations are given from the standpoint of this present life, however. If we extend our investigation far back into past lives, there could have been only gradualness and not suddenness. Any suddenness perceived now is produced through gradual development over many lives.[146]

Chinul's critique of suddenness

The preceding explanation of sudden awakening and sudden cultivation from the *Fountainhead of Ch'an Collection* has both similarities and differences with the [*Chen-yüan*] *Commentary.* The difference is that the *Collection* considers sudden cultivation to be the hundreds and thousands of *samādhis* which are fully gained when the phenomenal wisdom manifests. The *Commentary* considers sudden cultivation to be the *samādhi* of oneness which is attained when the noumenal wisdom manifests. Their similarity is that the *Collection* includes the explanation that "one thought-moment fully contains the ten *pāramitās* and the manifold supplementary practices"—an extension on the three aspects of suddenness covered in the *Commentary.*[147] It also explains that one thought is fully endowed with the ten *pāramitās* and the manifold supplementary practices. However, this one thought-moment which is fully endowed is an explanation given from the standpoint that the nature is all-inclusive; thus the authentic understanding-awakening has been accomplished but the meritorious practices are still not perfected. It is like saying, "Because one knows that the dharma-nature holds nothing back, it can consequently adapt to the practice of *dānapāramitā* and so forth." Ho-tse's statement that "the practice of all the eighty-four thousand *pāramitās* is simultaneously put into operation" is an explanation given from the standpoint of the approach that involves the manifestation of formations. Since it was said that "his cultivation of meritorious qualities is like dyeing a whole spool of thread," how could the meritorious practices not have been consummated? Consequently, the explanations of the sudden cultivation dealing with[148] all matters given by the two masters are similar and differ only slightly.[149]

Although Kuei-feng has given explanations concerning the simultaneity of cultivation and awakening for those whose faculties have matured, from the section "this approach . . . has two aspects" onward he explains that this approach of sudden awakening/sudden cultivation involves the two meanings of the sudden cultivation which follows the understanding-awakening and the realization-awakening which follows sudden cultivation. We

cannot avoid criticizing this idea of sequence.[150] If the meaning of this sequence is explained by assuming that sudden cultivation refers to neither observation, purification, nor impurities, this description applies to the three aspects [of sudden awakening/sudden cultivation] proposed by Ch'ing-liang. This is also the attitude common among Sŏn meditators who use the approach of the original purity [of the self-nature] as the essential factor in infusing their awakening and cultivation. For this reason, there are many in monasteries these days who advocate the maintaining practice in which the defilements are taken to be originally nonexistent.[151] On the other hand, Kuei-feng regarded the cultivation of this untainted thoughtlessness as the origin of sudden awakening and gradual cultivation;[152] he proposed that sudden cultivation is the instantaneous perfection of both the cultivation of thoughtlessness and the cultivation which deals with all matters. If we develop this reasoning, then although [the awakening which occurs at] the first *bhūmi* of the provisional teachings is said to be the realization-awakening, the operation of the discriminative wisdom which is able to refine practice throughout the future is even then beset with difficulties. How much more is this so with the understanding-awakening? Since the obstruction of understanding has still not been overcome, how can it be said that the phenomenal wisdom is suddenly perfected? Furthermore, in the gradual approach mentioned previously [sudden cultivation/gradual awakening], the designation "sudden cultivation" was also used in reference to the application of mind. Since this type of sudden cultivation cannot take place before the understanding-awakening, how could it avoid this same difficulty? Finally, we have to conclude that, in fact, this type of suddenness means nothing more than the approach discussed previously—gradual cultivation after awakening which has been perfected in the ordinary man of superior faculties.[153]

As to this sudden cultivation followed by [gradual] realization-awakening: the sudden cultivation which deals with all matters is difficult to attain even after awakening, let alone before. How could such a thing be possible? And yet Tsung-mi tried to propose that sudden cultivation here meant the suddenness of the application of the mind. In this instance, we have to conclude that sudden cultivation means the suddenness involved in the gradual permeation prior to awakening which has been perfected by those whose faculties have matured, as mentioned previously.

If the problem of sequence in the approach of sudden awakening/sudden cultivation is considered from the standpoint of the untainted cultivation [of thoughtlessness which is always in harmony with the non-dual noumenon] as proposed by Ch'ing-liang, the explanation is consistent. But if it is considered in relation to the cultivation which deals with all matters as proposed by Kuei-feng, considerable difficulties are involved. If we try to dis-

cover Tsung-mi's intention, it was probably to counter the students' wrong views of annihilation and permanence in regard to this sequence.[154] Consequently, Sŏn Master Yung-ming Yen-shou cited the alternatives mentioned above in his own assessment:[155] sudden awakening/sudden cultivation is the practice engaged in by those whose faculties are mature; it does not apply to the majority of ordinary men. Consequently, it is not as widely applicable as the approach of sudden awakening/gradual cultivation, which has been established specifically for ordinary men of great aspiration. Gradual cultivation/sudden awakening, sudden cultivation/gradual awakening, gradual cultivation/gradual awakening, and so forth—these are practices followed by those whose faculties can only bear a gradual approach. They are not worth promoting now.[156]

problems in Tsung-mi's statements about gradualness

I am not free of doubts concerning the explanation in Tsung-mi's final assessment which said that if past lives are investigated, one would find only gradualness and not suddenness. Why is this? If we try to grasp the meaning according to the description in the text, it implies that throughout the past there has been only the gradual infusion of practice as described in the gradual teachings. Those who gain sudden entry into the path in this lifetime are, in every case, individuals whose spiritual capacities have matured and who have turned the mind around via gradual cultivation of the provisional teachings; in all eternity no one has ever had the spiritual capacity to make direct progress from the bound stage of the ordinary man. In like manner, in the explanation given in the provisional teachings that Buddhahood is attained after cultivating consecutively on all levels of the three stages of worthiness and the ten *bhūmis,* the teachings of the Buddha and the spiritual capacities of sentient beings are in mutual correspondence. In this instance, therefore, gradual cultivation and sudden awakening [that is, gradual cultivation/gradual awakening] are correct. However, the *Avataṃsaka Sūtra's* explanation—"at the time of the initial arising of the *bodhicitta,* full enlightenment is achieved,"[157] and subsequently one must cultivate the consecutive stages of the bodhisattva path—recognizes the teaching but disregards the capacity. Hence, in this instance, sudden awakening and gradual cultivation would, to the contrary, have to be false. Why is this? Did not Kuei-feng himself say that if we know the two approaches of sudden awakening and gradual cultivation, we will be able to see the tracks of all the sages and saints?[158]

This is not the only case. The dharma master Venerable Wonhyo in his *Amitābha Realizes the Nature Gāthā*[159] also gave a profound explanation, which is still popular today, of the approach of initial awakening and subsequent cultivation followed by all the Buddhas of antiquity:

In the far distant past,
There was a great man named Dharmākara.[160]
On his first arousal of the supreme *bodhicitta*
He left behind the mundane world, entered the path, and destroyed all signs.
Althought he knew that the one mind is devoid of any sign of duality,
Out of pity for all the sentient beings drowning in the sea of suffering,
He made forty-eight superlative vows,[161]
Fully cultivated all the pure karmic actions, and left behind all impurities.

In the *Diamond Sūtra* too it is said: "As in the past, at the time my body was being cut and sliced by King Kaliṅga, I did not recognize any sign of self, person, being, or soul. Why was that? Because at that past time when limb was being torn from limb, if I had recognized any signs of self, person, being, or soul, I would perforce have become angry."[162] If we examine the text of this *sūtra,* it is clear that if at first a person does not awaken to the mind-nature, does not attain the [noumenal] wisdom which knows the voidness of dharmas, and does not leave behind any sign of self or person, then how would it be possible, on this sea of immeasurable, incalculable kalpas, to maintain in this way the practice of the difficult to practice and the endurance of the difficult to endure? Deluded and ignorant people of today are not aware of this idea and, from the beginning, are depressed that they have to face the difficulties of the manifold supplementary practices of the bodhisattva; they hesitate as if they were on the brink of a precipice. Unable to look back on the radiance of their own minds where the nature of the defilements is void, they neither leave behind all signs nor practice the bodhisattva path. For this reason, they hold fast to their intelligence and cleverness and end up trapped in interpretations based only on texts; until the end of their days they merely count the treasures of others.[163] Although they belong to a good spiritual family, they are far from the path. Consequently, we know that initial awakening/subsequent cultivation is not merely the approach through which to gain entrance to the path during this life only; it is also the beginning and end of the practice done by all sages and saints past and present. It applies throughout the three time periods.[164]

sudden awakening is possible

The approach of sudden awakening followed by gradual cultivation is Kuei-feng's fundamental idea in this *Record.* Yet how can it be that in the *Fountainhead of Ch'an Collection* he says there is only gradualness and no suddenness? Ordinarily when gradual and sudden are discussed, they must be considered from two standpoints—one is the standpoint of faith and understanding [of the complete and sudden teachings], the other is the standpoint of meritorious practices [of the provisional teachings]—and the explanation depends on the standpoint. From the standpoint of faith and understanding, there is a difference in the relative suddenness and gradualness of devel-

opment in present-day adepts in the nature and appearance schools; but these adepts are, nevertheless, all assured of their future attainment of the fruition [of Buddhahood]. Since this is a fact even throughout their preliminary development, how can there be only gradualness and no suddenness? From the standpoint of meritorious practices, as there are differences in the sharpness and dullness of the faculties of different individuals, their diligence or slackness in the cultivation of energy is also unequal, and there are differences in the speed at which their awakenings are produced. Consequently, here also the designations sudden and gradual are valid.

If the problem is discussed from the standpoint of those of dull faculties who are following the sudden approach, then although they might have heard of the sudden dharma in the past and practiced it with faith and understanding, since their obstacles were formidable and their habits strong, their contemplation weak and their minds always drifting, they could consequently not bring their practice to a quick conclusion. Wandering on, they eventually reached the present life where they hear [one word of dharma] and awaken. Consequently, it was said: "Any suddenness that is perceived now is produced through gradual development over many lives." This is not to say that there is no development through faith in the sudden dharma and understanding of it, but rather that there has been a gradual maturation of faith and understanding through the permeation of meritorious practices. The statement "Any suddenness that is perceived now . . ." refers to people like Niu-t'ou Fa-jung, the attendant Hui-t'ung, and others whose *brahmacārya* was perfect from birth.[165] We can ascertain that there is only gradualness and no suddenness only in the case of people whose behavior has always been perfect in this life; it does not apply to those who show evil behavior from birth or to other common people who have a sudden awakening after meeting with the proper conditions. Examine this carefully; do not have doubts and give rise to contention because of this law of karmic cause and conditions.[166] What we are referring to here is the initial sudden awakening and subsequent gradual cultivation which occurs at the bound stage. This approach applies to people like Master Shih-kung and Teng Yinfeng (both had been hunters), who committed evil their whole lives,[167] as well as to students of the present day: occasionally such people do meet with the right conditions which produce an opening into awakening. After Master Shih-kung met Ma-tsu and had an awakening, the practice of herding the ox which he then undertook was his gradual cultivation subsequent to awakening.

There are some people who, attempting to uphold the theory that there is only gradualness and no suddenness, say, "People like Shih-kung have accumulated pure karma for a long time; they committed evil only as an expedient." But such an assessment is only supposition and cannot be trusted.

Development throughout the past has two meanings. One is that, through hearing the dharma, the *bodhicitta* is aroused and one begins practice and continues with that cultivation. The other is that, through making offerings to the three treasures, one plants the roots of all meritorious qualities but nonetheless rises or sinks [in the sea of suffering] according to one's own action.[168] We can prove the existence of suddenness on the basis of these two meanings. The fact that some people are, from birth, exceptional in their practice of the *brahmacārya* happens because, in some past life, they had already heard the dharma, produced the *bodhicitta,* started to practice, and gradually developed the power of their cultivation. Those who do only evil for their whole life may have an awakening when they encounter the proper conditions; it is not because they have accumulated pure karma for a long time that this happens, but neither does it happen without reason. It occurs because they had planted the roots of merit in a past life. "To plant the roots of merit" is karma which is subject to the outflows; it is not the same as the practice of true cultivation, and consequently it cannot protect a person arising and sinking [in *saṃsāra*] according to his karma. But even though he still rises and sinks, he does have those roots of merit; thus when he hears the great dharma now, his karma does not hinder his awakening. Yet, although he has awakened, it has not resulted from a long-term effort to counteract the defilements. Since this awakening has not resulted from long-term cultivation, how could the power of ignorance not be strong, making him subject to the habits common to ordinary men? But since he was able to awaken, how could his power of *prajñā* not be great, providing him with meritorious qualities like those of the Buddhas? Due to the presence of these two forces, he must develop his cultivation thought-moment after thought-moment until naturally the effortless effort is attained, as well as the gradual progression.[169] Consequently, it was said that initial awakening/subsequent cultivation is not the same as cultivation in the gradual teachings.

An example of planting the roots of merit in a past life, like that we have been discussing, appears in the *Mahāparinirvāṇa Sūtra:*

> Furthermore, O sons of good family, in Śrāvastī there was a Brahmin woman named Vaśitā. She had only one child whom she loved dearly. It happened that the child was struck by illness and died. At that time the poison of sorrow entered her heart; she became wild and, losing her senses, went shamelessly around naked. She roamed the four corners of the city wailing and weeping until she lost her voice. She moaned, "My child, my child, where have you gone?" and tirelessly wandered around the city. But this woman had already planted the roots of all merit at the time of a previous Buddha.
>
> O sons of good family! I had pity on that woman. At the very instant that woman came into my presence and thought of her child, she turned back to her

original mind. She then came before me, embraced me, and kissed my lips. At the time I told my attendant Ānanda, "Arrange some clothes to give to this woman." After they were given to her, I explained to her all the essentials of the dharma in a variety of manners. On hearing the dharma she jumped up with joy and activated *anuttara[samyak]saṃbodhi.*[170]

In the kingdom of Kośala, moreover, there was a gang of five hundred brigands. Because they had planted the roots of all meritorious qualities during the time of a previous Buddha, when they met the Buddha and heard the dharma, they aroused the *bodhicitta.*[171]

The circumstances surrounding both these cases show that although these people may have planted all the roots of merit at the time of a previous Buddha, they could still receive the retribution of being either a woman who had lost her senses or members of a gang of brigands whose only interest was in hurting others. Nevertheless, although they received such evil retribution, they still possessed the roots of merit; hence, on meeting the Buddha and hearing the dharma, they could activate the enlightening mind. They are not the same as common people who lack such a cause. For this reason, we know that Shih-kung, Teng Yin-feng, and others can be said to have possessed the roots of merit; their awakening did not result from the long-term accumulation of pure karma.

As far as this sudden capacity is concerned, the fact that a person has been endowed with the roots of merit from past lives is said to show that there is only gradualness and no suddenness. But a person with such an opinion does not distinguish between mundane causes and the entrance into supramundane cultivation and realization: how can these be discussed as if they were the same? Furthermore, the [mundane] law of causation operating throughout the three time periods is what causes sentient beings, who are always centered in the nonproduction wisdom, to deceive their own minds and illusorily undergo all sorts of changes.[172] This sort of proposition is not the Buddha-dharma.

The reason that I now give this assessment of sudden and gradual is simply because people who are cultivating the mind are not aware that their own minds are the Buddha-mind and their own natures are the dharma-nature; they willingly remain in their inferior state cultivating gradual practices laboriously, trying constantly to supplement those practices day after day, kalpa after kalpa. My intention has been to illustrate the idea of "see the nature and achieve Buddhahood" of the sudden school [of Sŏn], so that those who are inside the great dream of this triple world, undergoing the hardships produced by ignorance throughout this long night of birth and death, will not become discouraged and backslide. Furthermore, I hope that they will not waste their efforts but will bravely work toward enlightenment and, continuing the lineage of the Buddha, reap its benefits for an eternity

of kalpas. What use is there in discussing the mundane law of causation which operates throughout the three time periods? It should be understood that Kuei-feng's statement that there is only gradualness and no suddenness was made in reference to those extraordinary people who are able to cultivate the *brahmacārya* from birth; this has been verified. He was not referring to those who performed evil acts or to common people. If even those who perform evil actions can activate the *bodhicitta* when they meet with the proper conditions, then how much more possible is it for ordinary men who are cultivating good actions and whose good roots from past lives are difficult to fathom! How can they end up backsliding because they demean themselves?

Furthermore, if we discuss sudden and gradual from the standpoint of the relative maturity or immaturity of the spiritual capacity developed in past lives, how could these miraculous Buddhist stories be comprehended? Hence it is clear that people who are cultivating the mind should investigate the fact that their own minds are originally Buddhas through use of the sincere and earnest instructions of the Buddhas and patriarchs. After the purity of the self-nature and the liberation of the self-nature are attained, they should then plow through the myriads of worldly conditions and concern themselves only with maintaining their progress. Finally, they will naturally achieve the purity which transcends all taints and the liberation which transcends all obstacles.[173]

Yen-shou's assessment of sudden and gradual

In the *Myriads of Good [Dharmas] Return to Identity Collection,*[174] Yen-shou quotes Kuei-feng's perspectives on cultivation and realization and sudden and gradual in his own examination of these questions. This is done so that people who are cultivating the mind can understand clearly the correct and incorrect points in their own knowledge and vision and the relative maturity or immaturity of their meritorious practices. There are, however, slight differences in their presentations.

> Question: Must people of the greatest ability who have had a sudden awakening to their own minds still infuse their cultivation through the manifold supplementary practices which aid progress on the path?
>
> Answer: The Sŏn Master Kuei-feng Tsung-mi listed four alternatives to this question: (1) gradual cultivation/sudden awakening; (2) sudden cultivation/gradual awakening; (3) gradual cultivation/gradual awakening; (4) sudden awakening/sudden cultivation. These four alternatives all involve the realization-awakening. Only sudden awakening/gradual cultivation [a fifth alternative] involves the understanding-awakening. This alternative can be compared to the sun which appears suddenly and gradually evaporates the morning frost and dew. It is like the explanation in the *Avataṃsaka Sūtra* which says that at the time of the initial production of the *bodhicitta* complete enlightenment is achieved, but afterward one

> must still climb through the stages of bodhisattvahood and develop cultivation and realization on each consecutive level. If one cultivates without having had an awakening, it is not true cultivation. Only sudden awakening/gradual cultivation conforms with the Buddha-vehicle and does not go against the purport of the complete teachings.
>
> Sudden awakening/sudden cultivation as well implies gradual cultivation over many lives until cultivation comes to sudden maturation in this life. For such a person, the results of practice are experienced personally in his daily life. Since his words correspond to his actions and his actions correspond to his words, his measure reaches to the boundaries of the *dharmadhātu* and his mind merges with the vastness of empty space. For him, the eight worldly winds do not blow, the three types of feelings are calmed, the seeds [of future action] and manifesting of formations are both destroyed, and the root and accompanying defilements are all exhausted. From the standpoint of personal benefit, what need would he have to develop his cultivation through the manifold supplementary practices? One who is not sick does not need to take medicine. But from the standpoint of benefiting others, these practices cannot be dispensed with; for if he does not cultivate them himself, how will he be able to encourage others to cultivate them? Consequently, the *sūtras* say: "If you are keeping precepts yourself, you can encourage others to keep precepts."
>
> If the manifesting formations are not yet severed and the defilements and habit-energies persist, or whatever you see leads to passion and whatever you encounter produces impediments, then although you have understood the meaning of the nonarising state, your power [the understanding to affect the course of your daily life] is still insufficient. You should not grasp at that understanding and say, "I have already awakened to the fact that the nature of the defilements is void," for later when you decide to cultivate, your practice will, on the contrary, become inverted. Of course, the nature of defilements is void, but they can still cause you to receive the results of karma. That karmic result might have no nature, but still it acts as the cause of suffering. Although the pain of suffering is empty, how difficult it is to bear! Hence it should be clear that if words and actions are contradictory, the correctness or incorrectness of one's practice can be verified. Measure the strength of your faculties; you cannot afford to deceive yourself. Examine your thoughts and guard against error; you must be absolutely thorough in this!

The preceding passage explains the meaning of sudden and gradual according to the Sŏn Master Yen-shou. He took the standpoint of the realization-awakening to explain four possible alternatives and, from the standpoint of the understanding-awakening, he proposed a separate alternative which he particularly commended. Although his presentation differs from that in the *Fountainhead of Ch'an Collection,* the idea of sudden awakening/gradual cultivation as it appears in this *Special Practice Record* was made to shine ever more brilliantly here. Why is this? In this *Record* it is said, "If we attain sudden awakening/gradual cultivation, we can see the tracks of all the sages and saints." But Sŏn Master Yen-shou also said,

"Only sudden awakening/gradual cultivation conforms with the Buddha-vehicle and does not contradict the purport of the complete teachings." Hence, in general, it can be said that the Buddha-vehicle and the description of sudden awakening/gradual cultivation in the *Record* tally with one another; for the most part, they illuminate one another.[175] Since even sudden awakening/gradual cultivation is really gradual cultivation over many lives which has suddenly matured in this life, how indeed could the other three alternatives not lead to entrance into the path through the gradualness adapted to spiritual capacity?

SIGNIFICANCE OF GRADUAL CULTIVATION AFTER SUDDEN AWAKENING

the role of gradual cultivation

Now we will discuss the idea that there must initially be a sudden awakening on the bound stage, because it is superior to other approaches in regard to both dharma and spiritual capacity. That it is superior in regard to dharma does not mean that dharmas are originally either superior or inferior. Rather, this statement is intended to help the student penetrate through falsity and reach the truth so that his discernment of dharmas will be sublime and recondite. Consequently, although it has already been explained in this *Record,* I will briefly give a few further elaborations. For instance, it was said:

> Although there are hundreds and thousands of different colors which the jewel may reflect, consider the color black, which is diametrically opposed to the innate brilliance of the luminous jewel. This will serve to illustrate the fact that although the numinous and bright knowledge and vision are the exact opposite of the darkness of ignorance, they are nevertheless of the same essence.

For this reason it was said:

> Whether one feels greed or hatred, the mind is still aware; whether one is compassionate or philanthropic, the mind is still aware. Yet this awareness is not greed or hatred; this awareness is not compassion or philanthropy.[176]

Since nature and characteristics, essence and function, adaptability and immutability, are inherently simultaneous, they are all unimpeded by existence or annihilation.

Superiority of spiritual capacity refers to the student who might hear the sublime dharma and have an abrupt awakening to the fact that the nature of the mind is originally pure and the defilements are originally void. On the other hand, although he might not have an immediate awakening, he can still recognize the dharma's subtlety and profundity. Therefore, whether he is speaking, keeping silent, acting, or being still, he remains devoted to his investigations,[177] and after many days and months he will abruptly open into understanding. When we speak of suddenness here, although the relative rapidity or slowness of the access to awakening is not the same, this is not a method which excises falsity or cultivates truth. Hence it merely pene-

trates to the fact that the good and evil functions of our own minds are the conditioned arising of the true nature—and this arising is precisely nonarising.[178] Since, from the beginning, there are no stages or sequence in this approach, it is called sudden.

The provisional teachings of the three vehicles and the Northern school of Sŏn both say:

> All sentient beings are inherently endowed with the nature of enlightenment in the same way a mirror possesses the nature of brightness. When that nature is covered by defilements it cannot shine—just like a mirror obscured by dust. You must cultivate and polish it so that the true nature can manifest.

Kuei-feng's critique of this perspective said:

> This school is characterized by its view that defiled and pure states arise from conditions. Its approach is to go against the stream [of defilements] and resist the residual habit-energies. Nevertheless, there is no awakening to the fact that deluded thoughts are originally nonexistent and the nature of the mind is originally pure. Since the awakening still lacks acumen, how can such cultivation be called true?

For this reason, the practices for attaining entrance to the path via awakening and cultivation in the sudden and gradual approaches are quite different. Although inferior sentient beings who have little merit and many obstacles might come in contact with the sublime purport [of the sudden approach] and talk about it all day long, this is merely theoretical understanding which leads to contention and arguments and only increases their conceit. They do not give rise to right faith. And if even faith does not arise, how much more improbable is it that they will be unconcerned about their lives and will diligently cultivate without indolence?

Although some people might have faith that the nature of the mind is originally pure, when their actual practice is examined they seem unable to control their deluded thoughts and habit-energies. While wandering aimlessly in the four directions, they waste the offerings of the faithful. At present, these people are as numerous as grains of hemp or millet. We should remember Sŏn Master Yen-shou's statement above: "If words and actions are contradictory, the correctness or incorrectness of one's practice can be verified." Engrave this in your mind and disseminate this approach of gradual cultivation subsequent to awakening.

the necessity of developing the supplementary practices

This approach of cultivation subsequent to awakening is not only designed to keep the student untainted by the defilements, but it also involves the concurrent cultivation of the manifold supplementary practices and the offering of aid to both oneself and others.[179] Nowadays Sŏn adepts often say, "We need only see the Buddha-nature clearly, and afterward the practices and vows which benefit others will automatically be brought to perfection."

I, Moguja, do not agree with this. If the Buddha-nature is clearly seen, this only means that sentient beings and Buddhas are equal and there is no distinction between oneself and others. I fear that those who do not then make the vow of compassion will stagnate in this state of calm stillness. As the *Exposition of the Avataṃsaka Sūtra* says: "The wisdom-nature is calm and still; but that wisdom is guarded by the vow."[180] Consequently, we know that although one might have made a determined vow while at the confused stage which precedes awakening, the mind's power was weak and that vow was not established. After the understanding gained through awakening is achieved, one should contemplate the sufferings of sentient beings through discriminative wisdom and make the vow of compassion. If one practices the bodhisattva path according to one's strength and capacity, practices will be gradually perfected. How could you then not be joyful?

the need for discriminative understanding

The function of transformation which is brought into play after awakening includes the two aspects of equality and discrimination. The equal transformation manifests suddenly, but the discriminative transformation come to perfection only gradually; this is simple enough to understand.

Nowadays those who read the biographies of great monks see the remarkable events surrounding their achievement of the dharma and assume that, simultaneous with seeing the nature, the wisdom of supernatural powers and unimpeded analytical knowledge are acquired automatically. Consequently, when they see [supposedly awakened people] who do not possess the sublime functions of analytical knowledge or the wisdom [of supernatural powers], they say that those people are charlatans and have no faith in them. Such people have obviously never met good advisors and have not reflected carefully on this problem. They are not aware that, after awakening, the wisdom which can analyze delusion as well as the manifold supplementary practices of the bodhisattva must both be brought gradually to perfection. As it is said in the *Fountainhead of Ch'an Collection:*

> It is as if there is a person (the bound *dharmakāya*) whose faculties are all complete and who is strong and talented (the sublime functions numerous as the sands of the Ganges). Unexpectedly, he contracts an illness (beginningless ignorance) which becomes steadily worse (grasping at self and dharmas) until his energy has been sapped (performing actions and receiving retribution), and only his heart remains warm (the seed of non-outflow wisdom within the *ālayavijñāna*). Unexpectedly, he meets a skillful doctor (a great good friend) who knows that the life-force is still present (he perceives that the mind of an ordinary man is the same as the mind of a Buddha) and forces him to take some marvelous medicine (even though people who hear dharma for the first time might not believe it, he persists in expounding it and never gives up). Abruptly, the patient is revived (awakening

and understanding) and things he was unable to express initially (when people who are newly awakened expound the dharma, their answers to the difficult questions of others are not quite to the point) he gradually learns to explain (he understands how to speak about dharma). Slowly he sets off on his way (the ten *bhūmis* and the ten *paramitās*) until he is restored to normal health (achieves Buddhahood). Then, of the skills he knew previously, there are none which he cannot display (the light of the supernatural powers and omniscient wisdom).

If these stages are all examined in their proper sequence according to dharma, what doubt do we have that cannot be overcome? Hence it is clear that the only reason why sentient beings are incapable of putting into effect the functioning of the supernatural powers is because they are afflicted by the ailment of delusion which is produced by the activating consciousness: it is not because their own *dharmakāya* is not endowed with all the sublime meritorious qualities.

Nowadays stupid people raise the question, "Since you have had a sudden awakening, which makes you a Buddha, why can't you emit light?" But how is this any different from trying to order that sick man who has not yet recovered from his illness to demonstrate the skills he had originally?[181]

The dharma-simile recorded above is quite clear. Reflect on each of its points, resolve your doubts, and give rise to faith. If your faith is sufficiently intense, you will naturally open into understanding. To open into understanding does not refer only to intellectual understanding. Once you can recognize that the mind is the Buddha, you must use the sublime wisdom and reflect constantly on this point. Suddenly you will progress one more level to the stage of self-confidence and self-direction, and then it will be right understanding. But if you cannot display the discernment which comes from skillful expedients, it will be extremely difficult to reach the ultimate stage.

It has also been noticed that while those who are expounding the dharma are speaking, they seem to be awakened; but during contemplation practice they only try to absorb the mind's scatteredness and practice silent reflection. Their practice is to cling to stillness. For the most part, such people do not know how to establish their will or conduct their practice;[182] falling into the gradualness of the provisional teachings, they alternate constantly between activity and stillness and counter both truth and falsity. They will never be able to enter the approach of the supreme vehicle where the mind is the Buddha. You must be aware of this!

If a person is intimately united with the nature-sea because his faith and understanding are authentic and his activity and stillness complement one another, he will naturally have ability in peaceful meditation and stillness of thought. Although someone with serious obstacles and delusions may have gained some element of perspicacity, in his practice he should still employ methods like restraint and so forth so that he will never backslide.

the method of gradual cultivation

Once a man asked the Sŏn Master Kuei-feng:[183]

> After this mind has been awakened to, how should we then cultivate it? Must we still rely on the relative teaching that was expounded initially in order to practice sitting meditation?
>
> Answer: There are two aspects to this question. On the one hand, either dullness predominates so that it is difficult to incite yourself to action, or else agitation and restlessness are especially bothersome so that it is impossible to control them. If greed and hatred blaze forth and make it difficult to control yourself when you encounter sense-objects, you should make use of the many expedients explained in the provisional teachings and use the appropriate cure for the ailment. On the other hand, if the defilements are relatively weak or if your wisdom and understanding are clear and sharp, you should rely on the *samādhi* of oneness of the fundamental school and the fundamental teaching.[184]

Nowadays there are some who are not aware of these two aspects and, not measuring the strength of their faculties, say, "I have already awakened to the fact that the nature of the defilements is void."[185] Then, abandoning their practice, they fall into an insouciant attitude. Even when they happen to make karma-producing actions, they have no shame and dread. This is all due to the fact that the contamination of conceit is overwhelming and the impediment of indolence is severe, while vigor and willpower are entirely lacking.[186] A *gāthā* by the Sŏn Master Lung-men Fo-yen says:[187]

> The mind's light is empty and brilliant,
> Its essence free from all partiality or comprehensiveness.
> Like golden waves forming, one after another,
> Motion and stillness are always Sŏn.
>
> Whether thoughts arise or thoughts cease,
> There is no need to stop them.
> In the flow of nonintervention,
> How can there by any arising or ceasing?
>
> If arising and ceasing are calmed,
> Mahākāśyapa will appear.
> Whether sitting, reclining, or walking in meditation,
> Sŏn is never interrupted.
>
> How can Sŏn not be sitting?
> How can sitting not be Sŏn?
> If one can understand in this wise,
> Only then is it called "sitting meditation."
>
> Who is it who is sitting?
> What sort of thing is Sŏn?
> But if there is still a wish to sit,
> It is like using the Buddha to look for the Buddha.

The Buddha does not have to be sought,
If you seek he will only be lost.
Sitting is not contemplation on self,
Sŏn is not an external technique.

The beginning mind which is distraught,
Cannot avoid wandering and exchanging bodies.
Consequently, through many methods,
You are taught quiet contemplation.

When you sit straight and gather your spirits,
There will at first be disturbances of mind.
After a long time, as the mind becomes dispassionate,[188]
The six senses will become composed.

As the six senses are tranquillized,
Discrimination will persist within.
Even though discrimination arises,
And it seems as if arising and ceasing occur,
The changes of arising and ceasing
All manifest from your own mind.

If again you use your own mind,
To look once more within,
In this one time of looking back which has no second,
The round light will appear on the crown of your head.

In this numinous brightness of dazzling brilliance,
All states of mind are unimpeded.
Horizontally it contains [all space], vertically it enters [all time],
Birth and death are ended for all eternity.

One drop of transmuted cinnabar,
Dipped into gold, becomes the elixir [of immortality].
The adventitious defilements of body and mind
Have no gate through which to leak in or out.

Though you may still speak of delusion and awakening,
Cease all discussion of favorable and unfavorable.

When you closely consider the events of the past,
Sitting coolly, intent on the quest,
Although [your practice before awakening] is no different
[from your practice today],
What great confusion it is to think they are the same!

That ordinary men and saints are included in one *kṣaṇa*—
Nobody can believe it. . . .[189]

Nevertheless, the most important thing is nothing else but this ability to believe!

CAPITULATION OF THE MAIN IDEAS IN THE *SPECIAL PRACTICE RECORD*

I, Moguja, have examined carefully the meaning of the dharma established in the *Record* and have found that it divides the one true *dharmadhātu* into two aspects: dharma and person. The first, dharma, is further subdivided into the two categories of adaptability and immutability. The second, person, comprises the two aspects of sudden awakening and gradual cultivation. If we separate these items and analyze them one by one, the meaning of this *Record* will be perfectly evident. We *bhikṣus* of this degenerate age of the dharma[190] must have had affinities from our lives in past kalpas to enable us to come into contact with this sublime approach. If, with faith and understanding, we receive and keep it, we will not be deluded about the road of true cultivation in regard to our own mind: how could this not be to our great good fortune?

There are beginners dwelling together with us now who receive and keep this *Record* and devote themselves to meditative practices, but who are still dark to their own minds and do not distinguish between true and false: many of them have backslid. For this reason, I wish to assess briefly the main tenet presented in this *Record* in order to help spread its sublime ideas: like the falling dew which adds to the streams, or fine dust which builds the mountains, [it might aid students in developing their practice].

The mind-nature of all sentient beings—ignorant or wise, good or evil, even birds and animals—is, in all cases, naturally sentient and constantly aware; it is different from wood or stone. But this mind-nature that we are discussing now is neither the discriminative consciousness which arises in relation to the objects in the conditional realm nor the wisdom produced by the realization-awakening. It is exactly the self-nature of suchness; it is not the same as insentient emptiness. This nature itself is constantly aware. The "Transference" chapter of the *Avataṃsaka Sūtra* says: "Suchness has radiance as its essence."[191] The *Awakening of Faith* says: "The essence and characteristics of suchness are true consciousness and awareness."[192] Kanakamuni Buddha's transmission *gāthā* says:

> The Buddhas do not display a body—
> Awareness is the Buddha.
> If awareness is really present,
> There can be no Buddha separate from it.[193]

This is the idea we are discussing here.

RESOLVING MISCONCEPTIONS ABOUT PRACTICE

sentient beings cannot realize Buddhahood

Question: It was just established that the mind of numinous awareness is exactly the self-nature of suchness; it is neither the discriminative consciousness which arises in relation to objects in the conditional realm nor the wisdom produced by the realization-awakening. We are now seeking the knowledge and vision of Buddhahood while abiding in the discriminations

produced by the deluded consciousness. But this is like trying to transmute the black kernel of a *bodhi* nut into a *maṇi* jewel: it is only a waste of effort. When will we ever unite with that knowledge and vision?

Answer: Although suchness is calm, it constantly exists amid the myriads of conditions. Although deluded thoughts are illusory, they are always arcanely united with the one nature.[194] How can you ignore this fundamental principle and create difficulties for yourself?[195] The dharma-similes raised in this *Record* are clearly analyzed without the slightest concealment. I only fear that people cultivating the mind will have this sort of doubt and will backslide because their power of investigation wavers.

If you say that the discriminations of the mind and consciousness which appear at present really have an essential nature, you are like an ignorant child who sees the blackness reflected by the luminous jewel but does not know the reflection is entirely void and straightaway assumes that it is a black jewel. Even though he hears people say it is a luminous jewel, his eyes see that it is black and he says the jewel is enveloped by the blackness and assumes that if he polishes it he will be able to remove the blackness and see the luminous jewel. If he obstinately clings to this sort of understanding and does not abandon it, this is of course the same as the views of those who are studying Mahāyāna, Hīnayāna, and Dharmalakṣaṇa—views which involve grasping at appearances. How can it be said that he is intent upon the mind-doctrine, that he revels in listening to the deep meaning, or that he is wholeheartedly in pursuit of *samādhi* and *prajñā?*

Although we have just explained that the void and calm, numinous awareness is neither the discriminative consciousness nor the wisdom of the realization-awakening, it can nevertheless give rise to consciousness and wisdom and can perform good and evil actions as either an ordinary man or a saint. Its positive and negative functions can change their appearance in a variety of ways. This is possible because its essence is aware: when it is in contact with a conditioned object, it can discriminate whether it is skillful or unskillful, good or evil, and so forth. Although liking and disliking, anger and joy, seem to arise and vanish when it is in contact with conditioned objects, the mind capable of awareness is never interrupted and is tranquil and ever calm. When this awareness is under the sway of delusion, it is said that the mind moves. But once it has awakened we know that the mind is free from any arising. The *Record* says:

> Even when deluded, the mind is still aware, for awareness is inherently undeluded. Even when thoughts arise, it is still aware, for awareness is inherently free of thoughts. For that matter, whether the mind is sad or happy, joyful or angry, loving or hateful, in all these cases it is always aware. Since awareness is inherently void and calm, the mind is void and calm, and yet aware. It is precisely that mind-nature which is clear and unconfused.

For this reason, Master Tsung-mi always said to his students:

> That which is clear and capable of awareness right now is your Buddha-mind. But those who are ungifted cannot accept this with faith. They are not even willing to consider it, but simply say, "I, so-and-so, am ungifted and really[196] cannot understand this."

From this passage it is clear that Master Tsung-mi too had students who lost their heads and ran around wildly; they are not, therefore, exclusive to the present. In the *Śūraṅgama Sūtra* it is said:

> As in that city, how could there have been any reason for Yajñadatta to be frightened that he had lost his head? If his madness had suddenly calmed, he would have known that his head was not to be found anywhere else; but even if his madness were not cured, how could he really have lost it? If that mad nature of Yajñadatta's within your own mind is calmed of itself, that calming is *bodhi*. The bright mind of superlative purity originally pervades the *dharmadhātu;* it is not to be obtained from someone else.[197]

In this wise, his head was originally right where it was supposed to be; it was not a case of now it's there and then it isn't. But Yajñadatta suddenly went mad and convinced himself that he once had his head but then lost it—there was no one else who did this to him. So how could a wise person who knows he has made himself mad not try to cure himself?

Consequently, we know that views of true and false, or gain and loss, are only your own false thoughts. That there is increase and decrease in these views is not the fault of the mind-nature. The arising of these false thoughts is like running around mad; they have no real cause for their arising. Since they are called false, what real cause could they have? For if there were a cause, they could not be called false. You should know that they are false and henceforth counteract that falsity with truth. If you probe the nature of that falsity, you will find that it is originally nonexistent; conversely, how can you find anything which is true? If you know that neither truth nor falsity is ascertainable, then the one who knows that they are unascertainable is also unascertainable. When this state is reached, it is like a flake of snow on a red-hot furnace.[198] Likewise your past afflictions of validating names and grasping at appearances, which were like an obstruction in your chest, are immediately dissolved like melting ice. As there is nothing left to grasp, the heart feels refreshed and nothing remains to bind you. Then, at your ease, you calmly turn back to contemplation and guard it carefully, without resting for even a split second. When all obscuration has vanished from the nine empyrean, what need is there to penetrate it?

This one ray of numinous brightness has never been dimmed. Do not make a nest or come into port anywhere; then that ray will be free of past, present, and future. According to rule it is impeccable; it is not produced

from causes. It is originally pure; whether seeing, hearing, speaking, or keeping silent, at all places it is clearly knowing and is not obscured in its functioning. Since it has no deficiencies, what could you propose to add to it? When your faith builds to this level, you must settle it firmly. If you display the phantomlike compassion and wisdom and ferry across phantomlike sentient beings, enlightened practices will be perfected effortlessly and spontaneously. Then how could you not be joyful for the rest of your life?

in this degenerate age, practice is impossible

Some people nowadays are not well informed. In their delusion concerning their own minds, they obstinately grasp at the periods of the five fixed time divisions of the holy teachings and say, "Those who nowadays try to develop *dhyāna* or to attain liberation during this dissension period of the final five hundred years are people who do not realize that such attempts are inappropriate to the present time. They engage in many sham practices." People who indulge in this sort of suspicious slander end up vilifying the three treasures because of their own ignorance, limited background, and lack of knowledge.[199] Does it not say in the *Diamond Sūtra:* "If, in the future, five hundred years later, there is a sentient being who happens to hear this *sūtra* and whose faith is pure, he will give rise to the sign of reality. It should be known that this person has perfected the rarest of merit."[200] And yet, in this degenerate age, if there are none who would have faith, understanding, or *prajñā* and none who could produce the sign of reality, and the Buddha still made this statement, then all the Buddhas of the three time periods would be liars trying only to deceive sentient beings. But all the Buddhas are saints whose speech is true, real, and such;[201] they do not deceive and they do not lie. I earnestly pray that those suspicious slanderers who grasp at these time periods will rectify their minds, remove their doubts, abandon their confusion, and forever cease the serious offense of slandering the Buddha, Dharma, and Saṃgha. This would indeed be proper here!

Nowadays there are also students of *prajñā,* intelligent and of sharp faculties, who have gained some faith and understanding without expending much effort. They then become complacent and loose in their cultivation. They fall under the sway of cleverness and intellectual prowess; they become great scholars of Confucianism and Buddhism. Their views are many but their powers of *samādhi* are few. Due to this disparity, they come under the influence of pleasant and unpleasant objects in the sense-spheres. Liking and disliking, anger and joy, rise and disappear like a raging fire. Their passion is perpetually to judge others' good and bad points—yet they show no contrition about pursuing such a course. Since they are not contrite, who knows if there is any way to reform or train them? As the days and months pass in this manner, they do not turn away from their delusion. As their power of the path is unable to conquer the power of their karma, they are

certain to come under the sway of Māra. In the final *kṣaṇa* before their death, the six destinies and the five aggregates will appear to them. Fearful and apprehensive, there will be nothing which can help them. With no wisdom to save themselves, they will drift along as before on the waves [of *saṃsāra*]. This is no small matter. If even those of sharp faculties can make this sort of unskillful reflection, how much more possible is it for people whose faculties are dull? How could they dare to relax in their efforts to accomplish the great matter?

For this reason, you must be ardent and fervent and, unconcerned whether you live or die, stay wholeheartedly devoted to your own affairs.[202] At all times keep this principle of faith in, and understanding of, the mind-nature raised before you; keep it always in your attention. Polish the dharma-eye so that not even one dust mote can settle. This is the foundation of practice. Take care not to neglect either the manifold supplementary practices like worshiping the Buddha and reciting *sūtras,* or [the *pāramitās* of] giving, ethical restraint, and forbearance, or any other practices which aid progress on the path. The ancients said: "In the ideal land of the reality limit, not even one dust mote has settled. But, even so, the approach of Buddhist practice does not neglect even one dharma."[203]

observing morality is unnecessary

Nowadays I often see virtueless people who, having turned away from the *bodhicitta,* pay no attention whatsoever to the Buddhist precepts. They do not watch over their threefold karmic actions; they are heedless and indolent. They are concerned merely with slighting others and judging their good actions and improprieties. They do nothing but create obstacles and problems. Hence it is clear that, although the approaches to cultivation are incalculable, loving-kindness and forbearance are their origin. Wonhyo said: "To endure what is difficult to endure is the practice of the bodhisattva. To be silent about what can be spoken of is the thought of the great man." The *sūtras* say: "To meditate in the mountains is not difficult; but not to be affected when in contact with sense-objects—that is difficult!" A *śāstra* says: "If patient endurance is not practiced, the manifold supplementary practices will not be completed."[204] The patriarch of Ts'ao-ch'i Mountain said:

> A man who is truly cultivating the path does not notice the faults of the world; instead, he constantly notes his own faults and thereby comes into conformity with the path. If he then notices the faults of others, it is as if those faults were his own. . . . If one is a man of virtue, in his heart he will not look down on others but will practice universal respect. Men without virtue consider themselves to be great, and in their hearts they constantly slight other men. . . . If he is truly unmoving, he will not notice the faults of those he sees or any of their good and bad actions or proper and improper conduct. This is because his nature is unmoving.

> Although the body of deluded people does not move in meditation, when they open their mouths they talk about everyone's good and bad actions and become estranged thereby from the path. Hence the immovability created by looking at the mind or looking at purity [during still meditation] produces obstacles on the path.[205]

The dharma instructions I have mentioned are sincere words, straight from the heart, spoken by the Buddha and bodhisattvas out of loving-kindness, compassion, and sympathy for those outstanding people who are cultivating the mind. They point out the essentials of cultivation. I, Chinul, feel deeply gratified to have met this dharma and will specially receive and keep these instructions for the rest of my life. I also encourage my fellow students to cultivate in accord with its injunctions. If one of these faithful persons happens to meet with this sublime approach and has deep faith and understanding of it, and if he constantly reflects on his own faults, censures his own laziness, and reforms and trains himself, then he can guard well his words and check his thoughts whenever he sees anyone. He will not talk about the propriety of their actions. Whether observing himself or others, he arcanely conforms with the voidness of the nature. As he practices this path anew every day, he gains the power of the unborn loving-kindness and forbearance. Then he can be called a truly remarkable hero.

Although there are various expedients like giving, observing precepts, forbearance, and so forth which, together with the manifold supplementary practices, aid in cultivation of the path, this person has already had an awakening to the fact that the nature of the defilements is void. Thus even though the habit-energies which should be controlled may arise, they are actually nonarising. The enlightened practices which perform this controlling may be put into action, but they are actually nonacting. When both subject and object are left far behind and he adapts to external conditions without creating anything, that is true cultivation. Thus how can it be said that after we have experienced the original purity [of suchness], there is absolutely nothing left to cultivate or control?

absolute and relative practices need not be balanced

There was once a man who asked the Sŏn Master Ch'eng-ku:[206]

> "Although some people have understood that the myriads of sense-objects are only mind, why is it that when by chance they come in contact with pleasant or unpleasant objects, they have thoughts of desire and aversion or anger and joy?"
>
> The master answered: "This occurs solely because their power of the path is still insufficient and their habit-energies are not yet spent. Nevertheless, even though such thoughts may arise, they never perform any wrong actions. How is this possible? It is because whenever thoughts arise, it is then and there that they are extinguished. Consequently, it has been said: 'Do not fear the arising of thoughts; only be concerned lest your awareness of them be tardy.'[207] It has also been said: 'Mo-

> mentary uprising of thoughts is the ailment; not to allow them to continue is the palliative. From then on they will naturally weaken.'[208] Even though people who have awakened to the path still have all the adventitious taints and defilements, from another standpoint they have all achieved the knowledge and vision of a *tathāgata*. For this reason it has been said: 'Defilements are *bodhi*.' "[209]
>
> The man asked again: "Why is it that when some people come into contact with favorable objects, they have no desire or aversion or anger and joy, even though they do not yet understand that the myriads of sense-objects are only mind?"
>
> The master answered: "This is suppression—like a stone pressing down grass. Consequently, it is said: 'Although you might gain a bit of peace and comfort by subduing the habits, signs of irritation constantly appear before you.' It is also said: 'He has succeeded in developing stillness of mind; but he has failed to realize the emptiness of external things.' "[210]

For this reason, men who are cultivating truth should not allow their thoughts to dwell on external signs like motion and stillness or right and wrong; rather, it is urgent that they refine themselves through investigation and wisdom and bring their work to completion.

I have also noticed that some people cultivating the mind pretend to have already awakened to the mind, but the state they have entered is not very profound. Although they spend their whole day in inner contemplation, they are constantly bound by purity. Although they observe the emptiness of external things, they are perpetually constrained by the sense-spheres. This person's ailment is that he recognizes only that his seeing, hearing, sensing, and knowing are the void and calm awareness. He sits at the gate of bright lustre and does not care for anything else.[211]

On the other hand, beginners nowadays disregard the seeing, hearing, sensing, and knowing they use daily and are never able to set out on the road of actual practice. Furthermore, as they are not deeply aware that this mind-essence is separate from thought, they are unable to avoid being overcome by their seeing, hearing, sensing, and knowing. How can they talk about the method of extinguishing [dualistic thoughts] precisely at the point where they arise? You must consider this deeply and carefully; do not deceive yourself. As this mind-essence—the object of awakening which is separate from thought—is the nature of all dharmas, it contains all wonders and transcends all words. Since it transcends all words, it conforms with the approach of sudden realization in which the mind is forgotten. Since it contains all wonders, it supports the flourishing of attribute and function.[212]

RADICAL ANALYSIS AND COMPREHENSIVE ASSIMILATION

This mind-nature operates in two different modes: through radical analysis and through comprehensive assimilation.[213] Those of you who are cultivating the mind should consider these two faculties carefully.

The Sŏn Master Tsung-mi said:

Use the one true mind-nature to examine all the defiled and pure dharmas from both an analytical and an assimilative perspective.

Radical analysis exposes the essence; it directly points out that the numinous awareness is the mind-nature and everything else is empty and false. Consequently, it is said: "[The Buddha-wisdom] cannot be apprehended by consciousness; nor is it a mental object."[214] It is neither nature nor appearance, neither Buddha nor sentient being. It is separate from the four [antinomical] propositions and free from the hundred negations.

Next is comprehensive assimilation. Of all defiled and pure dharmas, there are none which are not the mind. But because the mind has become deluded, confused karmic conditions illusorily arise—and this involves one in the four types of birth, the six destinies, and this worldly realm with its various taints. But when the mind has awakened, function arises from its essence and there are none of the four boundless states, the six *pāramitās,* the four analytical knowledges, the ten powers, the sublime body, and the pure [Buddha] land which do not manifest.

Since it is this mind which manifests all dharmas, each and every one of those dharmas is the true mind. This is like the events appearing in a previous night's dream—all the events happened to that man; or like utensils made of gold—each utensil is solid gold; or like the images reflected by a mirror—each one of them is actually the mirror itself. (Dreams are a simile for deluded thoughts and karmic retribution; utensils are a simile for practice; images are a simile for transformation [bodies].)

The *Avataṃsaka Sūtra* says: "You should know that all dharmas are the own-nature of the mind. The perfection of the wisdom-body does not come from any other awakening."[215] The *Awakening of Faith* says: "The triple world is unreal; it is only a construction of the mind. Apart from the mind there are no six sense-spheres. For this reason, all dharmas are like the images in a mirror."[216] The *Laṅkāvatāra Sūtra* says: "Calm-extinction is a name for the one mind; one mind is a name for the *tathāgatagarbha.* This mind can produce all the realms of existence; it performs wholesome and unwholesome actions and receives suffering and happiness because the result is one with the cause."[217] Clearly, we know that there is nothing which is not mind.[218]

The direct exposure of the essence of the true mind then permits everything to be either analyzed or assimilated within that essence. Since it is free to operate in either an assimilative or an analytical sense, and since both its nature and its characteristics are unimpeded, it can then be unabiding in regard to all dharmas. This alone is called the definitive teaching.

sudden awakening is necessary to keep the faculties balanced

It should now be clear that without a sudden awakening to the one true mind-nature, cultivating an exclusively analytical attitude toward all the dharmas which manifest within that nature is to be trapped in the understanding which is separate from words. But if an exclusively assimilative attitude is cultivated, one will be trapped in the understanding of perfect interfusion. Both biases lead to intellectual understanding—and from there it

is difficult to gain entrance into awakening. If you want assimilation and analysis to operate freely and nature and characteristics to be unimpeded, you must have a sudden awakening to the one mind. If you want a sudden awakening, it is absolutely imperative not to become trapped in intellectual understanding. Accordingly, if you do end up in stagnation there, your assimilation and analysis will both be wrong.

It is only through radical analysis that the annihilation of all expedients, which must take place at the time of awakening, can be accomplished. Exposing the essence and pointing directly to the numinous awareness is the role of radical analysis. Consequently, we should know that the disciplined approach to awakening of "original-share" masters of our school also regards the abandonment of numinous awareness to be the greatest of wonders.

If we can free ourselves of intellectual understanding and thereby awaken suddenly to the mind, we will then know that the mind contains all wonders and transcends all words and terms. Then and only then will comprehensive assimilation and radical analysis be free and unimpeded. Then we will know that the mind of numinous awareness—the object of awakening—is the unadulterated and true nature-sea. Although it cannot be spoken of, it can adapt itself to conditions and manifest the four types of birth, the six destinies, a sublime body, a pure [Buddha] land, and all other kinds of defiled and pure dharmas. This is called conditioned arising. Since this arising is actually nonarising, it is called the inconceivable arising. Hence it was said: "Each and every one of those dharmas is the true mind. . . . Each and every one of the images is actually the mirror itself." Since this is the case, if after awakening to the mind we develop positive qualities and destroy negative tendencies, how can we say we create a block?

their relation to conditioned origination and nature origination

Dharma Master Ŭisang's [*Dharma-Nature*] *Gāthā* says:

> The dharma-nature is perfectly interfused and free from any sign of duality.
> Hence all dharmas are unmoving and originally calm.
> That nature leaves behind both name and appearance and severs everything;
> It is known through realization-wisdom for it is beyond all relative states.
>
> The true nature is extremely deep and exceedingly sublime.
> By not guarding its own nature, adaptability is attained.
> Within the one is everything, and within the many is the one.
> The one is precisely everything, and the many are precisely the one.[219]

This *gāthā* explains, first, that the true nature is distinct from names and free of signs and, next, that the true nature's conditioned arising is unimpeded. Clearly these two propositions correspond respectively to the meaning of radical analysis and comprehensive assimilation as found in the com-

plete teachings. Though when we speak only of conditioned arising it does not involve comprehensive assimilation, since conditioned arising in this case is in fact nature arising, it can be called comprehensive assimilation. This principle is quite obvious and yet difficult to comprehend. Therefore, we should realize that the ultimate principle of the comprehensive assimilation approach also involves the knowledge of realization-wisdom. Nevertheless, we generally say that mind-only or consciousness-only belongs to the approach of comprehensive assimilation.[220]

differences between Sŏn and scholastic schools

The Sŏn Master Yen-shou said:

> In regard to this theory of conditioned arising, the sudden teachings do not discuss the conditioned arising which is the arising of mundane characteristics. This outlook would not allow the truth to manifest; they say it is due to the extinction of signs that the real nature appears. If they were to speak of conditioned arising, it would be like diseased eyes which see flowers in the sky. As far as the complete teachings' conditioned arising of the *dharmadhātu* is concerned, there must be mutual interpenetration of the one and the many, for then the power of being and the power of nonbeing can both operate. When one and many are unimpeded and their interpenetration is simultaneous, it is then called great conditioned arising.[221]

Sŏn is not the sudden teachings

According to the preceding description, the sudden teachings do not discuss conditioned arising and, hence, are deficient in regard to comprehensive assimilation. As they are lacking in comprehensive assimilation, they cannot perfect the faculty of radical analysis. Why is this? Since the sudden teachings destroy signs and extinguish mental states, they grasp at the true nature. Consequently, how can they perfect radical analysis? The faculty of radical analysis as interpreted in the Sŏn sect only exposes the essence and points directly to the mind-nature which is originally ever calm and free from all relativity. If there is no grasping or rejection, this is then the operation of radical analysis that remains centered in comprehensive assimilation. This is not the same as the sudden teachings, which are entirely lacking in comprehensive assimilation. Therefore, although the sudden teachings seem to employ radical analysis, their radical analysis remains forever imperfect. Those who do not understand this idea provoke needless contention between the Sŏn and doctrinal sects and between themselves and others. But there should be no wonder about this, for our times correspond after all to the period of contention.[222]

Sŏn is not the complete teachings

Sŏn Master Tsung-mi said, "The teachings of the Buddha are intended to support tens of thousands of generations; hence its principles have been demonstrated in detail. The admonitions of the patriarchs involve an immediate crossing-over to liberation; they aim at producing mysterious penetra-

tion."[223] Consequently, we know that the Sŏn and scholastic schools have been established for different purposes. Why is this? The principle which the Buddhist teachings demonstrate in detail is the unimpeded interfusion of all phenomena—the doctrine of conditioned arising. As it contains many varieties of expedients and analytical knowledge, it is close to the faculty of comprehensive assimilation but far from radical analysis. The mysterious penetration of the patriarchs' admonitions refers to the instructions given according to the student's capacity—the words of which cut off all meaning, the meaning of which cuts off all words. When meaning and words are both sent running, the student will not have to grovel in their tracks; hence these instructions are close to the faculty of radical analysis but far from comprehensive assimilation. To be near the faculty of radical analysis involves an immediate crossing-over to liberation. To be near the faculty of complete assimilation implies that it is the support for tens of thousands of generations.[224]

vindicating the Sŏn approach

Although both sects [Sŏn and doctrine] employ these two faculties, they stress them differently. Hence neither of them can be criticized. The instructions of the patriarchs involve an immediate crossing-over to liberation; they are an abbreviated approach. Therefore, although Sŏn cites the doctrine, it does so to shed light on the source; it is not pure doctrine. Those who do not understand this meaning try to use the profound and superficial tenets of those teachings to evaluate the meaning of Sŏn and end up indulging in useless slander. Great is their mistake! If a person of great measure will lay down the tenets of those teachings and take up the one-thought of nonduality present now in his own mind, and in that wise probe carefully the meaning of Sŏn, then he will have attainment. A man of faith should consider these words closely.

THE INSTANTANEOUS ATTAINMENT OF BUDDHAHOOD

the one thought which transcends all dualities

Nowadays some people are unable to penetrate to the fact that, whether mundane or supramundane, all good and evil causes and effects derive from this one thought.[225] In their daily life they place only light supervision over their minds and do not understand the role of careful investigation. Although there are times when, by chance, they understand the meaning while reading *sūtras* or Sŏn *gāthās*, it is only momentary good fortune. Later they will lay this understanding aside lightly and fail to develop their discernment. Moreover, they will not give rise to the thought that this dharma is something which, in myriads of kalpas, is difficult to meet. As they follow after defiled conditions, thought after thought will flow on continuously. What hope is there that they will ever complete their work?

The Sŏn Master Tsung-mi issued some great words of warning: "Men who are training on the path treat cause lightly and effect importantly. I

hope that those of you on the path will have deep faith in your own minds."[226] If we scrutinize these words, can we not but feel sad? I will attempt to discuss this point.

The discriminative thought processes of ordinary men nowadays derive from the conditioned arising of the true nature. Since that nature is originally pure, if we empty ourselves of passion and simply trace back the radiance of the mind, then with only one thought [we can return to that original state of purity] without wasting considerable effort. Although the power of *prajñā* might then be great, the power of ignorance is inconceivably greater. Consequently, it is difficult afterward to nurture our achievement constantly and remember to maintain it. Later, when our practice of looking back on the radiance of the mind is progressing satisfactorily and our faculty of faith is firm, if we then persist with ardor over a long period of time, how could we not succeed in our practice? But if we disregard the importance of this one thought and seek elsewhere for the supernatural powers and the power of the path which both result from seeing the nature, how will we ever gain repose?

definition of the one thought

The so-called one thought which is present now in all men is precisely the one dharma; consequently, it is said, "The word 'dharma' means the mind of the sentient being."[227] This mind is the source of the three greatnesses and its two aspects of suchness and arising/ceasing. For this reason, the essential nature of the mind plunges to the depths and embraces all vastness. It completely contains the myriads of phenomena, yet it adapts to conditions while remaining unmoved. Hence it is essence and function, person and dharma, false and true, phenomena and noumenon. Its aspects manifest in an infinity of ways, but it is always placid and ever calm, for it cuts off all plurality. For this reason, it is neither nature nor characteristic, neither noumenon nor phenomena, neither Buddha nor sentient being, and so on. The freedom and nonobstruction of comprehensive assimilation and radical analysis, mentioned before, is what is meant here.

Since the mind is so inconceivable, the masters of our school pointed directly to the one thought which is present now in all men and advocated achieving Buddhahood through seeing the nature. When we speak of nature here, it is the fundamental dharma-nature of the one mind—not the nature which stands in contradistinction to characteristics. Consequently, in the *Epistle on the Essentials of the Mind* by the chief of the Hwaŏm commentators [Ch'eng-kuan] it is said:

> The great path originates in the mind;
> The mind-dharma originates in nonabiding.
> In the essence of the unabiding mind the numinous awareness is never dark.
> Nature and characteristic are calm and embrace all meritorious functions.[228]

My hope is that those today who are suspicious of the Sŏn dharma will examine this excellent testimony and, resolving their doubts, will cultivate their minds.

Furthermore, the Great Master Yung-chia Chen-chüeh said, "One thought means the numinously aware thought of right enlightenment."[229] A poem by Master Pao-chih says:

> The great path is clearly before your eyes,
> But the ignorant who are deluded and confused cannot recognize it.
> It is in one thought of the mind,
> So why search for it elsewhere?[230]

Pointing only to this "one thought" is an abbreviation used in Sŏn *gāthās* to indicate the immediate crossing-over to liberation. Therefore we know that although this one thought was said to be the mind of sentient beings, it is clear that it is not limited to the arising/ceasing aspect of the two divisions of the mind or the characteristics aspect of the three greatnesses. Moreover, it is not the same as the principle in the inferior teachings which holds out the hope of achieving Buddhahood in one thought. Some people see the similarity in these statements and multiply their discriminations needlessly; they are thus unable to gain deep insight into the sublime truth.[231]

Sŏn Master Yen-shou, citing the *Avataṃsaka Sūtra,* said: "The triple world contains no particularized dharmas; it is only a construct of the one mind."[232] Now this means that the triple world is only a construct of the mind which, in the period of one thought-moment, becomes ignorant and clings to signs. This is then the origin of the triple world's ailment of birth and death. If we realize our ignorance, do not give rise to [craving], clinging, and becoming, and finish with our old karma and make none anew, this will be the basic cause for curing the ailment. For this reason, we should know that the one thought of the mind, the origin of the ailment, is also the fountainhead of the path.[233]

instantaneous achievement of Buddhahood

Grasping at reality is an error; knowing voidness is faultless. Awakening takes place in a *kṣaṇa;* past and future then will no longer exist. For this reason, we should know that when our discernment becomes subtle and sublime, the absolute principle will be extremely near. Although we might be sentient beings of the degenerate age, if the measure of our mind is wide and spacious, we will be able to empty our hearts of passion, practice self-reflection, and have faith that not even one thought-moment of conditioned arising is produced. Even if we do not yet have personal realization, the mind will act as the foundation for entering the path. The *Complete Enlightenment Sūtra* says: "If the mind of a sentient being in the degenerate age does not give rise to falsity, the Buddhas would say that such a person is

a bodhisattva who has appeared in the world."[234] If in the degenerate age there were no way to enter the path through faith and yet the Buddhas made this sort of statement, they would be lying. But the Buddhas speak truthfully and in accord with reality; thus how can we make ourselves backslide by not investigating? As it is said in the *Mirror of the Source Record:*[235]

> Question: The seeds and the manifesting formations of sentient beings' karma and retribution have been developing over a number of kalpas; they are like glue or lacquer. How is it, then, that if we only know the one mind, they will be suddenly destroyed and Buddhahood will be achieved?
>
> Answer: If you grasp at mind and objects as being real and at person and dharmas as being nonvoid, you will needlessly practice for an infinity of kalpas without ever realizing path-fruition. But if you suddenly recognize that there is no self and penetrate deeply to the emptiness of material things, subject and object will both be obliterated. What then will remain to be realized? It is as if a particle of dust were thrown into a fiercely howling wind or a light boat were to flow with a swift current. My only fear is that you will not believe in the one mind and will make difficulties for yourselves. If you enter the mirror of the source (the one mind is the source which reflects all dharmas like a mirror), where can you go where this realization will not follow you? It is like the bodhisattva Pradhānaśūra who transgressed the precept on sexual misconduct but still awakened to the unborn. It is also like the *bhikṣuṇi* Hsing who could practice no-mind and also realized path-fruition. If even they could achieve enlightenment, how much more possible is it for those who have faith and understanding in the one-vehicle dharma and who know their own minds to have full realization?[236]

defilements originate in the one mind

> Someone who had a doubt asked, "Why should we not excise the defilements?"
>
> In explanation I answered, "You should only observe that killing, stealing, sexual misconduct, and lying all arise from the one mind. If they are calmed as soon as they arise, what further excision is necessary? Therefore, if you only know the one mind, then naturally the myriads of sense-objects will become like an illusion. Why is this? All dharmas arise illusorily from the mind; but, as the mind is formless, what sign can those dharmas have?"

According to the meaning of excising disturbances as explained in the [*Mirror of the Source*] *Record*—an explanation given from the standpoint of both nature and characteristics—the exciseless excision which excises while excising nothing is true excision.[237]

Nowadays Sŏn adepts say only that originally there are no defilements and that inherently those defilements are *bodhi;* but if they do not yet have the clarity which is produced by sudden awakening, this principle will still be difficult to comprehend when they are involved in killing, theft, sexual misconduct, or lying. The *Strategy of the Avataṃsaka Sūtra* says:

> Perturbations have fundamentally no source; they arise abruptly because of delusion about the truth. If one is deluded but does not turn away from it, confusion

will be boundless. It is like wisps of cloud covering the sky: though they have come from nowhere, they fill the sky in an instant and the six directions are darkened. But should a strong wind suddenly blow, the clouds scatter at once. Then not a trace of them remains for thousands of *li,* and the myriads of images all stand out clearly. In the same manner, when the wind of expedients arises and exposes the fact that the perturbations are without basis, then in the appearance of the voidness of the nature all qualities are originally complete. The eighty-four thousand defilements are all *pāramitās;* the delusory obstacles numerous as the sands of the Ganges are entirely suchness.[238]

This explanation is quite clear. Killing, stealing, sexual misconduct, and lying all arise from delusion; but if through expedient wisdom you expose the fact that the perturbations are without foundation and the voidness of the nature appears, then, as was said, from where do killing, stealing, sexual misconduct, and so forth arise?[239] But rather than saying merely[240] "exposes the fact that the perturbations are without basis," it is better to say "you should only observe that killing, stealing, sexual misconduct, and lying all arise from the one mind. . . . They are calmed immediately when they arise." Here both nature and characteristics are clarified. One who does not use his mind in contemplative wisdom will not understand this principle.

Buddhahood has already been achieved

The last lines of the *Chart of the* [*Avataṃsaka's*] *One-Vehicle Dharmadhātu* say:

As I sit upright on the seat of the middle way at the reality limit,
What has been unmoving since of old is called Buddha.

Question: Sentient beings who are completely bound have yet to excise the defilements or to achieve merit and wisdom. For what reason is it said that Buddhahood has already been achieved since of old?

Answer: If defilements are not yet excised, it cannot be said that Buddhahood has been achieved; but once the defilements are utterly excised and merit and wisdom are brought to perfection, it is called the achievement of Buddhahood since of old.

Question: What is the excising of defilements?

Answer: The *Daśabhūmikasūtra-śāstra* explains that [defilements and counteractive expedients] do not exist in past, present, or future but are, nevertheless, operative in past, present, and future.[241]

Question: How do you perform this excision?

Answer: Like space: in such a manner should you excise. As long as you have not yet done any excision, it is not called excising. But once the excision has been completed it is called the excising which has been finished since of old. It is like awakening from a dream: sleeping and waking are not then the same. Hence, al-

> though we refer to achievement and nonachievement, excision and nonexcision, the real truth is that the sign of reality of all dharmas neither increases nor decreases and is originally unmoving.[242]

What Master Ŭisang meant by "the defilements are utterly excised and merit and wisdom are brought to perfection" is that the activation of the *bodhicitta* at the first level of the ten abidings is precisely the achievement of Buddhahood from the standpoint of perfect interfusion which incorporates the five stages [of the bodhisattva path]. This is possible because if one defilement is excised, all are excised; and if a portion of merit and wisdom is achieved, all are achieved. From that point on, as he follows the progressive approach, he can look forward to the ultimate fruition of Buddhahood. Since nature and characteristics, as explained in the complete teachings, are unimpeded, perfect interfusion does not impede progression. Since progression does not impede perfect interfusion, he does not use the perceptions of the affective consciousnesses to construct an understanding of the differences in the time factor.[243] "[Defilements and counteractive expedients] do not exist in past, present, or future" means that the object—the defilements which are revealed—is originally void, and the subject—the wisdom which reveals—is also calm. When the nature of both subject and object is abandoned, nothing is ascertainable because the signs of the three time limits are eliminated. Hence one must initially have faith and understanding which accords with the nature; then and only then can one practice.

"Operative in past, present, and future" means that if one uses nonexistent expedients and investigates accordingly, this wisdom operates throughout past, present, and future. Nevertheless, as this expedient wisdom is absolutely unascertainable, it acts and yet is nonacting, for nonaction is precisely action. Hence it was said: "Like space: in such a manner should you excise." Compare the *Mirror of the Source*'s statement: "You should only observe that killing, stealing, sexual misconduct, and lying all arise from the one mind. If they are calmed as soon as they arise, what further excision is necessary?" This is exactly what is meant here.

true cultivation is gainless, yet gains everything

Ordinary students are not aware that the true cultivation and true excision of the nature school are like space—they are unascertainable. On the basis of their own sensual perceptions they wrongly assume that there really is something which excises and something which is excised, in the same way that light and darkness are in contradistinction. They argue vainly and do not look back on their minds. Hence when will they ever be able to practice correctly the true excision in which the defilements are seen to be originally nonexistent? If you understand this, you should be able to perceive the meaning of Dharma Master Ŭisang's idea that Buddhahood has been

achieved since of old and excision has been accomplished since of old. Then you will also be able to harmonize easily with the sign of reality of all dharmas without falling into the extreme views that dharmas can either be augmented or diminished.

The *Essentials of the Hua-yen Teachings* says: "Since one who enters the *dharmadhātu* enters nowhere, there is nowhere he does not enter. Since one who cultivates the boundless qualities gained through practice actually gains nothing, there is nothing he does not gain."[244]

defilements are bodhi

Master Chih-kung's *Gāthā in Praise of the Mahāyāna* says:

> *Śrāvakas* excise perturbations thought after thought,
> But the thought which does this excising is a brigand.
> If brigand after brigand is, in turn, trying to chase each other away,
> When will they be able to understand that originally speech is silence?
> They do not understand the comprehensiveness of the Buddha-dharma,
> And waste their efforts in following lines and counting drops of ink. . . .
>
> The dharma-nature is originally ever calm,
> Vast and without borders.
> But if you settle the mind within, grasping or rejecting,
> You will constantly alternate between these two.
>
> Wearing a serious expression while he sits in meditation, he enters *dhyāna,*
> He absorbs the sense-spheres and calms the mind's thoughts and imaginations,
> But this is the cultivation of a mechanical, wooden man.[245]
> When will he ever arrive at the other shore?
>
> All dharmas are originally void and unattached.
> Ultimately they are like floating clouds that form and scatter.
> If one suddenly awakens to the inherent voidness of the original nature,
> It will be the same as the sweating out of a fever.
>
> Do not speak of this to men who lack wisdom,
> Or else I will beat your body until it is scattered like stars.[246]

National Master Hui-chung said: "To excise the defilements is called the two vehicles [the provisional teachings]; the nonarising of defilements is called great nirvana."[247] The implication of this passage is not that *bodhi* is gained by excising the defilements; most properly, it means to realize that defilements are *bodhi.* This is then true cultivation and true excision. As a former master said, "When bodhisattvas are deluded they assume that *bodhi* is defilements. When bodhisattvas are awakened, they assume that defilements are *bodhi.*" This is exactly what is meant here. It is like the person who asked the ancient master [Chih-wei], "The doctrine speaks of the true nature's conditioned arising. What is this principle?" His attendant,

the future Ch'an master Hsüan-ting, answered, "O Great Venerable One! Exactly at the time you gave rise to the thought to ask this question, the true nature's conditioned arising was functioning."[248] Under the influence of these words the monk experienced a great awakening.[249] Consequently, we know that if those who are cultivating the mind nowadays do not contemplate deeply the fact that the conditioned arising which occurs in one thought-moment is uncreated, they will never be able to avoid the suspicious argumentation engendered by their attitude—that the perturbations are something concrete which must be excised. Furthermore, they will not be aware of the meaning of the true excising which excises nothing. When confronted by this type of person it is best to remain silent.

Now, when we say you must realize that defilements are *bodhi,* we mean you must realize that the nature of the defilements is originally void. As it is said in the *Commentary to the Complete Enlightenment Sūtra,* " 'Whether thoughts are of a positive or negative nature, there are none which are not liberation.' Since those thoughts themselves are originally void and inherently thoughtless, deluded people say that, as defilements are originally nonexistent, *bodhi* is the attainment of what?"[250] This is said to be a person who understands the words but loses their meaning.

Another past saint said, "When bodhisattvas observe sentient beings, they give rise to three kinds of compassionate thoughts: first, the false suffering [of *saṃsāra*] is originally nonexistent, but they accept it without noticing it; second, the true bliss [of nirvana] originally exists, but they forgo it without caring; third, they can transpose the two previous attitudes at will."[251] Consequently, we know that if the false suffering of sentient beings really existed and true bliss did not, then whoever would enter the path must subdue this and excise that—just like a well digger who digs up the soil but finds nothing but empty space. How then could it be that, in the biographies of past and present masters, those who in one thought had complete and sudden awakening and understanding are too numerous to count? Hence we know that it is only because a person is narrow-minded and his character inferior that he falsely endeavors to excise the defilements and does not turn his thoughts back to the mind—the place where the ability to excise originates.[252]

Sŏn is a complete and sudden approach

The Great Master Yung-chia Chen-chüeh's *Song of Enlightenment* says:[253]

Though the lion's roar is the speech of fearlessness,
We should sigh deeply for the stupid and obstinate [who refuse to listen].
They can only comprehend that transgression of the major precepts is an obstacle to *bodhi,*
And cannot see that the *tathāgata* is constantly disclosing his esoteric formulas.

There were two *bhikṣus:* one broke the precept on celibacy; the other,
the precept against killing.
But Upāli's firefly wisdom only tightened the knot of wrongdoing.
The mahāsattva Vimalakīrti instantly removed their doubts,
Like the hot sun which melts both frost and snow.

Due to their wrong spiritual family and their mistaken knowledge
and understanding,
They do not understand the *tathāgata*'s complete and sudden system.
The *Hīnayānists* are zealous but neglect the mind of the path;
The heretics are clever but lack wisdom.[254]

From this passage it is clear that this approach of awakening and understanding in one thought-moment is not a gradual method which rejects falsity and grasps at truth. For this reason, it is called "the *tathāgata*'s esoteric formulas" and "the *tathāgata*'s complete and sudden system."[255] How then can the Hwaŏm sect alone be invested with the qualities of the complete and sudden approach? From the standpoint of its theoretical implications, the Hwaŏm doctrine is not deficient in any respect concerning completeness. But from the standpoint of gaining entrance to the path, the approach of the Sŏn sect involves a complete awakening to the nature and characteristics, as well as the essence and function of one's own mind.

complete and sudden means "one thought"

The meaning of complete and sudden awakening and understanding implies no special expedients; it involves merely one thought of personal faith. If your faith is insufficient, you can make use of the power of many skillful means, but you will still end up creating difficulties for yourself. A *gāthā* of Sŏn Master Lung-men Fo-yen says:

Delusion means to be deluded about awakening,
Awakening means to be awakened to delusion.
Delusion and awakening are the same essence—
Once you awaken you will know this.

In delusion you take the south for the north
And grasp at this observation as being real.
Actually north is originally the same as south—
Upon awakening you will no longer doubt it.

If you delve into the conditions of delusion,
You cannot find the place where they arise.
Should you suddenly awaken to the right direction,
Where can delusion go?

Delusion is just delusion,
It is you yourself who wrongly assign value.

Through the mistaken attention of the saṃsāric mind,
You vainly accept doctrinal tenets.

If you penetrate through delusion and falsity disappears,
Your joy will be limitless.
The slaying of the brigand, ignorance,
Happens in an instant.
Within that instant,
You arcanely pervade the chiliocosm.

If there is immediate cognition,
The three time periods become an empty mystery.
Since beginningless time,
All things exist now today.
For the rest of time,
You need search no further.

The present thought is thoughtless,
The numinous light is brilliant.
As the numinous brilliance shines ever bright,
The mind's awareness is difficult to block.

The numinous source reaches clear to the blue sky
And enters all phenomena in creation.
When ocean-seal *samādhi* manifests clearly,
You will be unconcerned about activity or rest.[256]

I request all men of great virtue who are cultivating the mind to reflect deeply and carefully on this *gāthā*.

the word "awareness" in sudden awakening/gradual cultivation

I will now make a humble attempt to review the implications of the process of initial awakening followed by subsequent cultivation. My purpose here is primarily to ensure that beginners will be neither self-denigrating nor haughty and, seeing these principles clearly for themselves, will never become confused.[257]

The text of this *Record* says:

> The sudden awakening to the constant awareness of the original mind is like recognizing the immutable moist nature of water. Since the mind is no longer deluded, there is no ignorance. It is as if the wind had suddenly stopped. After awakening, mental disturbances naturally come to a gradual halt like waves which gradually subside. By developing both body and mind in *śīla, samādhi,* and *prajñā,* you gradually become self-reliant until you are unhindered in displaying magic and miracles and can universally benefit all sentient beings. This is called Buddhahood.

If one contemplates the efficacy and benefit of such a method, it is seen to be vast and brilliant. It is readily understandable, sensible, and permits easy

comprehension. It is the best mirror on the mind for those men of today who, while relying on the words of the teachings, have the capacity to enter the path through faith.

ıuminous awareness is the mind transmitted by the patriarchs

Question: When it is said that the void and calm, numinous awareness which has been awakened to by men cultivating the mind nowadays is indeed the mind which has been transmitted successively from the Buddha through the patriarchs, one who is not of superior faculties will be doubtful and confused. If you have valid substantiation of this identity, please give us some examples so that we can examine them and resolve our remaining doubts.

Answer: Although there is much valid evidence, there are special cases where it is clear in every detail and you will be able to see distinctly. As it is said in the *Preface to the Complete References to the Fountainhead of Ch'an Collection:*

> It is only because men in China grasped at the texts while remaining deluded to the mind and considered that names were the essence [of the Buddha-dharma] that Bodhidharma used skillful means and rejected the texts while transmitting the mind. First he displayed its name (mind is its name) and silently pointed to its essence (awareness is its essence). He illustrated this through "wall contemplation" so that his student Hui-k'o would be able to eliminate all remaining conditions. Once he had brought his conditioning to an end, Bodhidharma asked, "Has it been extirpated yet or not?"
>
> Hui-k'o answered, "Although all conditioning has been brought to an end, it was not extirpated."
>
> "How will you prove your statement that it was not extirpated?"
>
> "I myself am clearly aware of it; but words cannot express it."
>
> The master then certified this and said, "This alone is the pure mind, your self-nature. Harbor no further doubts about it."
>
> If that answer had not tallied with the truth, Bodhidharma would have pointed out his mistake to him and had him investigate further. At first he did not mention the word "awareness" to Hui-k'o, but merely waited for him to awaken to it for himself so that he would be able to verify the truth through his own personal realization of that essence. Afterward he was given certification and his remaining doubts were resolved. This is what is called "the silent transmission of the mind-seal." "Silent" refers only to keeping silent about the word "awareness"; it does not mean that he did not speak at all. Each transmission throughout the six generations of Chinese patriarchs was of this type.
>
> At the time of Ho-tse, the different schools were competing in the propagation of their doctrines. Even if you wished to search for [enlightened masters who had come into] secret accordance with the truth, the opportunity never presented itself.
>
> Furthermore, consider Bodhidharma's "hanging thread" prediction. Bodhi-

> dharma said, "After the sixth generation, my dharma lineage will be like a hanging thread." As Ho-tse feared that the tenets of the [Sŏn] school might be lost, he said that this one word "awareness" is the gate to all wonders. According to the relative profundity or shallowness in the awakening of his students, he resolved to ensure that the teachings of the school were not cut off. This was a decisive point in the fate of the great dharma in this kingdom. As monks and lay adherents both listen extensively to this dharma, the response of the Buddha should be forthcoming.
>
> As other people could not know about the silent transmission, the *kāṣāya* robe was used as its symbol so that they could believe in it. The visible transmission could be easily examined by students; and it employed words and theory exclusively in order to remove doubts.[258]

Here Master Tsung-mi indicates that the one word "awareness" is the source of both the exoteric and the esoteric transmission from generation to generation of the Buddhas and patriarchs.[259] According to people's capacities and the profundity of their awakening in regard to this one word "awareness," those cultivating the mind should try to ensure that the teachings of the school will not be cut off but will continue to shine like a bright mirror. How can one entertain doubts about this?

awareness is only an expedient explanation

Question: According to the import of this passage concerning the orthodox transmission,[260] the generations of patriarchs did not first explain the word "awareness" to others.[261] Rather, they waited for them to awaken to it for themselves so that they would be able to verify its truth through their own personal realization of that essence.[262] Afterward those people were given certification. We see that those who are cultivating the mind now initially develop discriminative understanding by means of this word "numinous awareness" and subsequently contemplate their own mind. This is only the approach of the exoteric transmission which uses words and theories to resolve doubts; it does not involve a personal realization of the essence. Hence how can we say such people have awakened to the mind?

Answer: Was this not answered previously? Recall this: "Those who make no serious effort to trace back the mind's radiance but simply nod their heads affirmatively and say, 'That which is clear and capable of awareness right now is your Buddha-mind'—such people have certainly not grasped the idea." How can you assume that the reflections you see before your eyes are the void and calm, numinous awareness? Can one who is unable to distinguish between true and false have awakened to the mind? You should know that when I refer to a man who has awakened to the mind, I do not mean only the removal of doubt through words and theories. Rather, I mean that the student has used the explanation of the void and calm, numinous awareness to develop the efficacy of his practice of looking back on

the radiance of the mind. Because of his effort at looking back on the mind's radiance, he gains the essence of mind which is free from thought.

THE LIVE WORD: THE SHORTCUT APPROACH OF *HWADU* INVESTIGATION

The approach to dharma I have discussed so far has been designed to give a detailed assessment of the two aspects of dharma (adaptability and immutability) and the two approaches concerning person (sudden awakening and gradual cultivation) for students who can develop understanding, awakening, and entrance while relying on the teachings. Through these two aspects of dharma, they will be able to understand the doctrine to which all the *sūtras* and *śāstras* of the entire *Tripiṭaka* return: the nature and characteristics of one's own mind. Through the two approaches concerning person they will be able to see the tracks of all the sages and saints—which are the beginning and end of their own practice. This clear assessment of the process of practice will help them to free themselves from delusion, move from the provisional toward the real, and realize *bodhi* quickly.

If students develop understanding based solely on words, however, and remain indecisive about the road they should follow, then even though they investigate the whole day long, they will only end up being bound by intellectual understanding and will never gain tranquillity. Consequently, even though it was not advocated by Master Tsung-mi, for the sake of those patch-robed monks in the Sŏn lineage today who have the capacity to enter the path after leaving behind words, I will briefly cite some passages from the records of the patriarchs and masters. These shortcut expedients, used to inspire progress in their students, should allow accomplished meditators to know the one living road which leads to salvation.

awareness and the live word

Sŏn Master Ta-hui said:

> Kuei-feng referred to it as numinous awareness. Ho-tse said that the one word "awareness" is the gate to all wonders. Huang-lung Ssu-hsin Sou said, "The one word 'awareness' is the gate to all calamities." It is easy to recognize the intent of Kuei-feng and Ho-tse, but difficult to see that of Ssu-hsin. "Here" [in your mind] you must be endowed with eyes which transcend this world. You cannot make allusions to it; you cannot transmit it. For this reason Yün-men said, "The great majority of statements are like brandishing a sword before a doorway. But beneath the one word there is definitely a road which leads to salvation. If this were not the case, you would die beneath that word."[263]

the one thing

The Sixth Patriarch addressed his assembly saying:

> "There is one thing which supports the heavens above and the earth below. It exists during all activity, but it is not confined to that activity. All of you! What do you call it?"

Shen-hui came forward from the assembly and said, "It is the original source of all the Buddhas and Shen-hui's Buddha-nature."

The patriarch said, "Even if I call it 'one thing' it still isn't correct. How dare you call it 'original source' or 'Buddha-nature'? From now on, even if you go and build a thatched hut to cover your head, you will only be a follower of the school of conceptual understanding."[264]

allusions to the one thing

In the *Records of Master Fa-chen Shou-i* it is said:

When Master Huai-jang went to see the Sixth Patriarch, the patriarch asked, "Where have you come from?"

Huai-jang answered, "I came from National Master Sung-shan An's place."

The patriarch asked, "What thing came in this manner?"

Huai-jang was left resourceless. Only after acting as the patriarch's attendant for eight years did he understand what he meant. He then told the patriarch, "When I first came here, the master received me with, 'What thing came in this manner?' I have understood."

The patriarch inquired, "What do you understand?"

"Even if you allude to it as 'one thing' it does not strike the mark."

"Have you been able to cultivate and realize it, or not?"

"Though cultivation and realization are not absent, they can never be sullied."

"That which can never be sullied is precisely what all the Buddhas safeguard. I am like this and so are you."[265]

see the nature and achieve Buddhahood

Sŏn Master Ta-hui said:

When Master Yüeh-shan first visited Shih-t'ou, he asked, "I have studied the three vehicles and the twelve divisions of the teachings somewhat, but I have heard that in the south of China they point directly to men's minds in order to see the nature and achieve Buddhahood. Since I am still confused about this matter, I beg the master to give me some instructions."

Shih-t'ou said, "This way you cannot get it, but that way you cannot get it either. Whether it is this way or not, you cannot get it." As Yüeh-shan did not understand, Shih-t'ou said, "Go to Kiangsi and ask Great Master Ma-tsu."

Yüeh-shan took his advice and went to Ma-tsu's place, where he asked the same question. Ma-tsu said, "Sometimes I teach people by raising my eyebrows and twinkling my eyes. At other times I do not teach people by raising my eyebrows or twinkling my eyes. The times when I raise my eyebrows and twinkle my eyes is correct; the time when I do not raise my eyebrows or twinkle my eyes is incorrect."

Under the influence of these words, Yüeh-shan had a great awakening; but, having nothing with which to show his gratitude, he merely lowered his head and bowed.

Ma-tsu asked, "What truth have you seen that makes you bow?"

Yüeh-shan said, "When I was at Shih-t'ou's place I was like a mosquito biting the back of an iron ox."

Ma-tsu sanctioned it.[266]

the teachings of Sŏn are not Sŏn

Sŏn Master Ta-hui said:

At first, the Second Patriarch Hui-k'o did not understand the skillful means used by Bodhidharma when he said, "Bring all conditioning to rest externally, and keep the mind without panting internally." In this wise Bodhidharma tried to discuss mind and nature, path and truth. But Hui-k'o quoted texts and thereby sought certification. For this reason, Bodhidharma rejected all his statements; finally, when there was no place left for Hui-k'o to use his mind, he was able to step back and see the mind itself. Hence we may surmise that words which suggested making the logical mind like a wall were not Bodhidharma's real teaching. Suddenly in front of the wall, all conditioning was instantly halted; immediately Hui-k'o saw the moon and forgot all about the finger pointing at it. He then said, "It is clear and constantly aware; words cannot describe it." This statement was only intended to show Bodhidharma that he understood; it was not the real dharma of the Second Patriarch.[267]

wrong approaches to Sŏn

Ta-hui said further:

When you are reading the *sūtras* or the stories surrounding the entrance to the path of ancient masters and you do not understand them clearly, your mind will become puzzled, frustrated, and "tasteless"—just as if you were gnawing on an iron rod. When this occurs you should put forth all your energy. First, do not let go of your perplexity, for that is where the intellect cannot operate and thought cannot reach; it is the road through which discrimination is cut and theorizing is ended. Ordinarily, all theorizing and discrimination are aspects of the [sixth] sense-consciousness. You have always been mistaking a thief for your own son.[268] You must not be unclear about this!

Nowadays there is a group of shaven-headed heretics whose eyes are not clear. They only teach people to rest in a carnal ground. But even if a thousand Buddhas appeared in the world while resting in that way, you would not only be unable to rest but your mind would become deluded as well.

Other heretics teach people to forget all passion and maintain silent reflection. Reflecting here, reflecting there, maintaining here, maintaining there, you only become more deluded; you have no hope of gaining comprehension. They sabotage the expedients of the patriarchs and mislead others.

Still other heretics teach people to remain unconcerned about everything and try to "rest" as much as possible—for when you can "rest," passionate thoughts will not arise. Once that happens, you will not be dull and unaware but will immediately be alert and clear. But that sort of teaching is like blinding a man's eyes with poison; it is no small matter.

Even in the case of the old man [Yün-men], it is not that he did not teach people to sit in meditation and find a quiet place to practice; but this is like giving medicine to suit a specific illness: it is not really a proper way to instruct men. Didn't you see? Master Huang-p'o said, "Throughout its transmission, this Sŏn school of ours has never taught men to seek knowledge or understanding. It only says, 'Study the path.' "[269] But actually these are only words of guidance. The path can-

not be studied; if you study the path while passions still exist, you will only become deluded to the path. The path which has neither direction nor position is called the Mahāyāna mind. This mind does not exist inside, outside, or in between; in reality, it has no direction or position. Thus it is of primary importance not to give rise to conceptual understanding about it. I want only to tell you that even though you consider your present feelings and thoughts to be the path, once these feelings and thoughts are finished, your mind will have no direction or position.

The path is impeccable. Originally it is nameless. It is only because worldly men do not recognize it and stupidly remain in sensuality that all the Buddhas appeared in the world to destroy that tendency. Fearing that you would not understand, they conventionally established the name "path." But you should not consider that name to be an ultimate and base your interpretations on it.

What I said before about a blind man misguiding others is similar to mistaking a fish-eye for a bright jewel. To make interpretations while remaining attached to names, or to teach people to maintain some sort of provisional practice all involve interpretations which are made while remaining attached to the awareness of the reflections before one's eyes.

To teach people that they must be absolutely intent on resting involves interpretations based solely on maintaining the void-calmness of indifference—that is, to teach people to rest until they attain a nescience wherein they are like earth, wood, tile, or rock. At such a time, to assume that such a state is not merely dull nescience is an interpretation which wrongly endorses words which are designed as expedients to free people from bondage.

To teach people to be attentive to their minds in all circumstances, telling them that they should not allow wrong attention to manifest, is another approach involving interpretation based on the misconception that the affective consciousnesses should be made void like a skull.

To teach people only to relax and let everything take care of itself shows a lack of concern for the arising of mental states or the activity of thoughts. The arising and vanishing of thoughts is originally devoid of any real essence. If you cling to them as being real, the mind which is subject to arising and ceasing will arise. This refers to a person who develops interpretations while assuming that maintaining a natural state is the ultimate dharma.[270]

These defects do not originate from students training on the path. They are all due to the erroneous instructions of blind masters of our school.[271]

practice of the mu hwadu

Ta-hui said:

If you want to understand the principle of the shortcut, you must blanket the one thought and suddenly break through it—then and only then will you comprehend birth and death. This is called the access of awakening. You should not retain any thought which waits for that breakthrough to occur, however. If you retain a thought which simply waits for a breakthrough, then you will never break through for an eternity of kalpas. You need only lay down, all at once, the mind full of deluded thoughts and inverted thinking, the mind of logical discrimination, the

mind which loves life and hates death, the mind of knowledge and views, interpretation and comprehension, and the mind which rejoices in stillness and turns from disturbance. Only when you have laid down everything should you look into the following *hwadu:*

> A monk asked Chao-chou, "Does a dog have the Buddha-nature or not?"
> Chao-chou replied, "*Mu!* [No!]"
>
> This one word is the weapon which smashes all types of wrong knowledge and wrong conceptualization.[272] [1] You should not understand it to mean yes or no. [2] You should not consider it in relation to doctrinal theory. [3] You should not ponder over it logically at the consciousness-base. [4] When the master raises his eyebrows or twinkles his eyes, you should not think he is giving instructions about the meaning of the *hwadu*. [5] You should not make stratagems for solving the *hwadu* through the use of speech. [6] You should not busy yourself inside the tent of unconcern. [7] You should not consider it at the place where you raise the *hwadu* to your attention. [8] You should not look for evidence in the wording.[273]
>
> Throughout the twelve periods and the four postures, try always to keep the question raised before you and centered in your attention. Does a dog have the Buddha-nature or not? He said *mu*. Without neglecting your daily activities, try to work in this manner.[274]

I, Moguja, said: This dharma-discourse only delineated eight defects. If we examine its exposition from beginning to end, however, we must also include these two defects: [9] taking it to be the *mu* of true nonexistence and [10] grasping at a deluded state, simply waiting for awakening. Consequently, together they amount to ten defects.

Ta-hui said further:

> Chao-chou's *hwadu,* "a dog has no Buddha-nature," must be kept raised before you regardless of whether you are joyful or angry, calm or disturbed. It is of prime importance not to set your mind on expecting an awakening—if you do, you are saying to yourself, "I am deluded now." If you grasp at delusion and wait for awakening, then even though you pass through kalpas as numerous as dust motes, you will never achieve it. When you raise the *hwadu,* you must put your spirits in good order and inquire: "What is the meaning of this?"[275]

CONCLUSION Although the discussion to this point has been given in accordance with the faculties of the readers, the meaning lies beyond the ken of the logical operation of the mind and consciousness. It will enable men to remove the nails and pull out the pegs and to free themselves from the bridle and yoke.[276] If you can attend carefully to your investigation, you will be able to cleanse away the preceding defects of conceptual understanding concerning the Buddha-dharma. Then you will reach the ultimate stage of peace and happiness.

You must know that men who are cultivating the path in this present

degenerate age of the dharma should first, via conceptual understanding which accords with reality, discern clearly the mind's true and false aspects, its arising and ceasing, and its essential and secondary features. Next, through a word which splits nails and cuts through iron, you should probe closely and carefully. When a place appears at which your body can escape, it will be like the saying "to put a desk on the ground and have its four legs set firmly." Whether coming out into birth or entering into death, you will have complete mastery of yourself.

Through such a word or phrase which cuts through iron, you may reach a stage where your only passion is to train in this method which sloughs off cleansing knowledge and views; but if you have not yet gained authentic awakening, your conduct and understanding will perforce be out of balance and you will still have no mastery over the realm of birth and death. This is precisely what the ancient masters used to warn against. But if you will only awaken to the mystery in the word, you will be a pure patch-robed monk whose mind is free of intellectual knowledge and opinionated views about the Buddha-dharma.

Even though this might finally happen, if knowledge and views still pressure you into acting, then your practice is still not correct. If you still have thoughts of liking and disliking, anger and joy, oneself and others, success and failure, it is because you have not awakened to the mystery in the essence. External to the mind the sense-spheres still exist; hence, although it seems that you are awakened when you speak, when you are in contact with those sense-spheres you are still deluded. For such a person, it is better to rely on the words and teachings of Master Tsung-mi, which accord with reality, and put all your effort into investigation. This will enable you to subdue the thoughts of liking and disliking, anger and joy, others and self, success and failure. Since it is only through this sort of knowledge and vision of the Buddha-dharma which accords with reality that you will find a way out of *saṃsāra,* the mystery in the mystery, and the other proposition which was established separately will naturally come to exist within that conceptual knowledge and vision.[277] You should not employ the approaches to dharma of the three propositions and the three mysteries and investigate chaotically or get into controversial discussions.

If you are truly an outstanding person, you will not be pressured by words and speech or by intellectual knowledge and conceptual understanding. Then, throughout the twelve periods of the day, whether you are in contact with sense-objects or involved with conditions, you will neither disseminate mundane truths nor formulate theoretical notions about the Buddha-dharma. If you do find the living road, you will naturally see the mistakes of all the Buddhas of the three time periods, the mistakes of the six generations of patriarchs, and the mistakes of all the masters of this genera-

tion.[278] Afterward, if you will cart out the riches and treasures of your own home and offer them to all beings, the kindness of the sovereign and the kindness of the Buddha will, simultaneously, be completely requited.

Personal notes by Chinul, the Oxherder of Chogye Mountain, in the country of Haedong, on a day in the summer of the year of the Snake [1209][279]

NOTES

知解宗師 神秀

1. K. *chihae chongsa;* C. *chih-chieh tsung-shih.* Shen-hui used readily understandable intellectual symbols to present his teaching, in contrast to the radical methods developed in the Hung-chou lineage. These latter methods appealed to direct experience rather than theoretical understanding and, in the long run, proved to be the most popular method among Ch'an masters for awakening their students to the truths of Ch'an. Nevertheless, that the Southern school of Hui-neng/Shen-hui was able to overtake and eventually supersede the Northern school of Shen-hsiu was, to no small degree, due to its vigorous dissemination by Shen-hui using his intellectual knowledge and conceptual interpretation.

嫡子 南嶽 荷澤

2. "Formal dharma successor" (K. *chŏkcha;* C. *ti-tzu*): the son (especially first-born) of one's legal wife. This term came to be used in the Ch'an school to refer to the immediate successors in the legitimate lineage of a teacher (as in *Tung-shan yü-lu, T* 1986B.47.524c.3). It is interesting to note here that Chinul, writing nearly four hundred years after Tsung-mi, does not support the latter's contention that Shen-hui was the legitimate successor of Hui-neng. Tsung-mi had gone so far as to call Shen-hui the seventh patriarch of the school in a number of passages (*CHT*, p. 867b; *YCCTSC* 3b, p. 535a.6–7). The obvious success of the rival Nan-yüeh lineage in establishing Ch'an solidly in China, coupled with the extinction of the Ho-tse line following its brief respite under Tsung-mi's leadership, may explain Chinul's acceptance of the Hung-chou school's epistemological position and practice in later sections of his exposition.

3. Individuals of average and inferior capacity in spiritual matters require the help of scriptural instruction to guide them toward enlightenment. They should first use the theoretical descriptions of the Ho-tse school to assess the absolute and relative aspects of the mind and to outline the proper course and expected results of meditation. This is an expedient method of encouraging their practice. Once they are clear about the path of practice, they should abandon the relative descriptions of dharma found in such teachings and enter the living road: the path of *hwadu* practice. See *CYHJ*, p. 410.13–14; *CYKM*, fol. 1b.5–10.

龜鑑 作龜 尙書 鑑(監) 此皆前鑑之驗

4. "Handbook" (literally "tortoise-speculum"; K. *kugam,* C. *kuei-chien*): tortoise shells and speculums were both used as divination devices from earliest times in China. "To undertake a tortoise divination" (K. *chakku,* C. *tso-kuei;* see *Li-chi* 26, Chiao t'e sheng sec., fol. 4a.9, *Shih-san ching chu shu* 5, p. 498) and "to consult the tortoise" (K. *pokku,* C. *pu-kuei;* see *Shang-shu* 13.9b.8, *Shih-san ching chu shu* 1, p.

孫子荊 爲石仲容與孫皓書 唐書 宋史

187a) are common expressions used in the early literature to refer to the practice of applying heat to a tortoise shell and then forecasting events according to the cracks in the shell. Speculums (K. *kam;* C. *chien*), magic mirrors, also appear early on in classical Chinese texts, conveying a sense of reflecting the true and essential, especially in conduct (cf. *Shang-shu* 19.24a.1, p. 299b). Moreover, the use of speculums as divination devices is implied in the secular literature as well—for example, "these were all previously *predicted* portents" (K. *cha kae chŏn'gam chi hŏm,* C. *tzu chieh ch'ien-chien chih yen;* see Hsün Tzu-ching's *Wei Shih Chung-jung yü Hsün Hao shu, WH* 393.43.11a).

By the T'ang period, the two characters appear together as a compound implying a "guide (to conduct or practice)," "digest," "handbook"; see *T'ang shu* 140c.12a.11, *PNP* 20, p. 15695; and *Sung shih* 75.2b.2, *PNP* 29, p. 22928. From at least the late eighth century onward we find the compound turning up in Buddhist compositions: see, for example, Ch'eng-kuan's *Hua-yen ching hsing-yüan p'in shu* 2, *ZZ* 227.5.64a; *Pi-yen lu* 5, case 50, *T* 2003.48.185b.5; and the Korean master Hyujŏng's *Son'ga kugam, HTC* 1241.112.911a.

5. The "transmission of the esoteric idea" refers to the transmission of the mind from the Buddha to the patriarchs, claimed by the Sŏn sect to be a transmission entirely separate from the teachings of the scriptures. Therefore some Sŏn adepts criticize the *sūtras* as containing only the words—the relative descriptions of dharma—rather than the mind of the Buddha himself, which is transmitted by Sŏn. Actually, the Sŏn ideals presented in its "special message" were not intended to disparage the teachings of the *sūtras* or to incite students to ignore their doctrines. Rather, the Sŏn message was meant to point out that the truth lies beyond the relative descriptions found in words, thus encouraging the student toward direct realization of that truth. Chinul felt that abandoning the scriptures completely was as much a fault as clinging to them, and here tries to vindicate the utility of scriptural understanding in developing the process of meditation.

冥涬然 淮南子

6. "Minds in a haze" is a relatively free rendering for K. *myŏnghaeng yŏn,* C. *ming-hsing jan,* which has a sense of vastness or diffuseness. See *Huai nan tzu* 8.5b.7, and *Chuang tzu* 3, T'ien-ti sec. 13, p. 619.

靈知不昧

7. "Numinous, aware, and never dark" (K. *yŏngji pulmae;* C. *ling-chih pu-mei*): according to Tsung-mi (*Yüan-chüeh ching lüeh-shu* 1, *T* 1795.39.533c.7) this phrase appears in the *Fo-ting ching*—usually the abbreviation for the *Shou-leng-yen ching (Śūraṅgama Sūtra).* I have not been able to locate the quotation there, but the idea is clearly conveyed at *Leng-yen ching* 1, *T* 945.19.107a.29–107b.1. The phrase is commonly used by both Tsung-mi and Ch'eng-kuan (see his *Hua-yen ching hsing-yüan p'in shu ch'ao* 1, *HTC* 200.7.801a.16; and *Hsin yao chien,* in *CTL* 30, p. 459b.23–24) and appears in Sŏn texts as well (see *Pi-yen lu* 10, case 99, *T* 2003.48.222c.24). See also note 19 below.

8. "The aspect of 'person' ": the approach of sudden awakening/gradual cultivation, the soteriological aspect of Sŏn. See Introduction and *DCSPR,* Part II, The Degree of Development in Each School ("The Approaches of Dharma & Person" section).

融會

9. "Syncretic understanding" (K. *yunghoe;* C. *jung-hui*) is an essential element in the whole array of Chinul's thought. By knowing the essence of the mind—the numi-

nous awareness which is the source of all the relative descriptions of the absolute in the various teachings—one can recognize the value of all those teachings.

10. "Original-share masters of our school": see "Resolving Doubts About Observing the *Hwadu*," note 29.

11. See "Observing the *Hwadu*," note 1.

出身活路 12. "Living road which leads to salvation" (K. *ch'ulsin hwallo;* C. *ch'u-shen huo-lu*): "salvation" refers to the sphere of perfect freedom attained as a result of following the shortcut Sŏn approach; see *Yün-men kuang-lu* 1, *T* 1988.47.545c.19, and *Sŏn'ga kugam*, p. 38. "Living road" is a synonym for *hwadu* practice, which does not allow for any understanding along the way of words and letters; see *Pi-yen lu* 8, case 77, *T* 2003.48.204c. See also *Pi-yen lu* 7, case 70, *T* 2003.48.199c.5–6, which correlates the "road to salvation" with "investigating the live word."

13. Previously, Chinul had criticized the contempt of Sŏn students for the scriptural teachings. Here he points out the hypocrisy of those who use the statements in the Sŏn scriptures as an excuse to abandon all teachings but even then do not practice meditation. See *CYKM*, fol. 2a.2–4.

14. The question here refers to followers of the Pure Land school who assumed that because it was the degenerate age of the dharma, people were no longer able to cultivate traditional forms of Buddhist practice. Using this as an excuse to forgo direct work on the mind in the present life, they called on the name of Amitābha in the hopes of achieving rebirth in his pure land. There they expected conditions more favorable for formal practice. See *Encouragement to Practice.*

15. The *Awakening of Faith, TCCHL*, p. 575c; Hakeda, *Faith*, p. 28.

16. For ease in comparing the text of the *PCPHN* with similar passages in other works of Tsung-mi, all parallel passages in the *Ch'an-men shih-tzu ch'eng-hsi t'u (CHT), Yüan-chüeh ching ta shu ch'ao (YCCTSC),* and *Ch'an-yüan chu-ch'üan chi tou-hsü (CYCTH)* will be noted. For this passage see *CHT*, p. 870a.1–4. For a discussion of the title's meaning, see the appendix.

17. *CHT*, pp. 871b.14–872a.9. The school of Ho-tse is the last of the seven schools of the Middle Ch'an period covered in the *YCCTSC;* the description there, however, differs considerably from what we have here. See also *CYCTH* 2, pp. 402c.27–403a.10.

18. A metaphor common especially to the *Prajñāpāramitā* texts; see *Mo-ho po-jo po-lo-mi-t'o ching* 1, *T* 223.8.217a.22, and *Chin-kang ching*, *T* 235.8.752b.27. Nāgārjuna explains:

> Like a dream means that there is nothing real which can be called reality. When we awaken from a dream we know that there was nothing real and we only laugh. With men it is exactly the same. In the sleep of being bound by fetters, there is really nothing binding us. Likewise, when we attain the path and awaken, we can only laugh. For this reason, it is said to be like a dream. [*Ta-chih-tu lun* 6, *T* 1509.25.101c, 103b.29–c.1]

19. In the preface to *YCCTSC*, Tsung-mi says:

> The mind is calm and yet aware. [Note:] Calmness is the real essence, which is firm, steady and immovable. It has the meaning of immutability. Awareness is the

awareness and attentiveness of that essence itself which is bright and never obscured. It can neither be rejected nor clung to. It has the meaning of revealing the essence. [*YCCTSC,* p. 468a.16–20; and see *Yüan chüeh ching ta shu hsü, ZZ* 243a.9.323c]

知源門 20. Considerable controversy has surrounded the rendering in this passage for the word "awareness" (K. *chi;* C. *chih*). Hu Shih ("Ch'an (Zen) Buddhism in China," p. 15) translates it as "knowledge"; D. T. Suzuki ("Zen: A Reply to Hu Shih," p. 31 ff.) prefers the rendering "*prajñā*-intuition." More recently, Jan Yün-hua has entered the debate on the side of Hu (see his "Tsung-mi: His Analysis of Ch'an Buddhism," p. 40, n. 1). Both translations miss the point, and I have adopted the rendering "awareness" consistently throughout the texts. Awareness is a direct reference to the dynamic capacity of the void and calm mind-essence—the potential form of sentience through which all mental qualities, be they "knowledge" or "*prajñā*-intuition," are able to manifest. This awareness is itself formless and free of thoughts and is consequently able to adapt without hindrance to the various inclinations of sentient beings. In other texts we find instead of "source" (K. *won;* C. *yüan*) the phrase "Awareness is the gateway (K. *mun;* C. *men*) to all wonders." (See *CYCTH* 2, p. 403a.2. This phrase is adapted from *Lao-tzu* 1; see Ch'eng-kuan's discussion at *Hua-yen ching sui-shu yen-i ch'ao* 1, *T* 1736.36.2b.) Both here and in the *CHT* reading (p. 871b.18) we find "source," which is an important difference: as the source, this awareness is essentially nondual but nevertheless dynamic enough to manifest in any dualistic form ("wonders").

21. This same passage appears later in the text, where a note is appended: "This is the vanishing which penetrates to a higher sphere of experience; it is not the vanishing of annihilation."

以無念爲宗 以定慧爲宗 22. This phrase, the hallmark of the Southern school, appears in the Tun-huang edition of the *Liu-tsu t'an ching, T* 2007.48.338c.15–16; the Ming edition reads instead "have *samādhi* and *prajñā* as their core" (*LTTC,* p. 352c.13). See Yampolsky, *Platform Sutra,* p. 137, n. 69, for detailed references to thoughtlessness in canonical materials and the works of Shen-hui.

寂照 23. "Calm radiance" (K. *chŏkcho;* C. *chi-chao*): the essence of mind is characterized by calmness, its functioning or outward manifestation by radiance. This term could also be interpreted as "nirvana-illumination" as Jan Yün-hua has done in his translation from *CYCTH;* see Jan, "Tsung-mi," p. 40. His translation clarifies the fact that nirvana, often thought to be simply a state of extinction (the common Chinese translation for this term is "calm-extinction"; K. *chŏngmyŏl,* C. *chi-mieh*), is actually a fully dynamic state.

24. *CHT,* p. 870a.13–b.2; *YCCTSC,* 532c.21–533a.1 (where this is the first school covered); *CYCTH* 2, p. 402b.21–29.

25. *CHT,* pp. 870b.4–871a.11; *YCCTSC,* p. 543b.7–24 (where this is the fourth school covered). The critique is at *YCCTSC,* p. 543b.24–c.1, and *CYCTH* 2, p. 402c.20–27.

26. See the parallel in the *Awakening of Faith* using pottery and clay: *TCCHL,* p. 577a; Hakeda, *Faith,* p. 45. For the ultimate source of this simile see *Chāndogya Upaniṣad* 6.1.4 ff. (Hume, *Upanishads,* pp. 240–241).

27. *Leng-chia ching* 4, *T* 670.16.510b and 512b.

又佛語心 28. This quote does not appear as stated in any of the three Chinese translations of the *Lankāvatāra Sūtra*. In *CHT* the quotation appears as K. *u pul ŏ sin* (C. *yu fo yü hsin*), which appears in the chapter titles of the four-fascicle translation of Guṇabhadra (*T* 670.16.480a). In Ch'an literature, however, the quote is commonly cited as it appears here: see Ma-tsu, *CTL* 6, p. 246a; Yen-shou, *Tsung-ching lu* 57, *T* 2016.48.742c.

29. *Leng-chia ching* 2, *T* 670.16.493a–b (adapted).

30. *CHT*, p. 871a.14–871b.2–3; *YCCTSC*, p. 534c.11–16 (where this is the fifth school covered); *CYCTH* 2, p. 402c.3–10.

31. When it is seen that "various matters like flourishing and decay" are void, the individual can recognize that his mundane affairs are nothing more than the things of dreams. When it is recognized that "the wisdom which can comprehend this also derives from the mind which exists in the dream," the illusoriness of supramundane states like nirvana or enlightenment, or indeed any supposed goal of practice, is demonstrated.

32. Adapted from the opening lines of the *Heart Sūtra; Po-jo hsin ching*, *T* 251.8.848c.7.

33. *CHT*, p. 871b.3–10.

休 34. Reading *hyu* ("pacifying") for *ch'e* ("experiencing"). The most commonly
体(體) available edition of *DCSPR*, compiled by An Chin-ho and published by Pomnyun sa, contains a few serious misprints or misreadings which considerably alter the meaning of the text. (The latest edition of Kim Tal-chin follows An Chin-ho's readings.) These have been corrected on the basis of readings appearing in Yi dynasty woodblock editions by Pak Sang-guk in his study of the text, "*Pŏpchip pyŏrhaeng nok* yŏn'gu," pp. 14–24. Important corrections will be noted.

學者 35. This passage is probably corrupt, though Pak Sang-guk notes no variant read-
師學 ings. *CHT*, p. 871b.9, reads *hakcha* for *sahak*, which makes for an easier rendering: "students who" would take refuge in their minds.

36. "A boat which crosses over" refers to the previous loving-kindness and wholesome actions, because good actions ferry one across to the bliss of the other shore of nirvana. "A boat which capsizes on the way" refers to greed and hatred which drown one in the sea of suffering.

37. *CHT*, p. 875a.18–b.6.

38. The conclusion that Tsung-mi intended to extol the approach of Ho-tse is the only logical one based on the text of *PCPHN*. Chinul, however, through his broad acquaintance with Tsung-mi's writings, sees a deeper purpose behind the conclusions drawn by Tsung-mi here and later quotes from another of his works, *CYCTH*, to indicate it. He has added detailed commentary on this section to show that Tsung-mi did not intend to slight the three other schools and extol only that of Ho-tse but, rather, simply employed skillful expedients to guide his readers, regardless of their sectarian persuasions, to a greater understanding of Sŏn.

39. *CYCTH* 2, p. 402b–c. For the Northern school, see p. 402b.18–402c.3; for the Niu-t'ou school, see p. 402c.3–15.

40. *CYCTH* 2, p. 402c.15–29. For the Hung-chou and Ho-tse schools, see pp. 402c.15–403a.11.

41. *CYCTH* 2, p. 403a.11–15.

墮 隨 42. Reading *t'a* ("to drop into") for *su* ("to follow").

43. *CYCTH* 1, p. 402b; the simile is taken from the *Nan-pen nieh-p'an ching* 2, *T*
伊 375.12.616b. The Sanskrit Siddham letter for the high front vowel *i* was an arrangement of three dots in a triangular shape; hence if any point was out of place or missing, the letter was not formed properly. See Ch'eng-kuan's description in *Ta-fang-kuang Fo Hua-yen ching sui-shu yen-i ch'ao* 7, *T* 1736.36.47a–b. For an example of the orthography, see *Hsi-t'an tzu-chi, T* 1232.54.1187c.3.

44. Yung-ming Yen-shou, *Wan-shan t'ung-kuei chi* 3, *T* 2017.48.972b.

45. *CHT,* p. 872a.10–14.

46. *CHT,* pp. 872a.14–873b.7.

普眼菩薩章 47. Here Tsung-mi borrows a metaphor from one of his favorite texts: the *Complete Enlightenment Sūtra, YCC,* "P'u-yen p'u-sa chang," p. 914c.6 ff. For a discussion of the same metaphor see Tsung-mi's *Yüan-chüeh ching lüeh-shu* 1, *T* 1795.39.541c; 2, p. 533b–c.

48. Here Chinul counters the misconception that the commonplace awareness present in any type of sense perception is the numinous awareness. While such ordinary awareness is obviously based in principle on the absolute numinous awareness, to forgo the practice which makes such understanding come alive is a grave mistake. Only by having faith "in this matter"—the reality of the mind which is alluded to in the simile—and by looking back on the radiance of the mind can the numinous awareness be known in fact as well as in theory. See *CYHJ,* p. 414.3–6, and *CYKM,* fol. 4b.3–5.

詳 評 49. Reading *sang* ("in detail") for *p'yŏng* ("to criticize").

50. Chinul alludes to the standard definition for nature origination found in the
智儼 works of the early Hua-yen patriarchs: for Chih-yen's (602–668) definition, see his *Hua-yen ching k'ung mu chang* 4, *T* 1870.45.580c.8; for Fa-tsang, see *Hua-yen ching i-hai po-men, T* 1875.45.632b.16, and *Hua-yen yu-hsin fa-chieh chi, T* 1877.45.649b.7. See discussion in Jae Ryong Shim, "The Philosophical Foundation of Korean Zen Buddhism," pp. 63–67.

51. To "leave behind falsity in order to search for truth" is the view of the Northern school. To "consider that falsity is truth" is the view of the Hung-chou school. Both approaches are incomplete. However, a combination of the views of Hung-chou ("false thoughts arise from the nature") and Niu-t'ou ("their arising is precisely nonarising") calms all deluded thought. Through this combination, the understanding of Ho-tse is achieved and all limited views, like those of the three inferior schools, drop away. See *CYKM,* fol. 4b.5–8.

見 得 52. Reading *kyŏn* ("to see") for *tŭk* ("to obtain").

53. "*Bodhi* nut" is the *Sapindus mukurosi,* which is used to make rosaries.

米吹 54. Since I am unable to make a precise identification for "rice gum" (K. *mich'wi;* C. *mi-ch'ui*), I follow Jan's rendering ("Tsung-mi," p. 52), which seems plausible.

55. The "fools" in the Hung-chou school whom Tsung-mi criticizes here were actually his contemporaries. Later Chinul reinterprets the line to apply to any students of Sŏn who praise their own school at the expense of others. Here Tsung-mi criticizes the Hung-chou approach for ignoring the numinous awareness itself in the development of their doctrine. However, Chinul shows that if one can maintain the state of no-mind, or nondifferentiation, through the Hung-chou school, then that approach is impeccable. ("If people who are cultivating the mind comprehend that the nature

of both good and evil is void . . . , [they] do not fall into the view of these fools.") By the same token, if one grasps intellectually at the concept of numinous awareness, then the Ho-tse school is even less effective for inducing enlightenment than the ostensibly inferior approach of Hung-chou. Chinul shows here that, in his view, the ultimate in Sŏn is not the sudden awakening/gradual cultivation doctrine of Ho-tse but the no-mind approach. No-mind can of course be cultivated in the Hung-chou, Niu-t'ou, and Ho-tse schools, and it is the ultimate technique for inducing the syncretic vision. Explication will follow in Chinul's exposition. See *CYKM,* fol. 5a.1–5.

見 是 56. Reading *kyŏn* ("to see") for *si* ("to be").

57. Only the Ho-tse school teaches the need to realize the luminosity of the jewel: the eternal, immutable essence of the mind. Hence it is especially to be practiced. See *CYKM,* fol. 5a.10.

58. The luminous essence of the jewel ("the profound") can reflect ("contain") any shade of color ("the shallow"). Because the mind-essence (the essence of the luminous jewel) has been realized through the approach of Ho-tse, both the perspective of Niu-t'ou ("black is not really black") and that of Hung-chou ("black is actually that jewel itself") are incorporated into the view of Ho-tse. After knowing the luminous nature of the jewel, whether one accepts the existence of everything as Hung-chou did or rejects it as did Niu-t'ou, one can adapt freely to either perspective and is consequently free from all limitations. ("At that point it no longer matters whether colors are present or not—for the luminosity of the jewel can freely adapt to either circumstance.") As Tsung-mi says, when the other schools are considered from the standpoint of this school, they are all the same because they derive from the same calm and aware mind-essence. This is also why, in this rearrangement of the selections from *PCPHN,* Chinul placed Ho-tse at the beginning rather than leaving it at the end. From Chinul's standpoint, the purpose of *PCPHN* was not to extol the virtues of the Ho-tse school exclusively but to guide the student toward a comprehensive vision of the nondual reality to which all the schools converge. See *CYKM,* fol. 5a.9–12.

59. *CHT,* pp. 873b.7–874b.13.

遮遣 遮過 60. Reading *ch'agyŏn* ("apophatic discourse") for *ch'agwa* ("to cover up mistakes").

61. An additional passage from *PCPHN,* which should have appeared here, has been omitted from the excerpts because it had already been recorded in Chinul's *Encouragement to Practice.* The passage appears in my translation of that work. According to Yuil (*CYKM,* fol. 6a.5–6), the first level ("at the moment of awakening") refers to the initial stage of the ten faiths, the preliminary stage before entering the path proper. The second level ("when one first activates the *bodhicitta* and begins to cultivate") refers to the three stages of worthiness: the ten abidings, ten practices, and ten transferences. The third level ("when the practice continues naturally in all situations") refers to the ten *bhūmis.* Finally, the fourth level ("when the defilements are completely extinguished and the consummation of meritorious practices has led to the attainment of Buddhahood") refers to the actual fruition of the path, or Buddhahood. This answer has exposed the main deficiency of the Niu-t'ou approach: its excessive emphasis on an apophatic description of the absolute. The Ho-tse school, on the other hand, gives a description which combines both apophatic and kataphatic perspectives. See also *CYHJ,* p. 414.16–17.

62. "Numinous attention" refers to the essence. "Gleaming reflection" refers to the function.

無記 63. Tsung-mi explains (*YCCTSC,* p. 537a.21–22) that "blankness [K. *mugi;* C. *wu-chi*] is *samādhi* which is not [accompanied by] *prajñā.*"

64. The commentator is Ch'eng-kuan. *Hsin yao tieh (chien), CTL* 30, 459b.23–24. The first line, "in the essence of the unabiding mind," has been added according to the woodblocks and *CHT,* p. 874a.12.

65. Although numinous awareness and numinous attention seem nearly identical, their roles in the systems of Ho-tse and Hung-chou are slightly different. Numinous attention was intended only to point out that people possess a certain quality which enables them to be cognizant of sensory experiences. Ho-tse's numinous awareness, on the other hand, is a direct pointing to the mind-essence itself, not simply the manifestation of that essence in the relative sphere. Hence numinous awareness is a more precise interpretation than is numinous attention and, as such, has more utility than the term of Hung-chou. See *CYKM,* fol. 6a.6–10.

直顯心性宗 66. "Negation" and "revelation" refer to the second and third divisions of the Sŏn teaching in Tsung-mi's *CYCTH:* the school which teaches absolute annihilation (K. *minjŏl mugi chong,* C. *min-chüeh wu-chi tsung; CYCTH* 2, p. 402c.3–15; Jan, "Tsung-mi," pp. 28–29, 38–39) and the school of direct revelation (K. *chikhyŏn simsŏng chong,* C. *chih-hsien hsin-hsing tsung; CYCTH* 2, pp. 402c.15–403a.11; Jan, "Tsung-mi," pp. 29, 39–40). To teach through negation involves describing the absolute in exclusively negative terms—explaining what it is *not* until some idea of it gets across. This is the approach of the Mādhyamika school and the *Prajñāpāramitā* texts. Revelation—using positive descriptions of the qualities attributable to the absolute in order to awaken understanding—is common in the Hwaŏm school and is found in the *Vijñānavāda* texts. These two approaches correspond to the radical analysis and comprehensive assimilation approaches discussed later.

直　即 67. Reading *chik* ("straightaway") for *chŭk* ("precisely").

68. *CHT,* p. 866a. This is the opening question of *CHT,* which probably opened *PCPHN* as well. To preserve the continuity of his arrangement of the excerpts, however, Chinul apparently moved this question into his exposition rather than including it with the main text.

覺範慧洪 黃龍 南嶽懷讓 大達無業 69. *Lin-chien lu,* by Chüeh-fan Hui-hung (1071–1128), a third-generation master in the Huang-lung lineage of the Lin-chi school and noted Sung Buddhist historian (see Jan Yün-hua, "Buddhist Historiography," pp. 367–368). The quotation:

> [Tsung-mi] considered the path of Ma-tsu to be like the blackness of the jewel. This is absolutely incorrect. To explain that the true is the same as the false is simply an expedient description. Anyone who has only summary knowledge of the teaching vehicle can realize this. How else could Ma-tsu have been able to make such deep repentance to his holy teacher [that is, received transmission from his teacher Nan-yüeh Huai-jang] and become the master of the dharma in China? His lineage produced such disciples as Nan-ch'üan [P'u-yüan; 748–835], Po-chang [Huai-hai; 720–814], Ta-ta [Wu-ye; 760–821], and Kuei-tsung [Chih-ch'ang; n.d.], who are all extensively recorded in the *tripiṭaka.* He was fully matured in theories concerning truth and falsity. How could honored monks have revered him [if, as Tsung-mi says,] his path stopped merely at the blackness of the jewel?

Furthermore, [Tsung-mi] considered Niu-t'ou's path to be "Everything is a dream. True and false are both nonexistent." This is absolutely incorrect. If we examine [Fa-jung's] composition, *Inscription on the Mind-King,* it says:

> The past is void;
> Knowledge creates delusion about the source.
> [The mind-nature] clearly shines over sense-objects,
> But follow after that radiance and all becomes hazy.
> Horizontally, vertically, there is no radiance—
> This is most subtle and sublime.
> To know the dharma takes no knowing,
> Not knowing is to know what is important. . . .

All this cures the diseases of knowledge and view. And yet it can be seen that Ho-tse openly established superiority and inferiority in regard to knowledge and view. And still [Tsung-mi] said that [Niu-t'ou's] path was like a jewel in which neither light nor black existed! How could he not have been greatly deceiving us?

This passage is quoted from *Lin-chien lu* 1, *HTC* 1594.148.592b–593a; the quotation from the *Hsin* [*wang*] *ming* appears in *CTL* 30, p. 457b.27–28 and c. 1–2.

70. "We should rather use this bright mirror . . . discerning between right and wrong . . .": to inherit wrongly the teaching of Sŏn and not to distinguish the proper approach to practice from the improper is wrong. In such a case, the bright mirror of Tsung-mi's instructions should be used to counteract the mistake. However, to grasp wrongly at Tsung-mi's analysis and discriminate between the different Sŏn approaches, exalting some, renouncing others, is also wrong. In such a case, the bright mirror of Hui-hung's instructions should be used to counter the mistake. See *CYKM,* fol. 6b.7–10.

71. *CHT,* pp. 874b.14–875a.17. To this point, Tsung-mi has shown that the Ho-tse approach is superior to that of the other schools. In this final section of the text, he gives a detailed explanation of the hallmark of the school: sudden awakening/gradual cultivation.

72. To "awaken abruptly" resolves beginningless delusion and inverted views. "The numinous and bright knowledge and vision" overcome the misconception that deluded thoughts are the mind. "The mind is originally . . . the *dharmakāya*" resolves the misconception that the four great elements are the body. "The nonduality of body and mind" counters the idea that this false body and mind are the true self. "There is not the slightest difference between it and all the Buddhas" reveals that enlightenment is the same for all beings. See *CYHJ,* p. 415.12–13; *CYKM,* fol. 7a.4–7.

73. *Wei-mo-chieh so-shuo ching* 2, *T* 475.14.544b.

排相 74. K. *paesang* (C. *p'ai-hsiang*) is equivalent to the grand ministers (K. *chaesang;*
宰相 C. *tsai-hsiang*) who directed the three departments of government during the T'ang dynasty. See des Rotours, *Traité des Examens,* pp. 3, 12–13.

尉 75. K. *wi* (C. *wei*) were petty bureaucrats who directed the employees of a prefecture; des Rotours, *Traité des Fonctionnaires,* p. 735, n. 2.

76. *Diamond Sūtra, Chin-kang ching, T* 235.8.752b.

77. Chŏnghye explains (*CYHJ,* p. 415.15) that Chinul attempts here to encourage

all students of both Sŏn and the scholastic schools to start out correctly on the path of practice through a proper understanding of sudden awakening/gradual cultivation. "From every perspective": literally, "progress, regress, think, examine." Yuil explains that this means "progressing" to think about the dharma of sudden awakening and "regressing" to examine the simile. "How can you say your cultivation is true?": since students of the teachings do not believe in sudden awakening, they should be urged toward such an awakening. Since students of Sŏn have stagnated at the stage of sudden awakening, they should be urged to undertake gradual cultivation. See *CYKM,* fol. 7a.10–12.

78. See *Encouragement to Practice,* p. 104, and note 12.

79. Chinul deals with this question at length in his *Complete and Sudden Attainment of Buddhahood.*

80. *HHYCL* 14, p. 809a.

81. Yuil explains that once he "meshes with . . . the fruition of Buddhahood," a student of a scholastic sect will not be self-denigrating—for example, assuming that it will take him three *asaṃkhyeya* kalpas to attain Buddhahood, while Sŏn practitioners gain enlightenment in one lifetime. Similarly, when a student of Sŏn "meshes" he will not be haughty, for he will have realized that he is no more special than any of the other Buddhas. See *CYKM,* fol. 7a.12–7b.2.

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82. "Gradualness of the complete teachings": the Ch'ŏnt'ae school distinguishes four major divisions of sudden and gradual. First, the gradualness of the gradual teachings (K. *chŏmjŏm;* C. *chien-chien*) refers to gradual cultivation/gradual awakening. Second, completeness of the gradual teachings (K. *chŏmwon;* C. *chien-yüan*) refers to gradual cultivation/sudden awakening. Third, the gradualness of the complete teachings (K. *wonjŏm;* C. *yüan-chien*) refers to sudden awakening/gradual cultivation. Finally, the completeness of the complete teachings (K. *wonwon;* C. *yüan-yüan*) refers to sudden awakening/sudden cultivation. See *Mo-ho chih-kuan* 6, *T* 1911.46.33a ff., and Yen-shou's explanations in *Tsung-ching lu* 36, *T* 2016.48.627a ff.

83. An allusion to *Lao-tzu* 48; see *Encouragement to Practice,* note 71.

84. "Mundane matters" refers to similes like the ones just offered. The dharma as immanent suchness is the essence of all particularities and, consequently, can manifest in an infinite variety of ways. Worldly things, meaning those particularities themselves, usually have only a limited number of characteristics and hence are limited to a specific role. Here the simile is simply a relative device, a "mundane matter," to explain one attribute of the dharma. Thus its utility cannot be extended to fields in which it does not apply.

85. *Mahāparinirvāṇa-sūtra, Ta-pan-nieh-p'an ching, T* 374.12.365a–603c. This *sūtra* is replete with similes; eight hundred is probably a conservative estimate.

86. Adapted from *TCCHL,* p. 576c; Hakeda, *Faith,* p. 41.

87. "Clinging to [personal and impersonal forms] of the four great elements as being entirely distinct from one another": the rendering here follows the commentary; literally, the passage would translate as "mutual incompatibility between different materials." This means that one considers the four great elements which make up one's own body to be distinct from the four great elements which make up the objects in the sense-spheres. See *CYHJ,* p. 415.18; *CYKM,* fol. 8a.3.

88. See the simile of the medicinal herbs in the *Lotus Sūtra* in which the sublime dharma that can benefit all sentient beings is likened to a great rain which nourishes all plants; *Fa-hua ching* 3, *T* 262.9.19a–20b; Leon Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma*, pp. 101–103. For this quotation see p. 24b.7.

哀 愛 89. Reading *ae* ("grief") for *ae* ("love").

開 合 90. The "many complex interpretations" refer to the different analyses of sudden and gradual which Chinul comments on below. Yuil explains that *kae* ("to open," here translated as "individual import") refers to the *Chen-yüan Commentary* of Ch'eng-kuan and the *Fountainhead of Ch'an Collection* of Tsung-mi—that is, they "open up" the problem of sudden and gradual and give detailed analyses of the different alternatives concerning them. *Hap* ("to combine," here "correlation") refers to the *Myriads of Good [Dharmas] Return to Identity Collection* of Yen-shou; in this text, all the different interpretations of sudden and gradual are combined and harmonized. Chinul gives detailed expositions of each of these texts in the following sections. See *CYKM*, fol. 8b.10.

91. Attributed to Bodhidharma, *Ta-mo hsieh-mo lun*, *HTC* 1203.110.809a.

貞元 德宗 建中 代宗 92. The *Chen-yüan Commentary* is the *Hua-yen ching hsing-yüan p'in shu*, in ten fascicles by Ch'eng-kuan; *ZZ* 227.5.48b–198a. It is a commentary to the last translation of the *Avataṃsaka Sūtra*, done in forty fascicles by Prajña between 795 and 798; as the translation was made during the Chen-yüan reign period (785–804) of the T'ang emperor Te-tsung (r. 779–805) the commentary has been given this name popularly. Yuil's statement (*CYKM*, fol. 8b.11) that this commentary was written during the fourth year of the Chien-chung reign period (783) of the previous emperor Tai-tsung is obviously incorrect. All the quotations which follow are taken from the second fascicle, section five. For the passage quoted here, see *ZZ* 227.5.64a–64b.22.

神淸靈度 93. Attempts to certify the orthodoxy of different schools of Buddhism by tracing their lineages back to important Indian personages or even to the Buddha himself prompted considerable infighting among the contending sects. If the account of the *Fu fa-tsang yin-yüan chuan*, one of the earliest Buddhist genealogical histories produced by the Chinese, had been given more credence, most of these attempts would have been for naught. That text explicitly states the fate of the twenty-fourth patriarch:

> Furthermore, there was a *bhikṣu* named Siṃha who was performing great Buddhist functions in Kaśmīr. At that time, the king of the country was named Mihirakula; his perverse views had begun to rage and his mind was without reverence or faith. In the kingdom of Kaśmīr he was destroying stupas and monasteries and murdering the monks. Then, with a sharp sword, he beheaded Siṃha. There came no blood from his head; only milk flowed out. The successive transmission of dharma between individuals was cut off from this time on. [*Fu fa-tsang yin-yüan chuan* 6, *T* 2058.50.321c.14–18]

The Ch'an schools, looking to strengthen their own claims to orthodoxy against the scholastic sects, accept this account but add that before his martyrdom Siṃha *bhikṣu* had passed his dharma to the Kaśmīri monk Śaṇavāsa who then fled south and continued the Ch'an lineage in secret. See *CTL* 2, p. 215a–b, and especially p. 215b.11–12; and compare Tsung-mi's treatment of this question in *YCCTSC*, p. 532a.1–6.

Scholars of other sects openly questioned the authenticity of the Ch'an school's claim of transmission past Siṃha. Jan Yün-hua ("Buddhist Historiography," p. 367, n. 25) notes the comment of the T'ien-t'ai monk Shen-ch'ing Ling-yü (d. 814?; *SSYN* 4.26b), who states that the records concerning the four Indian patriarchs who reputedly followed Siṃha *bhikṣu* were certainly falsified (see *Pei-shan lu* 6, *T* 2113.52.611b.22–23; for Shen-ch'ing's biography see *Sung Kao-seng chuan* 6, *T* 2061.50.740c–741a). In the standard T'ien-t'ai history, the *Fo-tsu t'ung-chi,* the orthodox transmission is considered to have ended with Siṃha *bhikṣu* (*Fo-tsu t'ung-chi* 5, *T* 2035.49.177b); it traces the philosophical, but not the genealogical, origins of its tradition to Nāgārjuna (*Fo-tsu t'ung-chi* 6, p. 178b, and 24, p. 250c). For this important T'ien-t'ai text, see Jan Yün-hua, *"Fo-tsu t'ung-chi:* A Biographical and Bibliographical Study."

能詮 所詮

94. "Description" (K. *nŭngjŏn;* C. *neng-ch'üan*) refers to the teachings in their verbalized form—that is, the words of the teachings, or the scriptures themselves. "Described" (K. *sojŏn;* C. *so-ch'üan*) refers to the meaning revealed through those words. As the words of the teaching describe the methods of training and the analyses of dharmas, they represent the training in *prajñā* embodied in the doctrinal schools. The meaning revealed through those words is essentially inexpressible and is characterized by calmness; consequently, it represents the training in *samādhi* exemplified in the Sŏn school. See *Ssu-chiao i* 2, *T* 1929.46.725b.14–15; *CYKM,* fol. 9a.9.

性敎 相敎

95. These two trainings are explained in the second section of the *Chen-yüan Commentary,* "Expedient and Real in the Teachings," *ZZ* 227.5.53a–56b. There the real is the training in the nature (K. *sŏnggyo;* C. *hsing-chiao*); the expedient is the training in characteristics (K. *sanggyo;* C. *hsiang-chiao*).

96. Approaches which assume the fundamental purity of the original nature usually employ expedient counteractive methods to clear away the impurities which, it is felt, are obscuring that purity. This is the approach of gradual schools like the Northern school of Ch'an. Nevertheless, some schools following the sudden approach use similar expedient methods—for example, the Niu-t'ou school. Hence these descriptions belong primarily, but not exculsively, to the gradual schools.

Similarly, the gradual schools sometimes employ descriptions of the absolute state of mind which are similar to those of the sudden schools. Nevertheless, as these descriptions do not affect the primary focus of their practice (which is involved with counteracting phenomenal objects), they apply mainly to the approach of the sudden schools.

Finally, all explanations about dharma can be classified as deriving either from nature (the sudden schools) or from characteristics (the gradual schools). But since both nature and characteristics are aspects of the same mind, "they can all be employed concurrently"; *CYKM,* 10a.3–6.

97. The bracketed explanations in the text are taken from Yuil; *CYKM,* fol. 10b.1–5. He interprets "two-legged" metaphorically as a reference to the fact that the Buddhas are endowed with the two qualities of merit: *puṇya* (*samādhi* in his interpretation) and *prajñā*.

看 觀

98. Reading *kan* ("to read") for *kwan* ("to observe").

99. *LTTC,* p. 358c; the second half of the quotation is at p. 352c.

100. "By not excising gain and loss": that is, the views that there is a goal to be achieved and defilements to be subdued. *LTTC,* p. 352c.

無心合道 洞山良价 無心

101. "No-mind which conforms with the path" (K. *musim hapto;* C. *wu-hsin ho-tao*): this phrase is first used by Tung-shan Liang-chieh (807–869); see *Tung-shan yü-lu, T* 1986B.47.525a.24. Noted by Yi Chong-ik, "Chosasŏn," p. 241; he cites the *HTC* edition of the text; see also pp. 241–243 for his discussion of the term. For *musim,* see Yampolsky, *Platform Sutra,* pp. 137–138, n. 69.

格外一門

102. "The one approach which goes beyond all standards" (K. *kyŏgwoe ilmun;* C. *ko-wai i-men*): the supreme-vehicle Sŏn teaching; see *Encouragement to Practice,* note 16. As Sŏn is said to transcend all provisional descriptions of the dharma found in the teachings of the scholastic schools, it "goes beyond all standards."

103. This and the following quoted passages are taken from the *Tsung-ching lu* 45, *T* 2016.48.679c–680b.

104. In the *Śūraṅgama Sūtra,* the Buddha asked his attendant, Ānanda, about the location of the mind. Ānanda gave seven different answers, but the Buddha rejected them all. See *Leng-yen ching* 1, *T* 945.19.679c–680b.

慧可

105. Here Yen-shou refers to the occasion when the Second Patriarch Hui-k'o asked Bodhidharma to give him peace of mind. Bodhidharma told his disciple to bring him his mind so that he could pacify it; when Hui-k'o could not comply, Bodhidharma said that he had thereby pacified his mind. Through these words Hui-k'o was enlightened; *CTL* 3, p. 219b.21–22.

106. In the realization of no-mind, even *samādhi* and *prajñā* are redundant; *CYKM,* fol. 12a.8.

述 地

107. Reading *sul* ("explanation") for *chi* ("earth").

108. Shih-t'ou Hsi-ch'ien (700–790); *CTL* 14, p. 309b.

109. There has been a surprising amount of controversy among contemporary scholars in Korea concerning whether Ch'eng-kuan discusses six or seven different alternatives of sudden and gradual here. (See Pak Sang-guk, *"Pŏpchip pyŏrhaeng nok* yŏn'gu," pp. 43–46, for a summary of these different views; following his teacher, Yi Chong-ik, Pak accepts a sixfold division.) Actually, Tsung-mi in his *YCCTSC* clarifies the numbering of the division and lists all the alternatives mentioned here and two additional ones—a total of nine different approaches to sudden and gradual. He states that the section below, concerning "the fact that we are originally endowed with all the qualities of Buddhahood," is to be considered a separate alternative (*YCCTSC,* p. 536b.9–10). Chinul himself states explicitly that there is one aspect of suddenness which is "an extension of the three aspects of suddenness covered in the *Commentary" (DCSPR,* Part III, "Chinul's critique of suddenness" section)—which makes seven, not six, alternatives. Nevertheless, the seventh proposition is consonant with the approach which regards sudden awakening and sudden cultivation as being simultaneous; it simply uses different terminology. Hence there are really only three major aspects of suddenness.

不看不澄 不著不證

110. Although all editions of *DCSPR* agree with the reading "neither to observe nor to purify" *(pulgan pulching),* the *Chen-yüan Commentary* itself and Tsung-mi's *Yüan-chüeh ching ta-shu* (*ZZ* 243.9.334c.11) both read "neither attachment nor endorsement" *(pulchŏ pulchŭng).* Tsung-mi comments on this alternative of initial sudden awakening followed by sudden cultivation:

> Due to the sudden comprehension that the body and the mind, as well as sensual objects, are all void, there is no attachment to signs. Since one does not endorse

> [the separate existence] of the mind-nature, that mind-nature is originally unmoving. Furthermore, due to the sudden comprehension that the meritorious qualities as numerous as the sands of the Ganges are all complete, every thought merges with them. This is called "to unite oneself with the path." As awakening comes first here, this alternative involves understanding-awakening. [*YCCTSC,* p. 536a.14–17]

111. *Samādhi* is the essence of the self-nature; *prajñā* is the function of that self-nature. In this alternative of initial sudden awakening followed by sudden cultivation, practice begins after awakening to the nondual mind-nature, which is equated with the essence, *samādhi.* This is, consequently, an approach through *samādhi.* When sudden cultivation occurs before the achievement of sudden awakening, as in the next alternative, the discriminative examination of phenomena (which is *prajñā* of the function) precedes the sudden awakening to the nondual essence (which is *samādhi*). Hence it is an approach through *prajñā.* The final alternative—that sudden cultivation and sudden awakening are simultaneous—relies on both *samādhi* and *prajñā* equally. See *CYKM,* fol. 12b.12–13a.2.

112. Tsung-mi comments:

> "Cultivation is like taking medicine" means that as soon as the medicine is taken, it is instantly assimilated. "Awakening is like the curing of the disease" means that all four limbs and the hundred joints [the entire body] are immediately relieved from the temperature of the fever. There is no implication that there is a gradual recovery here. Because this awakening occurs after cultivation, it is realization-awakening; however, these realization and understanding awakenings are nondual. [*YCCTSC,* p. 536a.19–22]

113. Tsung-mi's explanation of this alternative:

> Here the signless is cultivation; clarity is awakening. Awakening is *prajñā* and function; cultivation is *samādhi* and essence. . . . The *Epistle on the Essentials of the Mind* also say, "Since not even one thought arises, the limits of past and future are transcended (this is sudden cultivation). The essence of [the mind's] radiance is independent, and self and objects are all "such" (this is sudden awakening)." Ho-tse said, "If one does not think of good or evil, then through the words [of a master] one will sever all signs of thought (cultivation). When there is no thought or ratiocination, the mind will only be self-knowing (awakening)." [*YCCTSC,* p. 536a.22–536b.6]

The phrase "awakening here encompasses both the understanding and realization [awakenings]" is explained:

> This has two meanings. First, it is like the preceding explanation which said, "Realization and understanding are nondual." Hence each encompasses the other: realization is understanding and understanding is realization. Second, [the awakening can be] either that of realization or understanding. Sudden comprehension or sudden pacification . . . are understanding-awakening. Sudden extinction or sudden enlightenment are realization-awakening. [*YCCTSC,* p. 536b.6–536b.8]

一切 114. Adding *ilch'e* ("all").

115. "This also embraces both the understanding and realization [awakenings]." Tsung-mi comments:

> This also involves two meanings. The first should be understood as above. The latter meaning needs to be explained. Suppose it is explained from the standpoint of the understanding-awakening: merely to cling to the original enlightenment which is free of outflows is awakening; it does not add to the enlightened mind. Merely to cling to the meritorious qualities inherent in the nature is practice; practice does not mean to wait for mental pacification. . . . Suppose it is explained from the standpoint of the realization-awakening: at the time that the inception-enlightenment is united with the origin, there is no separate inception-enlightenment which can be distinguished. [*YCCTSC,* p. 536b.10–14]

116. For the entire passage see *ZZ* 227.5.64b.22–64c.

117. Tsung-mi's massive sourcebook on Ch'an, the *Complete References to the Fountainhead of Ch'an Collection (Ch'an-yüan chu-ch'üan chi),* reputedly compiled in one hundred fascicles, is no longer extant; doubts raised by contemporary scholars about its authenticity are, I think, adequately countered by Jan Yün-hua ("Two Problems Concerning Tsung-mi's Compilation of *Ch'an-tsang,"* pp. 39–42). Throughout Chinul's writings, quotations attributed to the *Collection* are always taken from its *Preface (Tou-hsü).* For a description of sudden awakening/gradual cultivation in the *Preface* see *CYCTH* 3, 407c.12–408a.16.

如來禪 如來淸淨禪 118. For Supreme Vehicle Sŏn see *Encouragement to Practice,* note 16. *Tathāgata* Sŏn is a term first used in the *Laṅkāvatāra Sūtra* (see *Leng-chia ching* 2, *T* 670.16.492a.22–24 for a description); in Sŏn usage it refers to the most profound explanations of Sŏn found in the *sūtras.* "Pure Sŏn of the *tathāgatas"* (K. *yŏrae chŏngjŏng sŏn;* C. *ju-lai ch'ing-ching ch'an*) appears at *Leng-chia ching* 2, p. 492a.27.

119. *CYCTH* 1, p. 399b.16–22. This is the fifth kind of Ch'an covered by the *Preface;* see *Encouragement to Practice,* note 16.

120. "Seem to be contrary"; once a student has had a sudden awakening to the fact that he is originally endowed with all the qualities of the nature and the defilements are originally nonexistent, there is nothing further which apparently needs to be cultivated. As the effects of cultivation are only gradually accumulated, however, leading eventually to the ending of delusion and the perfection of meritorious qualities, it seems inappropriate to refer to sudden awakening. Thus they "seem to be contrary." "In conformity" means, for example, that one sees a nine-story tower in an instant but climbs it only gradually (as in the alternative of sudden awakening/gradual cultivation). A baby is born in an instant, fully endowed with all the six sense-bases, but only gradually grows into an adult. One suddenly recognizes a person as being of outstanding capacity, but that person must gradually study compassion, propriety, rites, and music in order to realize his capacity. The sudden vision of the original nature and the gradual cultivation of the vision are exactly the same. Hence these two ideas are "in conformity" and mutual harmony; they are not opposed. See Yi Chi-gwan, *Sajip sagi,* p. 441.

121. This corresponds to the first of his alternatives regarding suddenness: initial sudden awakening followed by sudden cultivation; see the quotation from the *Chen-*

yüan Commentary above. Chinul demonstrates here that Tsung-mi's conception of gradual cultivation is broad enough to include even sudden cultivation.

122. This aspect of the gradual cultivation which follows sudden awakening is that of the gradual school—the first alternative of sudden awakening/gradual cultivation outlined by Ch'eng-kuan in the *Chen-yüan Commentary* above. Note that Tsung-mi's ideal approach to practice includes not only the gradual cultivation of the gradual school but the sudden cultivation of the sudden school as well. It is, consequently, not only the cultivation which merely accords with the nondual noumenon (the sudden cultivation of the sudden school); it also includes the active development of positive qualities and the effacement of negative qualities (the gradual cultivation of the gradual school). For "gradualness of the complete teachings" see note 82 above.

修 悟

123. Reading *su* ("cultivation") for *o* ("awakening").

124. *CYCTH* 3, p. 408a.5. This quotation appears in Tsung-mi's analysis of sudden awakening/sudden cultivation below.

湛然 化儀敎 化儀頓 逐機頓

125. The previous Hua-yen patriarchs—Chih-yen, Fa-tsang, and Ch'eng-kuan—had included the sudden teachings (sudden awakening/sudden cultivation) as the fourth school in their fivefold classification of Buddhist doctrine. In one of his most innovative moves, Tsung-mi follows instead the approach of Chan-jan (711–782), the eighth-century revitalizer of the T'ien-t'ai tradition, and views sudden and gradual as styles of instruction. (See *CYCTH* 3, p. 407b.15–17; Jeffrey Broughton, "Kuei-feng Tsung-mi," p. 238; Peter Gregory, "Sudden Enlightenment," p. 6 and n. 16.) Sudden instruction (K. *hwaŭi ton;* C. *hua-i tun*) refers to the initial period of the Buddha's teaching career during which he taught the full truth of his enlightenment without the use of expedients, as in the *Avataṃsaka Sūtra.* This approach was intended solely for bodhisattvas whose practice had matured to the point where they were capable of an immediate realization-awakening. In this approach the noumenon was directly revealed. On the other hand, gradual instruction was adapted to adepts of average and inferior spiritual faculties who would not understand if they were exposed directly to the noumenon. In this approach, as their understanding was gradually matured through expedient teachings, they would be slowly weaned of such descriptions and finally shown the noumenon. This style is found in such *sūtras* as the *Mahāparinirvāṇa-sūtra* and the *Saddharmapuṇḍarīka-sūtra.* See Yuil's *Sŏnwon chip tosŏ sagi,* p. 284; compare *T'ien-t'ai ssu-chiao i, T* 1931.46.774c. The term is discussed by Ikeda Rosan in "Tannen igo ni okeru goji hakkyōron no tenkai," pp. 41–42. For the suddenness which adapts to the difference in capacity see the immediately following excerpt from *CYCTH.*

126. The *"Brahmacārya"* chapter of the *Avataṃsaka Sūtra* states that the initial arising of the *bodhicitta*—the thought of enlightenment—which occurs at the entrance to the bodhisattva path at the first abiding stage is equivalent to the final achievement of Buddhahood (*HYCb,* p. 449c). This is the hallmark of the complete teachings, the fifth of the five divisions of the teachings recognized by the early Hua-yen patriarchs. With the awakening to the Buddha-wisdom which is inherent in his own self-nature, the bodhisattva is fully endowed with all the qualities of Buddhahood in their potential form. Only his habitual patterns of thought and behavior must be adjusted through gradual cultivation until Buddhahood is finally actualized. Nevertheless, as the bodhisattva has understood through his initial awakening that

these residual habits are essentially void, no cultivation is actually done throughout that period. Therefore, once the innate Buddha-wisdom is recognized at the beginning of the bodhisattva path, Buddhahood has already been achieved. See Chinul's *Complete and Sudden Attainment of Buddhahood* and Li T'ung-hsüan's *HHYCL* 4, pp. 745c–746a, and *HHYCL* 32, p. 941b, for detailed discussion.

威德自在菩薩 127. The *Complete Enlightenment Sūtra* lists a series of three contemplations and 辯音 twenty-five practices which constitute the gradual cultivation undertaken after the 普眼 realization of the sublime enlightenment of Buddhahood. These three contempla- 彌勒 tions are: (1) stillness, which results from *śamatha* (tranquillity) practice; (2) expos- 淨諸業障 ing the illusoriness of sense-objects, which is a product of *samāpatti* (attainment); (3) calmness, which results from the development of *dhyāna* (absorption)—see the "Wei-te-tzu-tsai Bodhisattva" section of the *sūtra* (*YCC*, pp. 917b.27–918a.21). The twenty-five practices involve different combinations of these three basic contemplations and are discussed in the following section on "P'ien-yin Bodhisattva" (*YCC*, p. 918a.22–919a.29). The fact that "contemplation-practice is equivalent to the achievement . . . of Buddhahood" refers specifically to the "P'u-yen Bodhisattva" section (*YCC*, pp. 914b.6–915b.9, especially p. 914c.2–27). "Habits of the ordinary man are to be gradually removed" in the following section refers to the "Maitreya Bodhisattva" section (*YCC*, p. 916a.15–c.25). The extinction of craving and sensuality which is a concomitant part of this practice is explained in the "Ching-chu-ye-chang Bodhisattva" section (*YCC*, pp. 919b.1–920a.24). Compare *CYKM*, fol. 14b.5–7, and *Sŏnwon chip tosŏ sagi*, p. 284.7–10.

128. *CYCTH* 3, pp. 407b–408a.

129. "The mind is turned" refers specifically to the point in practice at which the mind turns away from the three-vehicle conception of Buddhism, which is still involved in discrimination, toward the one-vehicle conception which embraces all relative descriptions of the Buddha-dharma; Yi Chi-gwan, *Sajip sagi*, p. 446.

130. Tsung-mi has implied in the preceding excerpt something he states explicitly in a later passage: all sudden development in practice or awakening derives ultimately from gradual practice, and sudden awakening without gradual preparation is inconceivable. Chinul, always the advocate of sudden awakening/gradual cultivation, strongly opposes this view. Sudden awakening, if interpreted according to the passage from the *Preface* recorded here, would have to be the final realization-awakening rather than the initial understanding-awakening—the latter of which is sudden awakening for Chinul.

131. The two types of suddenness are the suddenness in style of instruction and the suddenness adapted to the spiritual capacities of sentient beings; see note 125 above. The two faculties are the superior faculties of the ordinary man of great aspiration and the matured faculties of bodhisattvas who are already well developed spiritually. The explanation of the suddenness of spiritual capacity which Tsung-mi gives here applies to the ordinary man of great aspiration who must rely on expedient training methods to induce sudden awakening. These explanations do not apply to those portions of the *Avataṃsaka Sūtra* addressed specifically to advanced bodhisattvas who can accept and understand the truths the Buddha discovered through enlightenment without requiring provisional explanations. Compare *Sŏnwon chip tosŏ sagi*, p. 284.12.

132. "The cause contains the fruition-sea. . . . This fruition penetrates to the causal source": adapted from Ch'eng-kuan's *Ta-fang-kuang Fo Hua-yen ching sui-shu yen-i ch'ao* 1, *T* 1736.36.3b.16. "When all the stages of the path have been fulfilled": Yuil says that this refers to Mañjuśrī, Samantabhadra, and other tenth-*bhūmi* transcendental bodhisattvas (*Sŏnwon chip tosŏ sagi*, p. 284.12).

133. *CYCTH* 3, p. 407b.26–c.12. As Yuil explains, "one mind" is equivalent to the noumenon. "All dharmas" is the same as phenomena (*Sŏnwon chip tosŏ sagi*, p. 284.13).

華嚴錦冠(鈔) 傳澳大師

134. The *Hua-yen chin-kuan* is a lost work by Ch'uan-ao Ta-shih (n.d.), a disciple of Tsung-mi; the work is listed in Ŭich'ŏn's catalog, the *Sinp'yŏn chejong kyojang ch'ongnok* 1, *T* 2184.55.1167b.6, as *Hua-yen chin-kuan ch'ao*, in four (alternatively two) fascicles. Yuil tells us (*CYKM*, fol. 15a.4) that this was an explanation (an outline perhaps?) of Ch'eng-kuan's massive *Hua-yen ching shu* (*T* 1735).

杜順

135. "Four *dharmadhātus* encompassed within the three greatnesses": the three greatnesses (essence, characteristics, function) encompass all aspects of the noumenal and phenomenal *dharmadhātus*. "Four contemplations": either the meditations developed in regard to each of the *dharmadhātus* or the four contemplations on true voidness outlined in the *Contemplations on the Dharmadhātu* by the first Hua-yen patriarch Tu-shun (558–640): (1) reducing form into voidness; (2) identifying voidness with form; (3) the nonobstruction of form and voidness; (4) absolute annihilation (*Chu Hua-yen fa-chieh kuan men, T* 1884.45.684c.26–27; Chang, *Buddhist Teaching of Totality*, pp. 208–213).

136. It was precisely on this point that Chinul was first prompted to look for correspondences between Sŏn and the scholastic teachings. As Chinul relates in the preface to his *Hwaŏmnon chŏryo* (p. 1.6–8), after having been advised to contemplate the interpenetration of all phenomena as a prerequisite to achieving Buddhahood, Chinul wondered: "If you force the mind to contemplate phenomena [that is, perform the contemplations on the first phenomenal *dharmadhātu* and particularly the fourth *dharmadhātu* of the unimpeded interpenetration of all phenomena], those phenomena will then become obstructed. In vain you would disturb your mind. How then would you ever come to understand? You need only keep your mind clear and your wisdom pure; then one strand of hair and myriads of realms will be interfused. Perforce, nothing would then be external [to the mind]."

消息 沖融

137. Yuil glosses this phrase to mean being entirely natural and spontaneous with the realm of birth and death. "Worldly affairs" *(sosik)* refers to death and birth respectively. *Ch'ungyung* (rendered here freely as "clear away") means deep penetration. See *CYKM*, fol. 15a.5–6.

138. *CTL* 30, p. 459c.20–22.

139. The "Three Gates to Contemplation" is a section in Chih-i's treatise on calmness and insight; *Mo-ho chih-kuan* 6, *T* 1911.46.25b.28–25c.3, 10, p. 55b.13–18. The three contemplations: (1) all dharmas are conditionally arisen and hence false; (2) all dharmas are conditionally arisen and hence void of own-nature; (2) the middle way between these two views.

140. *CYCTH* 3, p. 407c.12–16; explanations for the similes can be found in the original *CYCTH* section. According to Tsung-mi's *YCCTSC*, "pay attention only to the bull's-eye" means to arouse the supreme thought of *bodhi;* "they will hit it only

after long training" refers to the realization-awakening which occurs only after gradual cultivation (*YCCTSC,* pp. 535c–536a.2).

141. *CYCTH* 3, p. 407c.16–20.

142. See *HHYCL* 32, p. 944b, where Li T'ung-hsüan lists ten qualities regarded as the essence of the teachings; although "the Buddha-*dharmadhātu* of fundamental wisdom" is not included among them, some (like dharma-nature) are parallel. That Li considers the fundamental wisdom to be the essence of Buddhism is constantly reiterated throughout his writings: "the fundamental wisdom of universal brightness is the essence of the path" (*Hua-yen hsiu-hsing chüeh-i lun* 3, *T* 1741.36.1–22b.18–19); "the manifold supplementary practices cultivated by the bodhisattvas cannot be described apart from the fundamental wisdom of universal brightness" (*Chüeh-i lun* 3, p. 1024b.23–24); and see *Complete and Sudden Attainment of Buddhahood* for similar statements.

143. Chinul's discussion here is somewhat confusing and has left even Yuil dissatisfied. Later scholars had noted an apparent contradiction in Tsung-mi's descriptions of the content and timing of sudden awakening in the approach of sudden awakening/gradual cultivation. In *PCPHN* (and *CHT*), it is stated that sudden awakening occurs at the level of the ten faiths (*CHT,* p. 875a.11). In the *Preface* selection cited above by Chinul, however, Tsung-mi quotes from the *Avataṃsaka Sūtra* and implies that sudden awakening occurs at the time of the arousing of the *bodhicitta,* at the initial level of the ten abidings (*CYCTH* 3, p. 407c.20–23). Chinul agrees that there is a contradiction between these statements and tries to resolve it by positing that the understanding achieved through the understanding-awakening can be divided into intellectual understanding and understanding gained through wisdom. Yuil contends, however, that such differentiation wrongly implies that there are various levels to understanding-awakening. In his opinion, there is no contradiction in Tsung-mi's statements: Tsung-mi has merely drawn a parallel between (1) the gradual cultivation which follows the sudden understanding-awakening that occurs on the ten stages of faith and (2) the gradual cultivation through the three stages of worthiness and the ten stages of sanctity which follows the realization-awakening on the ten abidings (as in the *Avataṃsaka Sūtra*). Simply because Tsung-mi quotes the *Avataṃsaka Sūtra* does not mean that sudden awakening cannot occur at the ten stages of faith. Rather, Tsung-mi is merely indicating that the *processes* described in that quotation are gradual cultivation following the sudden awakening on the ten stages of faith. In fact, Chinul had indicated previously that the statements of the *Preface* supported those of the *PCPHN.* Moreover, since both the *PCPHN* and the *Preface* were written by the same author—and a monk who was renowned for his scholarship at that—it would be surprising and indeed highly doubtful that Tsung-mi would have contradicted himself so blatantly on this important point. If it is granted that there is no contradiction in the statements, and sudden awakening is judged to occur at the initial level of the ten faiths, then the correlation drawn between the *Preface* and the *Exposition of Avataṃsaka Sūtra* of Li T'ung-hsüan is also called into question. Indeed, the entire passage is enigmatic.

It should be reemphasized that sudden awakening in the approach of sudden awakening/gradual cultivation—as the term is used by Tsung-mi in *PCPHN, CHT,* the *Preface,* and the *Great Commentary to the Complete Enlightenment Sūtra*—always refers to the understanding-awakening which occurs at the initial level of the

ten faiths. The gradual cultivation performed after that initial awakening results in the realization-awakening which occurs at the initial abiding stage of the arousing of the *bodhicitta*. At that point, the bodhisattva path is entered. See *CYKM,* fol. 15a.6–15b.10.

144. This is an important qualifying statement which proves Chinul's essentially Sŏn stance. Although he uses the descriptions of the teachings, especially those of the complete and sudden teachings of Hwaŏm, as expedient methods of instruction, their use is intended to lead students to the way of Sŏn—the ultimate approach to practice.

幽棲寺 牛頭山 145. "From hearing [dharma] once he has a thousand awakenings" describes the myriads of qualities, contained in the essential nature, which are exposed through sudden awakening. "Not even one thought arises" refers to the practice of sudden cultivation which transcends all barriers instantly.

In Ho-tse's quotation: "If one thought is merged with the original nature" describes sudden awakening. "The practice of all the . . . *pāramitās* is simultaneously put into operation" refers to sudden cultivation. See *Sŏnwon chip tosŏ sagi,* p. 285.3–4.

"The Great Master Niu-t'ou Fa-jung": a legend concerning the founder of the Niu-t'ou school, one of the earliest Ch'an masters, says that while he was dwelling in a cave north of the Yu-hsi monastery on Niu-t'ou mountain, a hundred birds brought flower offerings to him every day. This anecdote can be taken as a metaphor for the myriads of meritorious qualities (flower offerings) which come spontaneously to one who can display the wisdom that derives from sudden awakening (the man in the cave). See *CTL* 4, p. 227a.

Since the sudden awakening places the mind in conformity with the nature which is endowed with myriads of qualities, this one thought is consequently endowed with the same qualities. This is the sudden cultivation which "is like dyeing a whole spool of thread." The preceding is from *CYCTH* 3, pp. 407a.23–408a.2.

146. *CYCTH* 3, p. 408a.2–5.

147. Another questionable statement. The passage from the *Preface* quoted explains only two aspects of suddenness: initial sudden awakening followed by sudden cultivation and vice versa. It does not refer explicitly to the third aspect of suddenness—the simultaneity of awakening and cultivation—which appears in the *Chen-yüan Commentary* of Ch'eng-kuan. Indeed, in his *Great Commentary to the Complete Enlightenment Sūtra,* Tsung-mi did follow the division of his predecessor and included this third aspect of suddenness (*Yüan-chüeh ching ta shu, ZZ* 243.9.334c.12). This alternative is not listed in the *PCPHN,* however. It seems apparent that Chinul simply interpolated on the basis of Tsung-mi's other writings and went beyond the textual evidence itself in the process.

辦 判 148. Reading *pan* ("to deal with") for *p'an* ("to assess").

149. The statement in the *Chen-yüan Commentary* that "one thought-moment fully contains the ten *pāramitās* and the manifold supplementary practices" and the passage from Ho-tse just quoted in the *Preface* which said that "if one thought is merged with the original nature, then the practice . . . is simultaneously put into operation" are explanations of sudden cultivation given from the standpoint of the practice which deals with all matters. Hence the two descriptions are similar. However, the explanations of Ch'eng-kuan are given from the standpoint that the nature

contains everything, so the relative meritorious practices are unperfected. Those of Tsung-mi are given from the standpoint of the relative manifestations of formations in which the meritorious practices are brought to perfection. Hence the explanations are slightly different. See *CYHJ,* p. 420.9.

150. The simultaneity of sudden awakening and sudden cultivation involves not only the cultivation which deals with all matters but also the cultivation of thoughtlessness; it is a description given from the standpoint of the dynamic application of the absolute principle of thoughtlessness. The other two alternatives regarding suddenness involve "sequence"—the view that awakening or cultivation must precede the development of the other factor. As they employ the relative cultivation which involves the application of mind, they are limited in their efficacy and could not involve the cultivation which deals with all matters. Since the alternative which advocates simultaneity is based on the absolute noumenal essence and hence is unlimited in its efficacy, some commentators have said that it was improper for Tsung-mi to have referred here only to these two relative aspects of suddenness. See *CYHJ,* p. 420.10–13; *CYKM,* fol. 16a.12–16b.2.

151. This misconception that there is nothing to practice and nothing to gain is a common mistake of students—particularly those of the sudden awakening/sudden cultivation approaches. In the Hung-chou school, all defilements and negative traits of character are considered to be identical to the monistic Buddha-nature ("the approach of original purity"); hence cultivation implies nothing more than maintaining the awareness that defilements are not different from the pure Buddha-nature. This is again sudden cultivation conceived from the standpoint that the nature contains everything in which the noumenal wisdom is stressed. Chinul argues that while this approach is effective in sustaining the cultivation of thoughtlessness, it neglects the discriminative power of the mind to differentiate good from evil.

無念 無染 152. Reading *munyŏm* ("thoughtlessness") for *muyŏm* ("untainted").

153. As Yuil reiterates: "Sudden awakening/sudden cultivation turns out to be sudden awakening/gradual cultivation" (*CYKM,* fol. 16b.2–3).

154. "Tsung-mi's intention . . . was probably to counter the students' views of annihilation and permanence in regard to this sequence": Yuil explains that Tsung-mi's intention was to counter the misconceptions common among many Ch'an and doctrinal students that either awakening or cultivation had to precede the perfection of the other. Since the most precise outlook is that awakening and cultivation are simultaneous—a view which would only be held by people whose practice was already correct—there was no need to mention it here. To counter the attachment to awakening—that is, grasping at the principle of voidness, which can be equated with the wrong view of annihilation—Tsung-mi explained that cultivation of wholesome qualities (all relative dharmas) must precede awakening. Grasping at cultivation—that is, taking as real the myriads of differences in the characteristics of phenomenal objects which is equatable with the wrong view of permanence—was countered by proposing that awakening to the truth of voidness must precede cultivation. Consequently, the fact that Tsung-mi only mentioned these two alternatives and skipped simultaneity was merely an expedient description. See *CYKM,* fol. 16b.3–8.

Chŏnghye explains, however, that Tsung-mi's purpose here was to counter wrong views about sudden awakening/gradual cultivation. If there is grasping at the conception of sudden awakening/gradual cultivation, a wrong view of sequence

might develop—that sudden awakening necessarily preceded gradual cultivation in all cases. Grasping at the aspect of sudden awakening develops into the view of annihilation because there is clinging to the idea that sentient beings and Buddhas are identical and there is no difference between self and others; the differentiating powers of the mind would then be lost. Grasping at gradual cultivation develops into the view of permanence because there is clinging both to the practices which need to be cultivated as well as to the idea that oneself and others have to be ferried across to nirvana; the understanding of the nondual noumenal essence would then be lost. Consequently, the simultaneity of cultivation and awakening was intended to counter the wrong view of sequence. An initial sudden understanding-awakening followed by sudden cultivation counters the view of annihilation. Initial sudden cultivation followed by subsequent realization-awakening counters the view of permanence. See *CYHJ*, p. 420.14–16.

155. *Wan-shan t'ung-kuei chi* 3, *T* 2017.48.987c.6. This passage is excerpted below by Chinul.

156. The detailed analyses in this section are intended to substantiate Chinul's previous statement that without the initial understanding-awakening prior to undertaking cultivation, cultivation cannot be considered to be true cultivation. In these three alternatives—indeed, in any approach in which cultivation must precede awakening —it is assumed that cultivation can begin prior to the essential first awakening; they are consequently inferior in Chinul's judgment and of dubious value in promoting progress in meditation.

157. *HYCb* 8, p. 449c.14.

158. Here Chinul takes issue with Tsung-mi—upholding the approach of sudden awakening/gradual cultivation as Tsung-mi himself explained it in the *PCPHN* and corroborating the veracity of this view in the quotations which follow. In the provisional teachings, the doctrine (an expression of the absolute truth) has been adapted so that it coincides with the spiritual capacity of ignorant sentient beings (the relative level). Hence, from this standpoint, Tsung-mi's statement that there is only gradualness and no suddenness can be shown to be correct. This is because every approach which involves gradual cultivation prior to awakening suits the spiritual capacity of a certain type of individual at a particular point in his spiritual development. From the standpoint of the *Avataṃsaka Sūtra* and other scriptures which express the complete and sudden teachings, however, the doctrine (the absolute) has not been emasculated to suit the inferior capacities of ignorant individuals (the relative). These *sūtras* demand a sudden awakening to the ultimate truth they express as a prerequisite to beginning the gradual cultivation of that truth. Hence, from their standpoint, the statement that there is only gradual development is incorrect; or, conversely, if that statement is accepted, the *Avataṃsaka Sūtra*'s approach is wrong.

159. The *Mit'a chŭngsŏng ke* is not extant; nor does it appear in the standard Buddhist bibliographical catalogs.

法藏比丘 160. Dharmākara *bhikṣu* (K. *Pŏpchang pigu;* C. *Fa-tsang pi-chiu*) was the name of the Buddha Amitābha prior to his attainment of enlightenment.

161. The forty-eight (here, literally, "six eights") vows made by Dharmākara *bhikṣu* at the time he expressed his aspiration for future Buddhahood; see *Wu-liang shou ching* 1 *(Sukhāvatīvyūha-sūtra)*, *T* 360.12.267c–269b.

162. *Chin-kang ching*, *T* 235.8.750b.

163. An allusion to *HYC* 13, p. 68a.25; quoted also at *THYL* 28, p. 930b.8.

164. The previous quotations about Dharmākara *bhikṣu* and the Buddha Śākyamuni show that sudden awakening/gradual cultivation was the approach followed by past cultivators. The quote concerning Shih-kung which follows in the next section shows that sudden awakening/gradual cultivation applies to men in the present age also. Obviously, no examples can be given for the applicability of sudden awakening/gradual cultivation in the future, but extrapolation does not seem unwarranted. See *CYKM*, fol. 17b.10–11.

會通侍者 元鄉 鳥窠道林 德宗

165. The conduct of both these monks was reputed to have been exemplary from youth; neither of them displayed unwholesome tendencies to any degree. As mentioned in note 145, Fa-jung was supposed to have been brought flower offerings by a hundred birds; his perfection of the *brahmacārya* was legendary even in his own time (see *CTL* 4, p. 227a). The Attendant Hui-t'ung (n.d.), also known as Yüan-hsiang, was a disciple of Niao-k'o Tao-lin (741–824) in the Niu-t'ou lineage. A former imperial minister during the Te-tsung era of the T'ang dynasty (779–805), he stopped eating meat and drinking liquor while still a layman and did not keep the wives and concubines to which he was entitled. He too was pure in conduct even before ordaining. See *CTL* 4, p. 230b–c; *CYKM*, fol. 17b.11–18a.2.

166. People who display exemplary conduct early in life have obviously practiced diligently in past lives to develop wholesome behavior; their lives therefore support the theory of gradual development and seem to belie the theory of initial sudden awakening. Nevertheless Chinul says in effect, "What about those people whose behavior is not so perfect and who show all the defilements to which ordinary people are subject? If these people become enlightened in this life . . . how can initial sudden awakening be denied?" Simply because people like Fa-jung have developed themselves in past lives so that, gradually, they have reached perfection in this life in no way invalidates the fact that others with no apparent spiritual background have had sudden awakening without preparation.

五臺山隱峰

167. Shih-kung Hui-tsang (n.d.) was a disciple of Ma-tsu Tao-i. He was originally a hunter with strong antipathy toward monks. For the story of his conversion by Ma-tsu see *CTL* 6, p. 248b (and *Straight Talk on the True Mind*, note 43). The term "herding the ox," a metaphor for the course of Sŏn practice, is first attributed to him (*CTL* 6, p. 248b.22). Yen-feng of Wu-t'ai shan (n.d.) was a disciple of Ma-tsu also. He is best known for dying while standing on his head; for his story see *CTL* 8, p. 259b–c.

168. The first aspect of mental development in the past refers to the long-term accumulation of pure actions following the initial arising of the *bodhicitta*. Due to this extended training, such people exhibit perfect conduct in this life and awaken effortlessly, as was the case with Fa-jung in the preceding example or with Śāriputra and other *arhant*-disciples in the time of the Buddha. The second aspect refers to people like Shih-kung who, in some past life, had planted the "roots of merit" which would eventually result in the sudden awakening to their inherent Buddha-nature. Soon afterward, they forgot they had done so and, due to the inertia of their evil tendencies, fell back into a life of dissolution. Nevertheless, as the roots had already been set in the soil, once the appropriate conditions were present they had an immediate sudden awakening—seemingly without preparatory training. Aṅgulimālya would be a prom-

inent example from among the Buddha's immediate disciples of this type of person.

169. Due to the power of ignorance which continues to involve the student in defilement, even after awakening he must continue with the gradual development of the relative aspect of cultivation which deals with the attributes of dharmas—that is, either perfecting wholesome qualities or counteracting unwholesome tendencies. But because of the power of *prajñā,* the ideal practice which is always in conformity with the absolute dharma-nature is brought to immediate perfection without gradualness or effort—that is, the student is able to practice while knowing that there is really nothing which needs to be practiced. See *CYKM,* fol. 18a.9–10.

170. *Ta-pan-nieh-p'an ching* 16, *T* 374.12.458a.

171. See *Ta-pan-nieh-p'an ching* 16, *T* 374.12.458a–c.

172. Here Chinul counters the misconception that sudden awakening which occurs due to the presence of the roots of merit results also from the gradual development of pure actions. His obvious answer is to raise the old question: How can conditioned dharmas and relative causes produce the realization of the unconditioned dharma which is beyond all relativity? Obviously, the accumulation of pure karma still involves only the operation of the mundane law of cause and effect. While the accumulation will raise the level and interests of the mind, it can never carry the mind into transcendent level of the supramundane nirvana. This breakthrough into an entirely new level of experience can only happen through a sudden adverting of the mind toward nirvana through sudden awakening. One can go on accumulating pure actions for all eternity and still never gain release from the bondage of *saṃsāra* —hence Chinul's stress on the need for the initial sudden awakening so that the bondage to *saṃsāra* can be broken and the practice leading to Buddhahood can begin. See *CYKM,* fol. 18a.10–18b.1.

自性清淨 自性解脫 離垢清淨 離障解脫

173. The purity and liberation of the self-nature (K. *chasŏng chŏngjŏng* and *chasŏng haet'al;* C. *tzu-hsing ch'ing-ching* and *tzu-hsing chieh-t'o*) are two aspects of the suchness of the mind. They cannot be developed but are inherent and realized through sudden awakening. They are the opposites of the two types of purity and liberation which follow. The purity which leaves behind all taints (K. *igu chŏngjŏng;* C. *li-kou ch'ing-ching*) and the liberation which leaves behind all hindrances (K. *ijang haet'al;* C. *li-chang chieh-t'o*) are the relative purity and liberation which free one from the defilements and obstacles of the conditioned world and allow that potential which is realized through the preceding purity and liberation of the self-nature to manifest freely in the discriminative realm. See Yi Chi-gwan, *Sajip sagi,* p. 471–2.

174. *Wan-shan t'ung-kuei chi* 3, *T* 2017.48.987b–c. Yen-shou draws from Tsung-mi's discussion at *CYCTH* 3, p. 407c, quoted at *DCSPR,* Part III ("Sudden and Gradual Related to Spiritual Capacity: Gradualness" section).

照 助 175. Reading *cho* ("to illuminate") for *cho* ("to aid").

176. Compare the previously quoted passage from *DCSPR,* Part II ("The View of the Ho-tse School" section).

照察 照密 177. Reading *choch'al* ("to investigate") for *chomi* ("shining secrecy").

178. See note 50 above.

兼 熏 179. *Kyŏm* ("concurrent") appears as *hun* ("permeate") in some woodblock editions: both readings are possible.

180. See *HHYCL* 35, p. 963c:

With the appearance of the effortless wisdom, there is a danger that the practitioner will stagnate in calmness. Because it is the great vow which arouses the function of wisdom, he should again recollect his original vow to ferry across all sentient beings and not neglect this stage of practice. Because he is guarded by the dharma, he will not then be able to stagnate in calmness.

181. *CYCTH,* p. 410c.9–20.

182. Both Kim Tal-chin (*Han'guk ŭi sasang,* p. 160) and Han Chŏng-byŏn (*Sajip yŏkhae,* p. 549) translate: "Although they have established their will, they don't know how to conduct their practice." I fail to see, however, how this can be construed from the Chinese.

183. This exchange is taken from *CYCTH* 2, p. 405b.21–26.

本宗 本教 顯示眞心即性教

184. The "fundamental school" (K. *ponjong;* C. *pen-tsung*) refers to the third of the three schools covered by Tsung-mi in his *Preface:* the direct revelation of the mind-nature school (K. *chikhyŏn simsŏng chong;* C. *chih-hsien hsin-hsing tsung*); see *CYCTH* 2, pp. 402c.15–403a.11, and Jan, "Tsung-mi," pp. 39–40. The "fundamental teaching" (K. *pon'gyo;* C. *pen-chiao*) refers to the third of the three teachings covered in the same work: the revelation that the mind is the nature teaching (K. *hyŏnsi chinsim chŭk sŏng kyo;* C. *hsien-shih chen-hsin chi hsing chiao*); see *CYCTH* 2, p. 402b ff.

已

185. Adding *i* ("already").

猛烈 猛劣

186. Reading *maengnyŏl* ("vigor and ardor") for *maengnyŏl* ("vigorous and inferior").

187. *Lung-men Fo-yen* [*Ch'ing-*] *yüan ch'an-shih tso-ch'an ming,* in *Tzu-men ching-hsün, T* 2023.48.1048b. For this master, see *Resolving Doubts About Observing the Hwadu,* note 46.

淡 談

188. Reading *tam* ("dispassionate") for *tam* ("conversing").

還丹 金丹 葛洪 眞誥

189. Yuil's comments on this *gāthā* are worth relating. "Its essence free from all partiality or comprehensiveness": partiality refers to function, comprehensiveness to essence, implying that the mind-nature transcends all limited descriptions in terms of either essence or function and is absolutely inscrutable to the discriminative mind. "Golden waves": when the moon of wisdom reflects on the waves of *samādhi,* they shine like gold. "If arising and ceasing are calmed, / Mahākāśyapa will appear": according to Ch'an legends, Mahākāśyapa, the first Indian patriarch, "after reciting his transmission *gāthā,* took up his *saṃghāṭi* robe and entered Cock's Foot [Kukkuṭapāda] Mountain to wait [in a deep *samādhi*] for the advent of Maitreya" (*CTL* 1, p. 206b.5–6). Hence Mahākāśyapa symbolizes an absolute state of mental absorption.

"How can Sŏn not be sitting? How can sitting not be Sŏn?": guarding against mental dullness is called sitting; freedom from desires while dwelling within desires and freedom from defilement while dwelling among defilements is Sŏn. Alternatively: the suchness of the noumenal nature is sitting; the unimpeded interpenetration of all phenomena is Sŏn. "Discrimination will persist within": attempts to calm externally caused discrimination can also create internal discriminations (like distorted views) if one wrongly assumes that there is something real which must be put to rest. This is the obstruction of understanding. Although arising and ceasing are temporar-

ily brought to a halt with the ending of coarse sensual discriminations, the conceptual scaffolding upon which that arising and ceasing is framed has still not been destroyed. Hence discrimination is still present internally. "The round light will appear on the crown of your head": the round or cylindrical ray of permanent light emanating from the *dharmakāya* of the Buddhas; see *Kuan Wu-liang-shou ching, T* 365.12.343b.21.

"One drop of transmuted cinnabar, / Dipped into gold, becomes the elixir [of immortality]": Ch'ing-yüan alludes here to the recipe for preparing the transmuted elixir, or reverted cinnabar (K. *hwandan;* C. *huan-tan*), one of the nine varieties of gold elixir (K. *kŭmdan;* C. *chin-tan*) discussed by Ko Hung (284–363); see *Pao-p'u tzu* 4, fol. 7b.3–6, translated by James R. Ware, *Alchemy, Medicine, and Religion,* p. 77; for the nine elixirs see Ware, pp. 76–78. For a grisly description of some of these elixirs, taken from the *Declarations of the Perfected (Chen-kao),* see Michel Strickmann, "Alchemy," pp. 131, 132–138, and 143–150. Many of these alchemical potions apparently led to "liberation from the corpse" (K. *sihae;* C. *shih-chieh*)—that is, ritual suicide, for which see Strickmann, pp. 130 and 136–138, and Isabelle Robinet, "Metamorphosis and Deliverance from the Corpse in Taoism," pp. 57–66. Yuil here interprets cinnabar as the one dharma of *dhyāna* (mental absorption), which is the essential factor required to change the ordinary man (liquid gold) into a saint (the elixir of immortality).

"Though you may still speak of delusion and awakening": although delusion and awakening are essentially meaningless concepts, one can still speak in relative terms of people who are unenlightened and saints who are enlightened. However, as both wholesome and unwholesome sense-objects are elements of the unconditioned path, they should not be differentiated. This seems to mean that it is essential to be honest with oneself and judge whether or not one's own practice has been brought to perfection and liberation attained. It is improper to discriminate further between the phenomena of this relative sphere and say that this must be practiced and that abandoned, however, because this ascribes reality to essentially nondual dharmas—thereby thwarting one's ability to see the true monistic dharma-nature. See *CYKM,* fol. 20a.2–8.

法 劫 190. Reading *pŏp* ("dharma") for *kŏp* ("kalpa").

191. *HYC* 30, p. 162c.1.

192. *TCCHL,* p. 579a.12 and 16; Hakeda, *Faith,* pp. 64–65.

193. Kanakamuni Buddha was the fifth of the seven Buddhas of antiquity; this stanza is taken from *CTL* 1, p. 205a.20.

冥 194. Adding *myŏng* ("arcanely united with").

195. The "fundamental principle" here is the complementarity of the two aspects of suchness: immutability and adaptability. "Although suchness is calm": suchness is immutable but is nevertheless identified with adaptability as displayed in "the myriads of conditions." Hence the fact that truth is always immanent in all phenomenal objects does not imply that falsity cannot be present simultaneously. "Although deluded thoughts are illusory": adaptability operates without negating the reality of immutability. Hence falsity is never apart from truth. By validating the distinction between truth and falsity, absolute and phenomenal, and so forth ("ignoring this fundamental principle"), one falls into the same misconception as the questioner

who viewed the mind of Buddhahood as being entirely separate from the discriminative consciousness of sentient beings. By ignoring the fundamental identity of immutability and adaptability and Buddhas and sentient beings, this person creates difficulties for himself. See *CYHJ,* p. 423.16–18.

實 直

196. Reading *sil* ("really") for *chik* ("directly").

197. *Leng-yen ching* 4, *T* 945.19.121b.

長髭曠禪師

198. Alluding to a statement of Ch'ang-tzu K'uang ch'an-shih (n.d.), a disciple of Shih-t'ou Hsi-ch'ien (700–790), in *CTL* 14, p. 313b.1–2; appears also in *Pi-yen lu* 7, case 69, *T* 2003.48.198c.8, Cleary and Cleary, *Blue Cliff Record,* p. 434.

寡聞

199. "In their delusion concerning their own mind": the essence of the mind pervades past, present, and future. Consequently, those who say they cannot practice in this degenerate age show that they have not understood their own minds. It is through knowing the mind that all periods become the period of the true dharma. "Limited background" (K. *kwamun;* C. *kua-wen;* literally, "little learning") refers to students who have not had the guidance of a teacher while studying the *sūtras* and have only seen the explanations in the provisional teachings, which say that the dharma gradually degenerates and finally disappears. They have not read the definitive teachings in *sūtras* like the *Avataṃsaka* or the *Complete Enlightenment,* which stress that because the mind is unchanging throughout the three time periods, there is not longer an idea of degeneration once that mind is realized. Because they do not believe it is possible to attain Buddhahood in the degenerate age, they slander the Buddha by implying that he spoke falsely in *sūtras* where he stated clearly that this is possible (as in the quotation from the *Diamond Sūtra* which follows). They slander the dharma, because they do not believe that it transcends both past and future. They slander the Saṃgha, because they do not believe that some monks are able to practice *samādhi* and *prajñā.* See *CYKM,* fol. 22a.10–22b.1.

200. *Chin-kang ching, T* 235.8.750b.

201. This statement is also adapted from the *Diamond Sūtra, Chin-kang ching, T* 235.8.750b.

精 情

202. Reading *chŏng* ("wholeheartedly") for *chŏng* ("feeling").

潙山靈祐
潙仰

203. Kuei-shan Ling-yu (771–853), disciple of Po-chang Huai-hai and cofounder of the Kuei-yang school of Sŏn. For the quotation see *CTL* 9, p. 265a.

204. I have not been able to locate this exact quotation, but fascicles 14 and 15 in the *Mahāprajñāpāramitā-śāstra* in the sections on *kṣāntipāramitā* have many passages of similar import; *Ta-chih-tu lun* 14–15, *T* 1509.25.164a–172a.

205. The Sixth Patriarch Hui-neng, first section, *LTTC,* p. 351c (with 351b.25 added); second section, p. 352a; third section, p. 353b.

承古
薦福
古塔主
南嶽良雅

206. Ch'eng-ku (?–1045), also known as Chien-fu or the "Keeper of the Old Stupa" (Ku-t'a-chu), was a disciple of Nan-yüeh Liang-ya (n.d.), a minor disciple of Tung-shan Shou-ch'u (?–990) in the Yün-men school. For his biography, see *CTL* 30, p. 466a; *Ch'an-lin seng-pao chuan 12, HTC* 1531.137.245b; *Wu-teng hui-yüan 15, HTC* 1536.138.284b.

207. *Tsung-ching lu* 38, *T* 2016.48.638a.18–19.

208. *Tsung-ching lu* 38, *T* 2016.48.638a.19.

209. By Pao-chih in the *Shih-ssu k'o sung; CTL* 29, p. 451a–b.

210. *Chao lun, T* 1858.45.152a.

211. The basic functions of the sense-consciousnesses are seeing (eye), hearing

(ears), sensing (nose, tongue, body), and knowing (mind-consciousness). To be "bound by purity" means that people are attached to the immutable aspect of suchness and ignore its adaptable function. To be "constrained by the sense-spheres" means that they are attached to the understanding of the perfect interfusion of all dharmas—that is, they are attached to the adaptability which displays suchness in a variety of forms in the conditioned realm. Since they do not allow both aspects to operate concurrently but, rather, emphasize one or the other, their practice is still far from being spontaneous. See *CYKM,* fol. 22b.2–6 and 23a.4–5.

212. When students "disregard the seeing . . . they use daily," they are attached to the calmness and purity of the nondual nature. They forget that all the objects in the sense-realms are based on that nature and vivified by it; hence their practice never becomes comprehensive—meaning that it is not applicable to every situation in ordinary life. "As they are not deeply aware that this mind-essence is separate from thought": since they have not had a vision of the mind which is the foundation of all sensual awareness and conceptual trains of thought, they are always attached to sensual objects and conceptual ideas. The solution to both these limited approaches to practice is to sustain an awareness of the nondual mind-nature which is separate from thought, while continuing to engage in the activities of daily life, keeping always noumenal stillness balanced with phenomenal activity. See *CYKM,* fol. 23a.5–7.

213. See *Resolving Doubts About Observing the Hwadu,* note 1, for discussion.

214. *Avataṃsaka Sūtra, HYC* 13, p. 69a.

215. *HYC* 14, p. 89a; *HYCb* 8, p. 449c.

216. *TCCHL,* p. 577b.

217. *Leng-chia ching* 4, *T* 670.16.510b, 512b.

218. *CYCTH* 2, p. 405c.6–22.

219. *Hwaŏm ilsŭng pŏpkye to, T* 1887A.46.711a.

緣起 220. The description of comprehensive assimilation in the preceding *gāthā* ("with-
性起 in the one is everything, and within the many is the one") does not specify that real-
不思議因緣 ization-wisdom is involved in this understanding. Lest this be taken to imply that it is ordinary wisdom which understands this principle, Chinul explains that since conditioned arising refers to the arising of the true nature, it does involve realization. See *CYKM,* fol. 23a.7–9.

As far as Chinul's view is concerned on the nature origination/conditioned origination of the *dharmadhātu* controversy which was debated at length in the Hwaŏm school, Yuil summarizes succinctly:

> "Conditioned arising" [*yŏn'gi*] means that all dharmas arise from conditions. "Nature arising" [*sŏnggi*] means that they arise from the nature. Since there is not one dharma which is not the nature, conditioned [arising] is also nature [arising]. Since their arising is nonarising, there is inscrutable arising. [*CYKM,* fol. 23a.9–11]

"Inscrutable arising" (K. *pulsaŭi inyŏn;* C. *pu-ssu-i yin-yüan*) is a term used by Chih-i to refer to the fundamental tenet of the complete teachings; see *Ssu-chiao i* 1, *T* 1929.46.722b.11, and 10, p. 761c.21; compare *Hua-yen ching shu* 2, *T* 1735.35.509c.29.

221. *Wan-shan t'ung-kuei chi* 3, *T* 2017.48.984b.

222. Here Chinul counters the misconception that Sŏn is identical to the sudden teachings—a common charge of adherents of the complete teachings. Students of the complete teachings assume that, since Sŏn is concerned solely with the revelation of the true nature, it stresses radical analysis exclusively and, unlike the complete teachings, does not go on to the full perfection of all relative qualities. Chinul explains that since the sudden teachings are completely unconcerned with relative phenomena, they are actually grasping at the noumenal aspect of the true nature, for they do not lead to the realization that phenomena are themselves identical to the true nature. They reveal the nature by destroying all signs and accordingly fall into nihilism. Indeed, by grasping at the dialectic, the efficacy of that dialectic is compromised in the process. The Sŏn sect, on the other hand, points to the true nature in all phenomena; it uses radical analysis but remains centered in comprehensive assimilation. Hence it is a more balanced approach than the sudden teachings. See *CYKM,* fol. 23b.9–11.

223. *CYCTH* 1, p. 400a.

224. In this passage Chinul counters the misconception that Sŏn is identical to the complete teachings because it employs both analysis and assimilation. "Buddhist teaching" here refers to the complete teachings. Chinul's critique stresses the different aims of the complete teachings and Sŏn—the teachings to provide an outline of doctrine which will allow Buddhism to flourish over many generations, Sŏn to prod the student toward awakening.

"The words of which cut off all meaning, and the meaning of which cuts off all words": Yuil explains that since the words (phenomena) do not exist inside meaning (noumenon), they "cut off all meaning": since meaning is free of all words, it "cuts off all words." Hence these instructions do not allow students to grasp at the teachings ("he will not have to grovel in their tracks") and thereby neglect their personal realization of the principles expressed there. Chŏnghye's explanation is more to the point. The answers given by masters to their students' questions are intended to prevent students from grasping at concepts. Hence "the words of which cut off all meaning" means that the words of the master's reply are intended to counter the meaning of the student's question. "The meaning of which cuts off all words" means that the meaning of the master's reply is intended to counter the words of the student's question. This is the Sŏn approach of breaking all reliance on purely intellectual understanding and prompting the student forward to direct realization. See *CYKM,* fol. 23b.11–24a.2.

起 225. Adding *ki* ("derive, arise").

226. "Cause" means mundane, conditionally arisen events. "Effect" refers to the supramundane fruition of Buddhahood. The "mind" unites them both.

227. *TCCHL,* p. 575c; Hakeda, *Faith,* p. 28.

228. *CTL* 29, p. 459b.23–24.

229. *Ch'an-tsung Yung-chia chi, T* 2013.48.390b.

230. *Shih-ssu k'o sung,* in *CTL* 29, p. 450b.

下教 231. Sŏn is not the same as the "inferior teachings" (K. *hagyo;* C. *hsia-chiao*), a derogatory term used by the complete teachings to refer to the sudden teachings; *CYKM,* fol 24b.4. Its conceptions of nature and this one thought are entirely different. In the sudden teachings, one thought means the thought which impels one toward the eventual attainment of Buddhahood; in Sŏn this thought is the thought of

right enlightenment itself. Although it was said that this one thought is the mind of the sentient being (as in the *Awakening of Faith* quotation below), Sŏn does not limit its conception of this thought to the nature which is in contrast with characteristics. It means, rather, the nature of the liberated mind itself. See *CYKM,* fol. 24b.1–4. See also Li T'ung-hsüan's description of attainment of Buddhahood in one thought, *HHYCL* 5, p. 752a.12–15; 7, p. 761b.13–17 et passim.

232. *Wei-hsin chüeh, T* 2018.48.998a. This famous quote appears in slightly altered form in both major translations of the *Avataṃsaka Sūtra: HYC* 37, p. 194a.14; *HYCb* 25, p. 558c.10. The quote as it appears here comes from Vasubandhu's *Daśabhūmikasūtra-śāstra, Shih-ti ching lun* 8, *T* 1522.26.169a; see also *TCCHL,* p. 577b.

233. "If we realize our ignorance . . . this will be the basic cause for curing the ailment": this sentence is rendered according to the subcommentary of Yuil which takes it as a description of the twelvefold chain of conditioned origination. If, for the period of only one thought-moment, the student sees through his ignorance, he can no longer sustain his deluded attachment to sensual experience, and the path is revealed. Hence this "one-thought mind" is the origin of both *saṃsāra* and path-fruition. Craving, clinging, and becoming refer to the seventh, eighth, and ninth links of the twelvefold chain—the active links in which passive sensual attachment in thought and mind are brought into play in the actual world, making new karma and further immersing the sufferer in *saṃsāra.* See *CYKM,* fol. 24b.9–11.

234. *YCC,* p. 817b.

235. *Tsung-ching lu* 18, *T* 2016.48.511c.

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236. In this first exchange, the question was made from the standpoint of the appearance schools but the answer was made from that of the nature schools. The bodhisattva Pradhānaśūra (K. Yongsi posal; C. Yung-shih p'u-sa) was a *bhikṣu* in a past Buddha's dispensation who transgressed the precepts concerning chastity and killing. (He desired a young woman and plotted to kill her husband in order to consummate his lust.) Later he felt great remorse and, after confessing his transgressions and hearing the dharma, he became enlightened. For his story, see *Fo-shuo ching ye-chang ching, T* 1494.24.1098b–1099a. The *bhikṣuṇī* Hsing was the religious name of the courtesan Mātaṅgī, the woman in the *Śūraṅgama Sūtra* who tried to seduce Ānanda; *Leng-yen ching* 1, *T* 945.19.106c.9–16.

237. In this second exchange, Yen-shou describes the proper attitude toward defilements in which nature and characteristics are balanced. The explanation that all defilements arise from the one mind deals directly with characteristics; from this standpoint, they can be excised. See *CYKM,* fol. 23a.5. "The exciseless excision . . . is true excision": according to Chŏnghye, exciseless excision means that characteristics are identified with the nature. "Which excises while excising nothing" refers to the nature identified with characteristics. "True excision" refers to the realization of the mutual identity of nature and characteristics during one's practice of excising the defilements. See *CYHJ,* p. 427.15–16.

238. *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.705a.

起 有

239. Reading *ki* ("arise") for *yu* ("to have").

但 惑照

240. Adding *tan* ("merely") and transposing "perturbations" and "exposes" *(hokcho)* to coincide with the previous quotation; both changes are according to the woodblock.

241. "Defilements and counteractive expedients": *Shih-ti-ching lun* 2, *T*

1522.26.133a.10 and 29; and 133b.1. In reality there are neither defilements to be excised nor counteractive methods to excise them. From a relative standpoint, however, excision must be carried out by using these expedients throughout all three time periods. Yuil explains that "do not exist in past, present, or future" refers to the nature which is never cut off. "Operative in past, present, and future" refers to the relative characteristics which can be excised. He explains through a metaphor that a candle is kept burning not simply by the initial application of the flame or its present or future burning; only when the flame is kept burning (remains "operative") throughout all these time periods will it remain lit. Thus Yuil seems to be taking the phrase to mean that in eliminating defilements one's efforts must be consistent throughout the three time periods. This does not, however, seem to correspond with Chinul's explanations given in the exposition which follows, and I have rendered the passage to follow his description; *CYKM,* fol. 25b.1–5.

242. *Hwaŏm ilsŭng pŏpkye to, T* 1887A.45.711a; the question/answer series appears at p. 714a–b.

243. Since his realization has revealed that his entrance onto the bodhisattva path and his final achievement of Buddhahood are identical, he continues to practice while remembering that essentially there is nothing remaining to practice. He always keeps foremost in his mind the idea that Buddhahood has already been achieved and does not conceive that he must pass through a certain period of time to perfect his practice. Nevertheless, he does not allow this understanding to develop into complacency which might cause him to neglect his cultivation. See *CYKM,* fol. 25b.6–10.

Chinul's account here recalls the treatment of these two approaches by Ch'eng-kuan:

> These two do not obstruct each other. The progressive approach is the operation of the characteristics of the teachings. Perfect interfusion is the meritorious functioning of the noumenal nature. Characteristics are the characteristics of the nature: hence progression does not obstruct perfect interfusion. Nature is the nature of characteristics: hence perfect interfusion does not obstruct progression. As perfect interfusion does not obstruct progression, the one is unlimited. As progression does not obstruct perfect interfusion, the limitless is the one. [*Ta Hua-yen ching shu* 1, *T* 1735.35.504b.22–26]

華嚴宗要 244. Yuil (*CYKM,* fol. 25b.10) says that this text, the *Hua-yen tsung-yao,* is an al-
華嚴綱要 ternate title for the *Hua-yen kang-yao,* which is apparently a short title for an eighty-fascicle work by Ch'eng-kuan, the *Ta-fang-kuang Fo Hua-yen ching kang-yao; HTC* 209.12.787.13–end.

機關木人 245. K. *kigwan mogin* (C. *chi-kuan mu-jen*); see *Ta-chih-tu lun* 9, *T* 1509.25.281a; see also Yung-chia's *CTK,* p. 395c.18.

246. *Ta-ch'eng tsan,* in *CTL* 29, pp. 449b–450a; the stanzas have been transposed here.

南陽慧忠 247. Nan-yang Hui-chung (?–775), a disciple of the Sixth Patriarch Hui-neng; he should not be confused with the Niu-t'ou master of the same name. The quotation is from *CTL* 5, p. 244b.

智威 248. This question was asked by an unidentified Hua-yen lecturer from the capital
安國寺玄挺 of Ch'ang-an to the Ch'an Master Chih-wei (646–722), the fifth patriarch of the Niu-

t'ou school. Chih-wei remained silent and would not answer, so his attendant, the future Ch'an Master Hsüan-ting of An-kuo ssu (n.d.), answered; *CTL* 4, p. 229b.

249. Since defilements are all products of the conditioned arising of the true nature, and the essence of that true nature is identical to the wisdom of *bodhi,* defilements are *bodhi; CYKM,* fol. 26a.5–6.

250. *Yüan-chüeh ching ta-shu, ZZ* 243.9.388b. The *sūtra* passage Tsung-mi comments on is at *YCC,* p. 917b.

251. Yuil says (*CYKM,* fol. 26a.8) that this is a quotation from Vasubandhu in the *Daśabhūmikasūtra-śāstra;* I have been unable to locate the quotation.

252. The wisdom which is able to excise defilements derives from the true mind. But as this true mind is innately free from defilements (the objects of the excising techniques), the defilements are identical to the excising wisdom. Since there is no wisdom apart from the defilements and no defilements apart from the wisdom, how can a person endeavor to remove the defilements with that wisdom? See *CYKM,* fol. 26a.8–10.

253. *CTK,* p. 396c.

寶鏡 寶欽 254. The "two *bhikṣus*" were named Pao-ching and Pao-ch'in. One day after Pao-ching had gone into the village for provisions, a girl found Pao-ch'in alone sleeping deeply in his hermitage. Her lust aroused, she had sexual relations with him and spent the night. The next morning, as she was returning to the village, she met Pao-ching, who asked where she had stayed the night. Replying that she had passed it at their hermitage, he feared that his friend must have broken his precepts, and killed her lest the story reach the village. Hence one transgressed the precept concerning celibacy and the other the precept against killing. When they went to confess their transgressions to Upāli, the master of *vinaya* (precepts) among the main disciples of the Buddha, Upāli replied that their sins were as great as Mount Sumeru and could not be forgiven. Unsatisfied, the monks sought out the renowned layman Vimalakīrti, who said that if they could show him their sins, he would accept their repentance. Hearing this, both monks realized that the essence of their sins was void, and they were enlightened. See *Wei-mo-chieh ching* 1, *T* 474.14.523a; *CYHJ,* p. 428.15–17; *CYKM,* fol. 26b.3–8.

"Firefly wisdom" refers to the fact that wisdom is as bright as the sun, but in Upāli's case it was no brighter than the light of a firefly. "The Hīnayānists are zealous . . . but lack wisdom": although the Hīnayānists are vigorous in their investigation of dharmas, they neglect the path—the self-nature itself—from which all dharmas arise. They grasp at nirvana when, in fact, even nirvana itself must be abandoned before the mind of the path, meaning complete enlightenment, is gained. "The heretics" are often proficient in worldly knowledge but neglect the wisdom of dharma and hence only add to their discriminations.

Chinul has included these passages from Yung-chia's work to counter the accusations of the complete schools that Sŏn is nothing more than a sudden approach. In the following paragraph Chinul carries this argument even farther and points out that, from the standpoint of doctrinal theory, the Hwaŏm school might represent a complete and sudden approach; Sŏn, however, is a complete and sudden approach in actual practice as well and is consequently superior to mere theoretical suppositions. Although Hwaŏm discusses the unimpeded interpenetration of phenomena, Sŏn realizes it. See *CYKM,* fol. 26b.8–11.

訣 255. Adding *kyŏl* ("formulas").

256. These verses express an idea central to Sŏn—that awakening and understanding can be realized fully within the period of one thought-moment. (That is, Sŏn is a complete and sudden approach.) The first stanza explains that delusion and awakening derive from the same basic source. The second and third stanzas explain this same equality. The fourth stanza gives a different explanation of the characteristics of delusion. The fifth stanza to the end explains the nature of enlightenment, meaning the results to be expected from the awakening experience. See *CYKM,* fol. 26b.12–27a.2.

257. "Self-denigrating" means that a person does not believe he has the capacity to achieve Buddhahood through sudden awakening. "Haughty" means that he thinks he can dispense with gradual cultivation after awakening. See *CYKM,* fol. 27b.2–3.

258. *CYCTH* 2, p. 405b.

密 宗 259. Reading *mil* ("esoteric") for *chong* ("school").

傳 典 260. Reading *chŏn* ("transmission") for *chŏn* ("text").

代 大 261. Reading *tae* ("generations") for *tae* ("big").

其 眞 262. Reading *ki* ("its") for *chin* ("true").

圜悟克勤 黃龍死心興 悟新 晦堂祖心 263. *THYL* 16, p. 879b; the quotation from Yün-men does not appear there. Ta-hui Tsung-kao (1089–1163) was the main disciple of Yüan-wu K'o-ch'in (1063–1135) in the Yang-ch'i lineage of Lin-chi Ch'an. Huang-lung Ssu-hsin Sou (1071–1115), also known as Wu-hsin, was a disciple of Hui-t'ang Tsu-hsin (n.d.), a second-generation master in the Huang-lung lineage of Lin-chi.

"The one word 'awareness' is the gate to all calamities": if one grasps at the concept of awareness, there is no road to salvation and hence that word becomes the gate to continued subjection. This statement expresses the live word of Sŏn. See *CYKM,* fol. 28a.7.

264. *LTTC,* p. 359b–c. When Hui-neng referred to the mind as "one thing," he was using the live word to prompt his listeners to a direct realization of the mind-nature. Shen-hui, however, grasped at that live word and tried to understand it intellectually, thereby stagnating in dead words. For this he was criticized by the Sixth Patriarch; *CYKM,* fol. 28a.7–9. "Even if you build a thatched hut to cover your head": here Hui-neng predicts that Shen-hui would become the type of master who uses a theoretical approach to dharma—which conceals the true mind-essence in conceptual veils rather than pointing directly to that essence with the live word.

本覺守一 法眞 慧林宗本 嵩嶽慧安 265. Pen-chüeh Shou-i (n.d.), also known as Fa-chen, was a disciple of Hui-lin Tsung-pen (1020–1099) in the Yün-men school; for his biography see *Hsü ch'uan-teng lu* 14, *T* 2077.51.557c–558a. His records are not extant. For this quotation see *LTTC,* p. 357b.

Here it is demonstrated how investigation of the live word can lead to enlightenment. The "thing" which the Sixth Patriarch asks about is the "one thing" mentioned in the previous passage. Even though it would have been easy for Huai-jang to grasp at this question as Shen-hui did and answer that it was his Buddha-nature (or whatever), he did not allow himself to fall into shallow conceptual interpretations. Finally, after eight years of study, he had a direct realization of this "one thing." When he says that "even if you allude to it as 'one thing' it does not strike the

mark," he makes clear that purely conceptual understanding about the "one thing" has been overcome; *CYKM,* fol. 28a.9–15. Nan-yüeh Huai-jang (677–744) was reputedly the main successor to the Sixth Patriarch Hui-neng and the teacher of Ma-tsu. Sung-shan An is Sung-yüeh Hui-an (582–709), one of the Fifth Patriarch Hung-jen's ten major disciples.

藥山惟儼 266. *THYL* 22, p. 904a. Yüeh-shan Wei-yen (745–828) was a disciple of Ma-tsu and Shih-t'ou Hsi-ch'ien.

267. *THYL* 27, p. 925b–c. "It is clear and constantly aware; words cannot describe it": although "clear and constantly aware" seems to parallel Ho-tse's statements about numinous awareness, Hui-k'o specifies that this state cannot be described in words and demonstrates that conceptualization has been transcended. Ta-hui says that this statement "was not the real dharma of the Second Patriarch" to emphasize that this statement was simply intended to show that he was free from any conceptualization which might have remained after awakening and was not meant to be a complete statement of his realization. Hence Hui-k'o's awakening was an awakening onto the path via the live word; it was not like the dead word understanding in which Ho-tse stagnated. See *CYKM,* fol. 28b.10–29a.1.

268. For this simile see *YCC,* p. 919c.

269. Huang-p'o Hsi-yün (d. 850?) was a disciple of Po-chang Huai-hai (720–788). This quotation is from his *Ch'uan-hsin fa-yao, T* 2012.48.382c.

270. "Maintaining the void-calmness of indifference": these students enter the noumenon by leaving behind words and cutting off the thought processes but are not yet clear about the conditioned phenomena in front of their eyes. "Maintaining a natural state": these students recognize the ordinary mind which is used every day as being the ultimate path and do not seek the sublime awakening. See *CYHJ,* p. 430.3–4; *CYKM,* fol. 29a.7–9.

271. *THYL* 19, p. 891a.

272. See *Resolving Doubts About Observing the Hwadu,* note 55.

默照 273. As some of these defects carry subtle nuances, I will paraphrase them. (3) This is the hindrance that arises when thinking about the *hwadu*—that is, trying to examine it with the logical mind. (4) This could also be interpreted to mean that one should not try to express one's own understanding through gestures like raising the eyebrows or other "wordless" answers with which Sŏn novices try to express "nonconceptual understanding." For the truly enlightened one, words are not a hindrance, and he should be able to express his understanding fluently. In Korea today, as I learned through too many personal experiences, responses through gestures are summarily rejected by most Sŏn masters—and an immediate demand is made for a verbal explanation of the student's state of mind. (5) By the same token, one cannot use words alone or sophistic argument to express one's understanding. Expression must be based on direct experience of the mind. (6) This is the defect which results if one tries to investigate *mu* via the "silent reflection" (K. *mukcho;* C. *mo-chao*) approach of Sŏn, the epitome of the Ts'ao-tung school. (7) Kusan Suryŏn of Songgwang sa explained that this means one should not inquire into the *hwadu* at the place where the mind becomes aware of sensory objects—that is, the student should not transform the doubt which is developed through investigation of the live word into a doubt about the mind which is aware of sensory stimuli. This is the hindrance

which arises during meditation. (8) One should not look for the meaning by analyzing the working of the *kongan* or any other literary hints or allusions. (10) This refers to people who grasp at the fact that the Buddha-nature is an inherent quality in themselves and assume that no practice is necessary except to remain "natural" and allow this innate Buddha-nature to manifest. One must always put forth effort in investigating the *hwadu*.

274. *THYL* 26, p. 921c. This passage has given a description of the live word in practice.

275. *THYL* 19, p. 891b–c.

276. To grasp at self or dharmas is like nails and pegs. To stagnate in intellectual knowledge and conceptual interpretation is like a bridle or yoke. See *CYKM*, fol. 29b.10–11.

277. See *Resolving Doubts About Observing the Hwadu*, note 27.

278. Yuil explains that "mistakes" should be taken to mean the traces of the unconditioned realization of the Buddhas and patriarchs which were left behind in the conditioned sphere; the word should not be taken as "faults." See *CYKM*, fol. 30a.9.

海東 279. Korea was known as Haedong, "East of the Sea," because it was located east
渤海 of the kingdom of P'o-hai (K. Parhae), the successor to the Koguryŏ kingdom which ruled in the Manchurian region from 699 to 926; see Peter Lee, *Lives of Eminent Korean Monks*, p. 26, n. 62, for references.

Appendix: The Identity of the Dharma Collection and Special Practice Record

KUEI-FENG TSUNG-MI is well known for his attempts to harmonize the contending elements within the Chinese Buddhist church. His *Complete References to the Fountainhead of Ch'an Collection* [*CYC,* not extant], the *General Preface* [*CYCTH*] to that collection, and the *Portrayal of the Successorship in the Chinese Ch'an School Which Transmits the Mind-Ground* [*CHT*] all extended his syncretic investigations to the Ch'an sect proper: each work was an attempt to encourage a comprehensive understanding of the doctrinal outlooks and practices of the various Ch'an schools known in his time. In Korea there is an additional work—similar in content to the *CHT* but unknown as titled in China—which was to exert considerable influence over the development of Sŏn: the *Dharma Collection and Special Practice Record* [*PCPHN*], which was abridged and elucidated by Chinul in 1209 and published as *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes* [*DCSPR*]. In its revised and expanded form, the work outlined an approach to Sŏn practice which became the standard for Korean masters throughout the remainder of the Koryŏ dynasty, if not down to the present day. The influence of Tsung-mi in the development and maturation of Chinul's thought is seen most clearly in this work.

One problem which has led to considerable controversy among scholars of the Sŏn tradition, however, concerns the identity of the *PCPHN* text which Chinul used in preparing his own exposition. Although authorship is attributed to Tsung-mi, no work with this title appears in any of the Ch'an bibliographies or catalogs. A number of hypotheses about the identity of the work have been proposed by Korean and Japanese Buddhologists, but none of them have yet resolved all the questions surrounding the text. Drawing upon information gleaned during my own research on Chinul, I propose to give here a brief critique of these various hypotheses and offer a new theory about the identity and composition of the work. Because Tsung-

mi's Ch'an works are so interwoven, an investigation into the identity of the *PCPHN* will also yield information about the structure and content of Tsung-mi's hundred-fascicle masterpiece, the *CYC,* which has been lost for centuries.[1] Although my conclusions must be considered somewhat tentative, they will, I hope, contribute to a final resolution of these problems.

The earliest available accounts concerning the identity of the *PCPHN* appear in the exegeses of Chinul's *DCSPR* done by the Yi dynasty subcommentators Hoeam Chŏnghye (1685–1741) and Yŏndam Yuil (1720–1799).[2] Chŏnghye, writing in 1726, considered the *PCPHN* to be an abbreviated version of the *CYC:*

> *"Dharma Collection"* [*pŏpchip*] refers to the *Fountainhead of Ch'an Collection* [*CYC*]. That work is a direct compilation of phrases and *gāthās* recorded by all the schools [of Ch'an] and hence contains both quotations from primary sources [taken from the literature of each of thc Ch'an schools] and subjective descriptions [of the approach followed in each school written by Tsung-mi personally]. Therefore, it is called *Complete References to the Fountainhead of Ch'an Collection.* Since [*PCPHN*] only collects the dharma-presentations of four schools, recording only the subjective descriptions, it is called the *Dharma Collection.* Consequently, the text of the *Record* itself says the "meaning of the Northern school" [outline of the Northern school], the "meaning of the Hung-chou school," and so forth. *Dharma Collection and Special Practice* [*pŏpchip pyŏrhaeng*] means that [*PCPHN*] collects the dharmas of all [four] schools but specially practices [i.e., singles out for special consideration] the dharma of Ho-tse. Hence it says that "subsequently it will explain the profundity and shallowness, strengths and weaknesses [of the different schools, demonstrating thereby the superiority of the teachings of Ho-tse.]."[3]

Although it is all but impossible that the *CYC* was still extant for Chŏnghye's perusal,[4] his intimations about the structure of the *CYC* seem plausible and, moreover, substantiate Tsung-mi's own remarks in his *CYCTH:*[5] the *CYC* was divided according to master and school with a short synopsis of the major doctrinal tenets and approaches to practice of each school, given initially by Tsung-mi himself, followed by confirmatory quotations drawn from the literature of each school, perhaps interspersed with short descriptive comments in the manner of Tsung-mi's other works. Certainly Yen-shou's massive *Mirror of the Source Record*—the structure and content of which seem to have been greatly influenced by the *CYC*—is so arranged.[6] In the view of Chŏnghye, the *PCPHN* was therefore an abbreviated version of the *CYC* which dealt only with the four most important schools covered in the full text insofar as the orthodoxy of their tenets and their significance in the historical development of Ch'an were concerned.[7] In this abridgement, all documentation from primary materials was omitted and only Tsung-mi's expository sections were included.

Yuil's subcommentary, written in 1797, one generation after that of Chŏnghye, accepts without comment his predecessor's explanations about the meaning of the title. He says simply: "*Dharma Collection and Special Practice* means that the dharmas of the four schools have been collected and the school of Ho-tse is to be specially practiced in the world."[8] Hence, in the view of both classical commentators, *Dharma Collection* always means the *CYC*—in particular the four major schools covered in that text—and *Special Practice* always refers only to the Ho-tse school.

One of the foremost modern scholars of Chinul in Korea, Yi Chong-ik, relies on the explanation given him personally by Sŏn Master Kohan Yŏng (1870–1958) and advocates also that the *PCPHN* is derived from the *CYC*. In contrast to the explanations of the Yi dynasty commentators, however, Yi proposes that while *Dharma Collection* refers to the *CYC*, *Special Practice* refers not to the Ho-tse school but to all four schools covered in the *Record*.[9] As Yi's student, Pak Sang-guk, points out in his own study of the *DCSPR*, there is no specific passage in Chinul's excerpts which singles out the Ho-tse school as the approach most suitable for Ch'an students.[10] Nevertheless, when the text is taken as a whole there is considerable evidence that Tsung-mi did intend to demonstrate the superiority of the Ho-tse school over the other three schools and, moreover, hoped to encourage Ch'an students to follow its approach. For instance, Tsung-mi states explicitly that only the Ho-tse school is complete in both aspects of dharmas—immutability and adaptability—whereas one or the other element is missing in the descriptions given by the other three schools.[11] Elsewhere he says that the other three schools are either predominately apophatic or kataphatic in their descriptions, depending upon the type of question raised; only Ho-tse explains his dharma in a way that embraces both approaches simultaneously.[12] Finally, the *PCPHN* ends with a detailed description of the approach to Buddhist practice which Tsung-mi believed was the only practical one from both a scriptural and Ch'an practice standpoint: the approach of sudden awakening/gradual cultivation. He demonstrates conclusively the deficiencies of the other three schools in relation to these two aspects of practice and shows that the Ho-tse school is the only school of Ch'an which perfects them both.[13]

Sections of the *CHT*, a text of Tsung-mi's which parallels the *PCPHN*, substantiate the view that the *PCPHN* was intended to advocate the approach of Ho-tse. In the beginning of the *CHT*, Tsung-mi presents a narration of the orthodox and supplementary lineages of the Ch'an masters and, after discussing the relative profundity of their teachings, says, "Naturally it will be seen that the mind of Bodhidharma has flowed down to Ho-tse."[14] In the historical section of the text which discusses the lineages of the four major Ch'an schools, Ho-tse is shown to be the orthodox school of Ch'an.

Briefly, Tsung-mi considers the Tao-hsin/Hung-jen/Hui-neng transmission to be the orthodox line. As the mind of the patriarchs was transmitted to only one person, the school of Niu-t'ou, which also derived from the Fourth Patriarch Tao-hsin, is a branch lineage and not the orthodox line. The Northern school of Shen-hsiu is also dismissed, as Hung-jen passed his mantle to Hui-neng, not to Shen-hsiu. Tsung-mi finally provides evidence that Ho-tse was the legitimate successor of the Sixth Patriarch, making him the seventh patriarch and orthodox successor. Hence the Hung-chou lineage, which derives from Huai-jang, another disciple of the Sixth Patriarch, is also a secondary line.[15]

Finally, the fact that Chinul worked so energetically to vindicate the approaches of the two rival schools of Niu-t'ou and Hung-chou shows that he was trying to correct Tsung-mi's obvious bias in favor of the Ho-tse school.[16] Hence Yi's hypothesis that *Dharma Collection* refers to the entire *CYC* and *Special Practice* refers to all four schools covered in the *PCPHN* can be safely dismissed.

Although there are no listings in Buddhist catalogs or bibliographical records for a treatise entitled *PCPHN,* the classical commentators accepted without question Tsung-mi's authorship of the text and were concerned only with determining the significance of the title. However, the research of contemporary Japanese scholars has raised important questions about the separate existence of the work under the title used by Chinul. Ui Hakuju was the first scholar to point out the suggestive parallels between the *PCPHN* and the *CHT* and proposed, on the basis of textual comparison, that the *PCPHN* was simply the *CHT* with the historical sections omitted and the interlinear notes moved into the text itself.[17] Pak Sang-guk has shown as well that the only major sections of the *PCPHN* which do not appear in the *CHT* are one half-page section and one two-page section dealing with sudden awakening/gradual cultivation. Apart from these two sections and four additional lines in the *PCPHN,* the wording and structure are identical.[18] The evidence is irrefutable, and we have to accept that the *CHT* and the *PCPHN* are two recensions of the same text.

In his study, Ui suggests that it was probably Chinul himself who had retitled the text for his own purposes; this notion, however, seems unfounded. It is clear that in Chinul's time there was a text circulating in Korea carrying the title *PCPHN.* Throughout the *DCSPR* there are numerous references to the work as the *Record.*[19] Indeed, if the text Chinul was using had actually been entitled the *CHT,* there is no conceivable reason why Chinul should not have called his study *Excerpts from the CHT* or, at very least, explained in his own preface his reasons for changing the title. Furthermore, in Chinul's earliest work, *An Encouragement to Practice: The Compact of the Samādhi and Prajñā Community,* written in 1190, fully nineteen years be-

fore the *DCSPR,* Chinul includes a long quotation which is also attributed to the *PCPHN.*[20] If Chinul had actually forged the title of the work himself, he would have to have done it at the time of this first reference to the text—seemingly long before the idea of writing the *DCSPR* would have even crystallized in his mind. In his preface to the *PCPHN,* Chinul clearly believes that it is an independent work, for he says that it is too sophisticated for his purposes and he has abbreviated it to serve as a practical handbook for meditation.[21]

Further confirmation for the existence of the *PCPHN* as titled appears in a passing reference in Yuil's subcommentary. At one point, in reference to a quotation from a letter of P'ei Hsiu's which Chinul inserted in one of his own expository sections between some direct excerpts from the *PCPHN,*[22] Yuil remarks: "These words were at the beginning of the original *Record;* they were not added now [by Chinul]."[23] This statement indicates either that the *PCPHN* was still in independent circulation even as late as the eighteenth century in order for Yuil to have been able to locate the passage in the text itself—a doubtful proposition—or, more probably, that there was oral or written knowledge still available to him concerning the content and structure of the original *Record.*

Kamata Shigeo's major study on Tsung-mi provides an important clue for resolving the identity of the *PCPHN.* In the opening lines of the *CHT,* Tsung-mi states that before its composition there existed a record which "only discussed the one directly succeeding school."[24] This "one directly succeeding school" refers to the school of Ho-tse, which Tsung-mi recognized as the only legitimate successor in the lineage of the Sixth Patriarch. Kamata has proposed that prior to composing the *CHT,* Tsung-mi had written this record dealing exclusively with the Ho-tse teachings which, upon the written request of P'ei Hsiu, was subsequently revised and expanded to include the three other representative schools of Ch'an,[25] implying thereby that it could have been this record from which Chinul excerpted. The existence of an earlier "record" figures in my own hypothesis about the identity of the *PCPHN,* though I cannot accept that Chinul drew upon this record in making his excerpts.

Jan Yün-hua's paper on the compilation of the *CYC* provides information which pertains to the nature and composition of the *PCPHN* as well.[26] Following the lead of Sekiguchi Shindai, he refers to a passage in the *Ssu-ming tsun-che chiao-hsing lu*[27] in which the noted Sung dynasty T'ien-t'ai master Chih-li (960–1028; *SSYN* 6, fol. 14a) refers in a letter to an unknown work of Tsung-mi's. A Lin-chi Ch'an apologist of the period, T'ien-t'ung Tzu-ning (n.d.), wrote to him questioning the authenticity of a quotation made in reference to Bodhidharma included in Chih-li's *Shih pu-erh men chih-yao ch'ao.*[28] As this quotation did not parallel the description of

Bodhidharma's dharma-transmission which appeared in the *Chodang chip*[29] or the *Ching-te ch'uan-teng lu,*[30] Tzu-ning accuses Chih-li of fabricating the story and criticizes him for not basing his statements upon the authentic literature of the Ch'an school. In his own defense Chih-li replies:

> This comes from the *Supplementary Collection of Kuei-feng.* Premier P'ei Hsiu asked about the lineages in the schools of the Ch'an dharma and about their respective shallowness and profundity. Ch'an Master Tsung-mi wrote a reply in explanation. He extensively narrated the direct succession and the secondary transmission of all the schools and explained that their source was the same but their lineages were different. Its beginning says, "Bodhidharma was directly succeeded by Hui-k'o and [his dharma was] secondarily transmitted to Tao-yü and the nun Tsung-chih. And so on up to . . . he demonstrated that the understanding of these three people was intimate and distant." Hence this statement does exist. A printed edition of this *Supplementary Collection* is extant. Tsung-mi synthesized all the schools and compiled the *Ch'an Collection* [*CYC*]. He composed the *General Preface* in two fascicles. Along with this *Supplementary Collection* they are treasured by the world.[31]

As well as verifying the existence of the *CYC,* Chih-li's statement also provides a solid lead about the identity of the *PCPHN.* As I have quoted, Chih-li mentions the existence of three major Ch'an works by Tsung-mi, all of which were held in high esteem: the *Ch'an Collection* [*CYC*], its *Preface* [*CYCTH*], and the *Supplementary Collection of Kuei-feng* [*Kuei-feng hou-chi*]. Jan has shown in a recent article that this *Supplementary Collection* refers to the *Tao-su ch'ou-ta wen-chi*—a ten-fascicle anthology of Tsung-mi's shorter works, including the *Yüan-jen lun* and his correspondence, which was known in the Sung period as the *Supplementary Collection* because it was edited and circulated after Tsung-mi's death.[32] This collection contained a text which was parallel to the *PCPHN* and the *CHT,* but it did not include the chart section of the present edition of the *CHT.* There is no way to determine the title of this early version of the *CHT.* The earliest reference available is to the *Li-tai tsu-shih hsüeh-mo t'u,* which appeared in a fragment of a hand-copied manuscript of the *CYCTH* dated to 952.[33] Indeed, both *PCPHN* and *CHT* can be safely assumed to be titles added at separate times to a section of this anthology of Tsung-mi's lesser writings.

In another letter to Chih-li, Tzu-ning provides an additional clue about the content of the *CYC* and, by extension, the content of this early version of the *PCPHN/CHT.* He writes:

> The *References to the Fountainhead of Ch'an* says, "Bodhidharma's nine years of wall contemplation were intended to sever all conditioning. For this reason, the patriarchs practice alone." It also says, "The one word 'awareness' is the gate to all wonders. Now, the transmission of Bodhidharma involves exclusively this nu-

> minous awareness and nothing more." Finally, he evaluates Ho-tse highly and looks slightingly on Niu-t'ou. His contradictory statements are spilling out everywhere.[34]

From this quotation it is clear that the *CYC* displayed Tsung-mi's sectarian orientation in favor of Ho-tse. It does not seem out of line to assume that the proto-*PCPHN/CHT* too was intended to summarize the arguments presented in the voluminous *CYC* to prove the superiority of the Ho-tse school. In Chih-li's reply to this letter, he describes the popularity of the *Supplementary Collection*—and, accordingly, the popularity of the version of the *PCPHN/CHT* which it contained—in defending his use of quotations from it in his own works: "The *Supplementary Collection of Kuei-feng* has been circulating even in Wu [Chekiang] and is revered by many adepts of Ch'an and doctrine."[35]

We are now in a position to make some concluding statements about the legitimacy of the titles of these two texts. It is clear that both the *PCPHN* and the *CHT* are recensions of an earlier text of unknown title—both titles of which can lay claim to some legitimacy. The *CHT* seems to harken back to the earliest title known for this text: the *Li-tai tsu-shih hsüeh-mo t'u*. The *PCPHN*, however, seems to be closer to indicating the nature of the text and its relationship to Tsung-mi's massive sourcebook on Ch'an, the *CYC*. Here *Dharma Collection* refers to the *CYC* (the collection of teachings of the Sŏn schools), abbreviated in the *PCPHN* to cover only the four most representative schools in Tsung-mi's view, rather than the ten schools represented by over one hundred masters which appeared in the complete *CYC*. *Special Practice* in the title refers to the Ho-tse school, the approach favored by Tsung-mi. Since the *CYC* was stated by Tzu-ning to have supported Ho-tse at the expense of the other schools, it can be assumed that this early version of the *PCPHN* as included in the *Supplementary Collection of Kuei-feng* would also have been partial to Ho-tse. Hence the judgment of the Yi dynasty commentators as to the meaning of the title is all but verified. The fact that this *PCPHN* is not listed in standard bibliographies under any title is not especially important—even the *CYC* itself is omitted in the classical catalogs.[36]

I turn now to the question of the original form of the text and how the edition which Chinul had at hand might have differed from the *CHT* as it appears today. The *CHT* begins with a letter from P'ei Hsiu to Tsung-mi requesting the master's views on the doctrinal perspectives of the four rival schools. It should be stressed that his letter makes no specific request for an examination of the orthodoxy of the transmission lines of the various schools. He asks only about their attitudes toward sudden and gradual and their strong points and shortcomings. It is only in Tsung-mi's introductory

comments to his own reply that he mentions a need to examine the various branches of each lineage and determine the direct descendant.[37] In those same introductory comments, Tsung-mi alludes to the existence of a "previous letter," presumably also from P'ei Hsiu, which had requested information on the legitimacy of the Ho-tse lineage. This is the work which Kamata concludes was a lost "record." Tsung-mi's reply follows with an examination of the lineages of all four schools, an explication of their views on dharma, a metaphorical description of these perspectives, and a brief description of sudden awakening/gradual cultivation.

The key to the whole question about the nature and legitimacy of the *PCPHN* focuses, I believe, on Tsung-mi's implication that he is actually dealing with two different problems in the responses he has recorded to P'ei Hsiu's letters. First is the problem of the comparative strengths and weaknesses of the doctrinal outlooks and practices of the four schools, which form the response to the question that prefaces the *CHT.* Second is the problem of lineage, which was discussed originally as a response to P'ei Hsiu's earlier letter. Since P'ei Hsiu's quoted letter,[38] which obviously prefaced the *PCPHN* also, makes no mention whatsoever about the question of lineage and asks only for a comparison of the views of the four schools, the original form of the treatise could have been the same as the present *CHT* but beginning with the section on view and not lineage. Later Tsung-mi expanded his earlier response to P'ei Hsiu's initial question concerning the legitimacy of the Ho-tse line to include all the other major schools of Ch'an he had covered in the *PCPHN,* in order to reinforce his claim that Ho-tse was the direct successor in the Ch'an patriarchal lineage; finally, he simply appended this historical section to the original text—producing thereby a comprehensive summation of the superiority of the Ho-tse school as to lineage, understanding, and realization. The more detailed description of gradual cultivation given in the *PCPHN,* which is inexplicably missing in the present version of the *CHT,* was obviously part of the original text. This expanded text is the *CHT* as it appears, in major part, today. Hence the *PCPHN* probably preserves an earlier recension of the text before the historical sections were added. As it was finally supplanted by the more complete text of the *CHT,* the *PCPHN* apparently dropped from circulation in China, continuing, however, to be circulated separately in Korea.

Since we do not have an independent copy of the *PCPHN* extant today, the degree to which it differed from the *CHT* cannot be determined absolutely. Nevertheless, even if the disputed section on lineages had appeared in the text from which Chinul drew his excerpts, it is clear why Chinul would have edited them out. Chinul was writing in the thirteenth century, long after the Ho-tse school had become extinct and the Hung-chou school in its mature Lin-chi form had emerged as the dominant line of Ch'an. The inclu-

sion of Tsung-mi's proofs that the dead Ho-tse line was the orthodox lineage of Ch'an would obviously have been absurd. Hence he would certainly have omitted any historical sections completely and concerned himself only with the philosophical and doctrinal sections.

NOTES

1. I agree with Jan Yün-hua in accepting the existence of the *CYC,* despite the suspicions raised by Kamata Shigeo; see Jan, "Two Problems Concerning Tsung-mi's Compilation of *Ch'an-tsang,*" p. 37.

2. For information on Chŏnghye and Yuil, see Yi Chi-gwan, "Yŏndam mit Inak ŭi sagi wa kŭŭi kyohakkwan," pp. 1001–1009.

3. *CYHJ,* p. 410.5–6.

4. Yuil, writing one generation later, states specifically that the *CYC* is not extant in Korea; see his *Sŏnwon chejŏn chip tosŏ kwamok pyŏngip sagi* in Kamata, *Shūmitsu kyōgaku no shisōshi teki kenkyū,* p. 270.3.

5. *CYCTH* 1, p. 399a.16–18.

6. Jan, "Two Problems," p. 46.

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7. As examples of such schools covered in other extant works of Tsung-mi's but omitted in the *PCPHN,* we can bring up, in the first case, the school of Lao-mu An Ho-shang (the third house covered in *YCCTSC* 3b, p. 534a), and, in the latter, the second house of Chih-shen and the sixth house of Nan-shan Nien-fo Men (*YCCTSC* 3b, pp. 533c and 534c–535a).

8. *CYKM,* fol. 1a.3–4.

9. Yi Chong-ik, "Kōrai Fushō kokushi no kenkyū—sono shisō taikei to Fushōzen no tokushitsu," p. 79; noted in Pak Sang-guk, "*Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* rŭl t'onghae pon Pojo ŭi Sŏn sasang yŏn'gu," p. 9.

10. Pak Sang-guk, "Pojo ŭi Sŏn sasang yŏn'gu," pp. 9–10.

11. *DCSPR,* Part II, The Degree of Development in Each School ("Relationship Between Immutability and Adaptability: A Metaphor" section).

12. *DCSPR,* Part II, The Degree of Development in Each School ("The Hung-chou School Neglects the Innate Function" section).

13. *DCSPR,* Part II, Sudden Awakening and Gradual Cultivation; see also *CHT,* p. 875b.

14. *CHT,* p. 866a.

15. *CHT,* pp. 866a–869b.

16. *DCSPR,* Part II, Review of the Four Sŏn Schools ("Chinul's Exposition" section).

17. Ui Hakuju, *Zenshūshi kenkyū 3,* pp. 477–488.

18. Pak Sang-guk, "Pojo ŭi Sŏn sasang yŏn'gu," pp. 11–12; see also Kamata's comparison of the texts of *PCPHN* and *CHT* in his *Shūmitsu kyōgaku,* pp. 391–410.

19. Pak Sang-guk, "Pojo ŭi Sŏn sasang yŏn'gu," p. 12.

20. In *Encouragement to Practice.*

21. *DCSPR,* Part I.

22. *DCSPR,* Part II, The Degree of Development in Each School ("Chinul's Exposition" section).

23. *CYKM,* fol. 2a.7; see discussion in Pak Sang-guk, "Pojo ŭi Sŏn sasang yŏn'gu," p. 13.

24. *CHT,* p. 866a.

25. Kamata, *Shūmitsu kyōgaku,* pp. 293–294.

26. Jan, "Two Problems," pp. 41 and 47; Jan subsequently has mentioned the reference to Chih-li in his "Tsung-mi chu *Tao-su ch'ou-ta wen-chi* te yen-chiu," pp. 164–165, n. 18.

27. *Ssu-ming tsun-che chiao-hsing lu* 4, *T* 1937.46.894b.

尼總持 28. For the disputed quotation see *Shih pu-erh men chih-yao ch'ao* 1, *T*
道育 1928.46.707a.21–25; this is noted in the letter at *Ssu-ming tsun-che chiao-hsing lu* 4, *T* 1937.46.894b.16–21. The quotation in question:

> The three people in Bodhidharma's lineage all gained the dharma, but to differing degrees. The nun Tsung-chih said, "Excise the defilements and realize *bodhi.*" The master said, "You have my skin." Tao-yü said, "Delusion is defilement; awakening is *bodhi.*" The master said, "You have my flesh." Hui-k'o said, "Originally there are no defilements; primordially there is *bodhi.*" The master said, "You have my marrow." But these are only rumors; hence they cannot serve as evidence.

29. *Chodang chip* 2, p. 13a.14–16. This reference shows as well that the *Chodang chip* was circulating in China at least through the Sung period; it is mentioned at *Ssu-ming tsun-che chiao-hsing lu* 4, *T* 1937.46.894c.29.

30. The quotation on the transmission appears at *CTL* 3, p. 219b.27–c.5.

31. *Ssu-ming tsun-che chiao-hsing lu* 4, *T* 1937.46.895a.1–9.

32. Jan, "Tsung-mi chu *Tao-su ch'ou-ta wen-chi* te yen-chiu," pp. 139 and 164–165, n. 18.

33. Tanaka Ryōshō, "Tonkōbon *Zengen shosenshū tojo* no zankan ni tsuite," pp. 107–112.

34. *Ssu-ming tsun-che chiao-hsing lu* 4, *T* 1937.46.895b.14–17.

35. Ibid., p. 895c.28–29.

36. Jan, "Two Problems," p. 39.

37. *CHT,* p. 866a.11–12.

38. *DCSPR,* Part II, The Degree of Development in Each School ("Chinul's Exposition" section).

Glossary

This glossary covers Buddhist doctrinal terms which appear frequently in the texts but receive little treatment in the notes; it also includes the major numerical lists in which Buddhist texts abound. Each entry begins with the English rendering I have used in these translations, followed by the Korean transliteration of the Chinese characters, the Sanskrit equivalent (where relevant), and the definition. The translation of terms has been made from the Chinese and occasionally bears little resemblance to the Sanskrit meaning. Where appropriate, I have cited sources in the religious literature where the term is used in the sense I have translated it here; on occasion, I refer to secondary materials where further information on the term can be found.

abidings, ten
sipchu 十住
The first level of the bodhisattva path: (1) arousing of the *bodhicitta;* (2) counteracting stage; (3) cultivation; (4) birth in auspicious circumstances; (5) perfection of skill in means; (6) upright thought; (7) nonretrogression; (8) innocence; (9) dharma-prince; (10) consecration. *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.705b.20–22; *T'ien-t'ai pa-chiao ta-i, T* 1930.46.771b.14–18.

adaptability
suyŏn 隨緣
yathāpratyaya
The unchanging aspect of dharmas; equivalent to suchness.

aggregates, five
oon 五蘊
pañcaskandha
The fundamental constituents of a living being: (1) form; (2) feeling; (3) perception; (4) volitional actions; (5) consciousness. *FMC* 2, p. 230a.14–15.

ālayavijñāna
aroeya sik 阿賴耶識
See *consciousnesses, nine.*

Amitābha Buddha
Amit'a pul 阿彌陀佛
Presiding Buddha of the Western Paradise.

annihilation view
tan'gyŏn 斷見
ucchedadṛṣṭi
The speculative view that the self is to some extent identical to the physical and mental processes; hence, when those processes cease at death, the self comes to a final end also.

asaṃkhyeya kalpas
asŭngji kŏp 阿僧祇劫
Countless eons. See Conze, *Buddhism,* pp. 49–50.

ascetic practices, twelve
sibi tut'a 十二頭陀
dhūtaguṇa
Various practices taken on temporarily and, occasionally, permanently by monks to inspire their training. See the list in *Fo-shuo shih-erh t'ou-t'o ching, T* 783.17.720c–721c.

Aśura
Asura 阿修羅
Fallen gods; titans.

awakening, realization
chŭngo 證悟
Ultimate enlightenment achieved at the completion of *darśaṇabhāvanāprahāṇa;* see discussion in Introduction. *Wan-shan t'ung-kuei chi* 3, *T* 2017.48.987c.2; *CYCTH* 3, pp. 407c–408a.

awakening, understanding
haeo 解悟
Initial enlightenment attained upon the inception of *parijñāprahāṇa;* see discussion in Introduction. *Wan-shan t'ung-kuei chi* 3 *T* 2017.48.987c.2; *CYCTH* 3, pp. 407c–408a.

benefactors, four
saŭm 四恩
upakāriṇī
Those to whom one is beholden for one's progress. The lists vary: teacher, parents, ruler, supporters; mother, father, *tathāgata,* the teacher who explains dharma; parents, sentient beings, ruler, three treasures.

benefit, twofold
iri 二利
To benefit oneself and others *(svaparārtha).* These benefits are not mutually exclusive: generally, they correspond to compassion and wisdom respectively.

bhūmis, ten [of the complete teachings]
sipchi 十地
daśabhūmi
The ten highest stages of the bodhisattva path immediately prior to the attainment of Buddhahood: (1) the joyful; (2) the stainless; (3) the illuminating; (4) the radiant; (5) difficult to conquer; (6) liberation; (7) far-reaching; (8) unshakable; (9) intelligence; (10) dharma-cloud. *T'ien-t'ai ssu-chiao i, T* 1931.46.778b.27–c.3; *T'ien-t'ai pa-chiao ta-i, T* 1930.46.771b.26–29.

bhūmis, ten [of the provisional teachings]
An early listing of the ten *bhūmis* common to the Mahāyāna inception schools: (1) dry wisdom; (2) nature; (3) eight types of person; (4) vision; (5) weakening; (6) leaving behind desires; (7) already completed; (8) *pratyekabuddha;* (9) bodhisattva; (10) Buddha. This list was superseded by the ten *bhūmis* of the complete teachings. *T'ien-t'ai ssu-chiao i, T* 1931.46.777c.10–24.

birth, four kinds of
sasaeng 四生
A classification of living beings based on mode of conception: (1) beings hatched from eggs; (2) beings born from a womb; (3) moisture-born beings like insects or worms; (4) apparitionally born beings like the gods or denizens of hell. *Chin-kang ching, T* 235.8.749a.6–7; Conze, *Buddhist Wisdom Books,* p. 25.

bodhi
bori 菩提
Enlightenment.

bodhicitta
bori sim 菩提心
Thought of enlightenment.

bodhicitta, activation of the
palsim 發心
bodhicittôtpāda
First of the ten abidings: the formal entrance onto the bodhisattva path. *TCCHL,* p. 578b.

bodhimaṇḍa
toryang 道場
"Place of enlightenment"—that is, the spot under the *bodhi* tree where the Buddha attained enlightenment. Hence anywhere practice takes place; in modern Korea, the courtyard in front of the main shrine hall. *HYCb* 1, p. 395a; 60, p. 764b.

bodhisattva
posal 菩薩
The aspirant on the Mahāyāna path. Of the different interpretations of the word, there are two major meanings: (1) one whose mind is fixed on enlightenment; (2) a being devoted to gaining enlightenment. See Dayal, *Bodhisattva Doctrine,* pp. 4–9.

bodies, three

samsin 三身

trikāya

The three aspects of a Buddha: (1) dharma-body *(dharmakāya),* absolute body of suchness; (2) enjoyment or reward-body *(saṃbhogakāya),* the body endowed with all the regalia of the Buddha, formed as a result of the vast merits developed during practice on the bodhisattva path, the body which only bodhisattvas can see; (3) transformation-body *(nirmāṇakāya),* the body of the historical Buddhas expediently taken on to instruct beings.

bodies, ten

sipsin 十身

The ten bodies with which each Buddha is endowed: (1) *bodhi*-body; (2) vow-body; (3) transformation-body; (4) resolution-body; (5) body endowed with all the major and minor marks; (6) body of awesome power; (7) mental body; (8) body of merit; (9) dharma-body; (10) wisdom-body. *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.705a.16–20; see the alternate list at *HYC* 32, p. 174a.27–29.

bound stage

pakchi wi 縛地位

Equivalent to the first of the ten *bhūmis* of the provisional vehicle—that is, the regular stage of ordinary men still shackled by their defilements. *HYCb* 23, p. 544c.

boundless states, four

sa muryang sim; sadŭng 四無量心 四等

caturapramāṇa

Loving-kindness, compassion, sympathetic joy, equanimity. *CYCTH* 2, p. 405c.

bourns, three evil

samakto 三惡道

durgati

The three types of unfavorable rebirth: as denizens of hell, hungry ghosts, or animals.

brahmacārya

pŏmhaeng 梵行

The holy life—that is, the celibate life-style of the monk. The term often refers to virtuous conduct in general.

Buddha-nature

pulsŏng 佛性

buddhatā

Pure, undefiled, enlightened essence of all sentient beings. *HYCb* 46, p. 693a.

calamities, three

samjae 三災

trisaṃvaratanī

The three disasters which strike during the destruction accompanying the end of the kalpa: fire, flood, wind. *Kuan-ting ching* 12, *T* 1331.21.535a.

causal ground

inji 因地

Cultivation by a bodhisattva prior to attainment of Buddhahood. This cultivation establishes the proper causes which will come to fruition at the attainment of Buddhahood. *TCCHL,* p. 579b.9; Hakeda, *Faith,* p. 67.

cause, arising

saengin 生因

kārakahetu

"Ratio essendi"—the catalyst which initiates a sequence of causally arisen events.

cause, cultivation

suin 修因

abhisaṃskārahetu

The cause operating on the causal ground—that is, practices undertaken before enlightenment which act as the efficient cause for achievement of enlightenment. *HYC* 76, p. 418b.

cause, faith as

sinin 信因

Faith as the cause which guarantees future progress in practice. Through faith in the immutable nature of suchness, one gains assurance that one is inherently a Buddha and will succeed on the remainder of the bodhisattva path. A common Hwaŏm term. *HHYCL* 14, p. 809b.6.

cause, right

chŏngin 正因

The formal cause which leads to a causally conditioned event. *Ta-fang-kuang Fo Hua-yen ching sui-shu yen-i ch'ao* 6, *T* 1736.36.43b.26–28.

cause, understanding

yoin 了因

jñāpakahetu

The fundamental cause for the arising of understanding. Ch'eng-kuan says, "Contemplative insight is the understanding cause—in just the same way that a lamp allows one to know material shapes." *Ta-fang-kuang Fo Hua-yen ching sui-shu yen-i ch'ao* 6, *T* 1736.36.43b.28; and see discussion in Kim Ing-sŏk, *Hwaŏm hak kaeron,* p. 184.

central domain

hwanjung 寰中

The domain of the emperor alone—that is, an empty place, the absolute sphere beyond all discrimination, the *dharmadhātu*. *Kŭmgang sammae kyŏng non* 1, *T* 1730.34.961a.17–18.

characteristics

sang 相

lakṣaṇa

Characteristics, as contrasted with nature, refer to the unique attributes displayed by a dharma. See also *greatnesses, three.*

characteristics, six

yuksang 六相

The six characteristics inherent in all dharmas: generality and particularity; identity and difference; integration and destruction. A common Hwaŏm term. *HYC* 34, p. 181c.25; *HHYCL* 24, pp. 885c–886a.

commonness, six levels of

yukpŏm 六凡

See *realms, ten.*

complete and sudden teachings

wondon'gyo 圓頓敎

The teachings of the *Avataṃsaka Sūtra,* which emphasizes the perfect interfusion of all plurality. Since each dharma is perfectly interfused with every other dharma, all dharmas are immediately perfected (enlightenment is achieved) if one dharma (as, for example, faith) is perfected.

complete teachings

won'gyo 圓敎

The ultimate teachings of scriptural Buddhism, which incorporates the insights of all the other provisional teachings of the lower vehicles. See *teachings, five.*

comprehensive assimilation

chŏnsu 全收

Recognizing the essential unity of all dharmas; approaching contemplation from a syncretic perspective. *CYCTH* 2, p. 405c.

consciousness, activating

ŏpsik 業識

karmajāti[lakṣaṇa]vijñāna

The first of five types of consciousness discussed in the *Awakening of Faith;* due to the power of ignorance, the one mind of suchness is disturbed, thereby activating dualistic processes of thought. *TCCHL,* p. 577b.7; Hakeda, *Faith,* pp. 47–48.

consciousness, affective

chŏngsik 情識

Consciousness still under the domination of the emotions and giving rise to discriminative thoughts of liking, disliking, and so forth; hence equivalent to the deluded views and ignorant opinions of ordinary men. *THYL* 30, p. 941b.

consciousness, evolving

chŏnsik 轉識

pravṛtti[lakṣaṇa]vijñāna

Inception of sensory consciousness into the mental processes, turning the mind away from serene contemplation and projecting it into the external sense-spheres. *TCCHL,* p. 577b.8; Hakeda, *Faith,* p. 48.

consciousnesses, nine

kusik 九識

Six sensory consciousnesses—(1) visual; (2) auditory; (3) olfactory; (4) gustatory; (5) tactile; (6) mental—plus (7) governing consciousness *(kliṣṭamanovijñāna);* (8)

storehouse consciousness *(ālayavijñāna);* the consciousness which stores the seeds of potential action until the proper conditions are present for their appearance; (9) mind-king consciousness *(cittarājavijñāna),* also called pure consciousness *(amalavijñāna).*

continents, four

sach'ŏnha 四天下

caturdvīpa

In Indian mythology, the four continents located at each of the four cardinal directions around Mt. Sumeru: (1) Pūrvavideha (east); (2) Jambudvīpa (south); (3) Aparagodānīya (west); (4) Uttarakuru (north).

counteractive measures

taeji 對治

pratipakṣabhāvanā

Six types are listed in *FMC,* p. 232a–b: (1) loving-kindness, counteracting anger; (2) compassion, counteracting violence; (3) joy, counteracting depression; (4) renunciation, counteracting craving; (5) signlessness, counteracting grasping at signs; (6) determination, counteracting confusion.

craving, three types of

samae 三愛

tṛṣṇa

Craving for sensual pleasure, existence, nonexistence.

cream

cheho 醍醐

maṇḍa

The fifth and most refined of the five stages in the clarification of milk products; see *Yu-chia-shih ti lun, T* 1579.30.665b for list. A common metaphor for the Buddha-nature, the term was also used in the T'ien-t'ai school to refer to the fifth of the five periods of the teaching: the one Buddha-vehicle of the *Lotus Sūtra.*

cultivation approach

su mun 修門

Diligent training using the two approaches of calmness and alertness; complementary to the nature approach.

cultivation which involves application of the mind

unsim su 運心修

The practice involving the discriminative powers of the mind which turns it away from evil and toward the good. *CYCTH* 3, p. 407c.16.

cultivation which deals with all matters

p'ansa su 辦事修

The dynamic aspect of the practice of thoughtlessness; the functioning of the nondual noumenon in the phenomenal realm, which reacts to all plurality naturally and spontaneously. As this practice never leaves the essential equanimity of the essence, it is able to deal with all matters while remaining unmoving itself. See Chŏnghye's *CYHJ,* p. 419.3 ff.

defects of knowledge, ten kinds of

sipchong pyŏng 十種病

Ten ineffective ways of observing the *hwadu*—and especially the *mu hwadu*—mentioned by Ta-hui Tsung-kao and systematized by Chinul; see the description in *Resolving Doubts About Observing the Hwadu* and *DCSPR*.

defilements

pŏnnoe 煩惱

kleśa

A list of five defilements—polluted drives which sustain the flow of *saṃsāra*—is given in *FMC,* p. 220a.21–23: (1) desire; (2) hatred; (3) false view of an existing soul; (4) attachment to rites and rituals; (5) delusion. Har Dayal (*Bodhisattva Doctrine,* p. 109) gives a list of six so-called Mahāyāna defilements: (1) sensual desire; (2) anger; (3) pride; (4) ignorance; (5) wrong views; (6) doubt. The lists vary.

defilements, root and accompanying

kŭnsu pŏnnoe 根隨煩惱

The six fundamental defilements listed above are the root defilements; any other defilements which arise are accompanying defilements. The lists vary.

deportments

wiŭi 威儀

īryāpatha

The various aspects of the monk's discipline supplementary to the basic *prātimokṣa* rules; variously listed as numbering from three to eighty thousand. See also *postures, four.*

desires, six

yugyok 六欲

Desire for the six sense-objects: form, sound, scent, flavor, touch, mental objects. *FMC* 2, p. 231c.4–5.

destinies, six

yukto 六道

ṣaḍgati

The six levels of existence in which a sentient being can be reborn: (1) hell; (2) animal realms; (3) hungry ghosts; (4) *aśuras;* (5) humans; (6) heavenly beings. (*Aśuras* are often omitted.) *FMC* 2, p. 221b.10–11.

deva

ch'ŏn 天

Heavenly being; commonly, there are six classes of heavenly beings in the realm of desire, twelve classes in the realm of form, and four classes in the formless realm.

dhāraṇī

chongji 總持

Literally, "comprehensive retention." *Dhāraṇīs* are mnemonic devices designed to summarize, in extremely terse form, various aspects of doctrine. "To bring about comprehensive retention—that is, to retain everything which is learned, and never

to forget any of it" (*Chu-fo yao-chi ching* 1, *T* 810.17.761c.12). Bodhisattvas acquire many different *dhāraṇīs* to help them retain vast stores of the teaching. Often *dhāraṇī* means simply "magic formula" (Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, p. 284).

dharma
pŏp 法
The various truths governing the functioning of the universe which were rediscovered and taught by the Buddha—hence the Buddhist teachings. In the plural, dharmas refer to any of the discrete units of conditioned reality (that is, phenomena).

dharmadhātu, one true
ilchin pŏpkye 一眞法界
The highest principle of the Hwaŏm school. *Dharmadhātu* translates literally as "realm of reality." Ch'eng-kuan explains, "The one true *dharmadhātu* is the recondite and sublime essence." *Ta fang-kuang Fo Hua-yen ching sui-shu yen-i ch'ao* 1, *T* 1736.36.2b.10.

dharmadhātu, four
sa pŏpkye 四法界
Hwaŏm classification of levels of reality: (1) phenomenal *dharmadhātu*, realm of relative objects; (2) noumenal *dharmadhātu*, realm of absolute, undifferentiated suchness; (3) unimpeded interpenetration of noumenal and phenomenal *dharmadhātu* (as all phenomena are based on suchness, the two previous levels are interfused); (4) unimpeded interpenetration of all phenomena *dharmadhātu*. Since all phenomena share a common unity, each entity is perfectly interfused with every other entity without, however, losing its individuality in the process. See *Chu Hua-yen fa-chieh kuan men*, *T*, 1884.45.684b.25–c.1; Chang, *Totality*, pp. 141–154; Takakusu, *Buddhist Philosophy*, p. 119.

dharma-nature
pŏpsŏng 法性
dharmatā
The absolute essence of all things. Wonhyo explains, " 'Dharma-nature' means nirvana. It is the original nature of dharmas. Hence it is called dharma-nature." *Taesŭng kisimnon so* 1, *T* 1844.44.204a.1–2.

dhyāna
sŏn 禪
Concentration.

directions, four
sabang 四方
The four cardinal points.

directions, ten
sibang 十方
North, south, east, west; northeast, southeast, northwest, southwest; zenith, nadir.

doubt

ŭisim 疑心

A Sŏn technical term indicating not perplexity but a spirit of inquiry or sense of wonder about the full significance of instructions one has not yet personally experienced.

earnest application, approach of

yonggong mun 用功門

Practices in which effort is applied in order to develop positive qualities and remove faults. *LCL,* p. 498a.

elements, four great

sadae 四大

mahābhūta

The basic constituents of the physical universe: earth (solidity); water (cohension or fluidity); fire (maturation); wind (motion).

empyrean, nine

kuso 九霄

The nine divisions of the heavens; the highest point in the heavens; nine important planets and stars in Buddhist astronomy. The lists vary. See explanation in Yi Chigwan, *Sajip sagi,* pp. 485–486.

endeavor

kongyong 功用

vyāyāma; ābhoga

Application of effort in developing relative practices. The first through the seventh *bhūmis* require endeavor; the eighth and beyond do not.

energetic effort

chŏngjin 精進

vīrya

One of the six *pāramitās.* The common Sŏn term in Korea for meditation inside a Sŏn hall is "energetic effort."

enjoyment

suyong 受用

pratyupabhoga

The rewards resulting from meritorious action; for enjoyment-body, see *bodies, three.*

enlightenment, actualized

sigak 始覺

Literally "inception-enlightenment," this term refers to the entire process of enlightenment from inception to consummation. *TCCHL,* p. 576b; Hakeda, *Faith,* pp. 37–38.

enlightenment, equal

tŭnggak 等覺

The final stage before the fruition of sublime enlightenment. It is sometimes considered to be an eleventh *bhūmi. T'ien-t'ai ssu-chiao i, T* 1931.46.778c–779a.

enlightenment, original

pon'gak 本覺

The essence of the mind which is grounded upon the fundamental *dharmakāya*. *TCCHL*, p. 576b–c; Hakeda, *Faith*, pp. 37–38.

enlightenment, sublime

myogak 妙覺

The last stage of the bodhisattva path. "The sublime enlightenment forever leaves behind birth and death and returns to the source of the one mind of original enlightenment. Consequently, it enters into the bright purity of the ninth consciousness." (Wonhyo, *Kŭmgang sammae kyŏng non* 3, *T* 1730.34.994c.26–27.) According to the *T'ien-t'ai ssu-chiao i* (*T* 1931.46.779a.3), sublime enlightenment is the stage of fruition.

enlightenment, three aspects of

sam kagŭi 三覺義

The three aspects are (1) self-enlightenment; (2) enlightenment of others; (3) cultivation of enlightenment practices. See explanation at Yi Chi-gwan, *Sajip sagi*, p. 458.

essence

ch'e 體

See *greatnesses, three.*

eternity view

sanggyŏn 常見

śāśvatadṛṣṭi

The speculative view that the self exists independent of the physical and mental processes and will therefore continue to exist even at the latter's dissolution at death.

exhibition [of skills and powers]

sihyŏn mun 示現門

nidarśana

The ability of Buddhas and bodhisattvas to manifest themselves in the conditioned sphere for the welfare of sentient beings.

expedient means

pangp'yŏn 方便

upāya; upāyakauśalya

Application of whatever methods are appropriate to any individual in order to lead him to enlightenment. *HYCb* 1, p. 395b; 3, p. 411c. et passim.

faculties

kŭn'gi 根機

indriya

The capacities of the individual; the six sense-faculties.

faith and understanding

sinhae 信解

śraddhādhimukti

A twofold process of development in which faith provides the impetus for the understanding-awakening, thereby allowing the entrance to the first abiding stage.

faiths, ten

sipsin 十信

The preliminary stage of the bodhisattva path: (1) faith; (2) effort; (3) mindfulness; (4) concentration; (5) wisdom; (6) precepts; (7) nonretrogression; (8) protecting the dharma; (9) vows; (10) transference (of merit). *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.705b.15–17; compare *T'ien-t'ai pa-chiao ta-i, T* 1930.46.771b.12–14.

false thoughts

mangsang 妄想

Any thoughts which are not based on an understanding of nondual suchness; Tsung-mi explains that false thoughts are devoid of the mental stability which derives from development in *samādhi* (*YCCTSC* 3b, p. 537a.21).

feelings, three types of

samsu 三受

vedanā

Pleasant; unpleasant; neither/nor.

Flower Treasury World

Hwajang segye 華藏世界

The Buddha-realm perfected through the vows and practices of Vairocana. *HYC* 8, p. 39a.

follow back the light [of the mind]

hoegwang 廻光

See *trace back the light.*

fruitions, four

sagwa 四果

phala

Four stages of ordinary sainthood: (1) stream-winner; (2) once-returner; (3) nonreturner; (4) *arhant.*

function

yong 用

See *greatnesses, three.*

greatnesses, three

samdae 三大

Three aspects of the one mind as explained in the *Awakening of Faith* (*TCCHL,* p. 575c.25–29; Hakeda, *Faith,* p. 28). (1) Essence *(svabhāva):* suchness, the fundamental substance of the mind. Essence implies the mind's immutable quality—the mind in its passive aspect, unifying all its operations into one unit. (2) Characteristics *(lakṣaṇa):* the unlimited meritorious qualities inherent in the *tathāgatagarbha.* (3) Function *(kriyā):* the active aspect of the mind which allows the

passive essence to adapt itself to a wide variety of conditions, making possible the vast range of response of which beings are capable.

habit-energy

sŏpki 習氣

vāsanā

The ingrained tendency toward defilement which involves the hapless individual in suffering. Even after the initial sudden awakening, this tendency is removed only through gradual cultivation.

hindrance

See *obstruction.*

hwadu 話頭

C. *hua-t'ou.*

Literally "head (topic) of speech"—the essential point in a *kongan* story, used as a topic of meditation in the Sŏn school. As the "apex of speech" or "the point at which speech exhausts itself," the *hwadu* leads to the source of thought, thereby allowing the meditator to break through ordinary patterns of thought and realize the enlightened state of mind.

ignorance

mumyŏng 無明

avidyā

The fundamental cause of suffering.

immutability

pulbyŏn 不變

The absolute, unmoving essence of phenomena; its opposite is adaptability.

Indra

Chesŏk ch'ŏn 帝釋天

The chief of the Gods of the Thirty-three whose palace is located on the peak of Mt. Sumeru; see *Straight Talk on the True Mind,* note 9, for discussion.

Indra's net

int'ara mang 因陁羅網

indrajāla

The jeweled canopy suspended in space above Indra's palace.

intermediate state

chungŭm 中陰

antarābhava

The state between successive rebirths during which the spirit's direction and subsequent sphere of existence are clarified. In Korea, the period is usually considered to last forty-nine days.

Interminable Hell

mugan chiyok 無間地獄

avīcimahānaraka

The deepest of all the hells—interminable because one suffers pain day and night

for kalpas on end. See *Ti-tsang ching* 1, *T* 412.13.780a.12–b.12, for a description of this hell and five reasons why it is so named.

inversions, four

sa chŏndo 四顚倒

viparyāsa

Mistaking: (1) the impermanent for the permanent; (2) suffering for the pleasurable; (3) not-self for the self; (4) the repulsive for the lovely. *FMC* 1, p. 229c.20–14.

jewels, seven

ch'ilpo 七寶

saptaratna

Gold, silver, lapis lazuli, crystal, agate, ruby, carnelian.

kalpas, four

sa kŏp 四劫

(1) Creation kalpa (eon): the evolutionary period during which the universe is brought into existence. (2) Abiding kalpa: a stable period of maturity and relative security in the universe. (3) Destruction kalpa: the period of degeneration and final annihilation. (4) Void kalpa: period of utter nothingness prior to the onset of a new creation kalpa.

karma

ŏp 業

karman

Actions which produce a result *(vipāka)*. There are three avenues through which action is performed: body, speech, and mind.

karmic obstructions

ŏpchang 業障

karmāvaraṇa

Obstacles to the attainment of enlightenment created by one's past and present actions. See *obstruction.*

knowledges, three

sammyŏng 三明

trividyā

Knowledge of: (1) past lives; (2) divine eye; (3) extinction of the outflows.

knowledges, four analytical

pyŏnjae 辯才

pratisaṃvid

Analytical knowledge of: (1) meaning; (2) dharmas; (3) style of expression; (4) eloquence.

kongan 公案

C. *k'ung-an;* J. *kōan*

Test cases, a conundrum used in Sŏn as a meditation practice.

liberations, eight

parhaet'al 八解脫

vimokṣa

Salvation as both goal and process of attainment: (1) perception of form while abiding in the fine material sphere; (2) perception of form externally but not internally; (3) confidence through recognition of the beautiful; (4) abiding in the sphere of endless space; (5) abiding in the sphere of unbounded consciousness; (6) abiding in the sphere of nothingness; (7) abiding in the sphere of neither perception nor nonperception; (8) abiding in the extinction of perception and feeling.

mahāsattva

taesa 大士

"Great being." The *Mahāprajñāpāramitā-sūtra* (*T* 223.8.243b.11–13) says that "bodhisattvas perforce are the chiefs among all beings" and are, consequently, great beings.

māra

mawang 魔王

A class of Buddhist demon; the demon "Death"; any disturbance of the mind, especially sensual.

marks, major and minor

sangho 相好

lakṣaṇānuvyañjana

Traditional Indian listings of the physical marks associated with the perfected man. For the list see Edgerton, *Buddhist Hybrid Sanskrit Dictionary,* pp. 340 and 458–460.

middle path

chungdo 中道

madhyamapratipadā

The Buddhist view, skirting both annihilation view and eternity view. Though the physical and mental processes are absolutely devoid of any underlying self-identity, there is continuity in their functioning in this life and during successive lives due to the inertial force of moral cause and effect. Similarly, the Buddhist view that practice should avoid the two extremes of self-indulgence and masochism.

mind, true

chinsim 眞心

Chinul *(Straight Talk on the True Mind)* defines true mind as the absolute state of mind which contrasts with the conditioned mental aggregates.

mind-ground

simji 心地

cittabhūmi

The fundamental basis of the mind: mind refers to the fifty types of mind cultivat-

ed during the ten faiths through the ten *bhūmis;* ground refers to the place to which these various practices penetrate.

mind-nature
simsŏng 心性
cittadharmatā
The immutable original essence of the mind. *TCCHL,* p. 579a; *HYCb* 5, p. 427a.

mysterious gates, three
samhyŏn mun 三玄門
Three complementary ways, each progressively more difficult and direct, for teaching the Sŏn dharma: (1) mystery in the essence (conceptual descriptions); (2) mystery in the word (the *hwadu*); (3) mystery in the mystery (expedients like striking the student or the Sŏn shout which are intended to free the student from conceptualization). *Jen-t'ien yen-mu* 2, *T* 2006.48.311b.19.

mysterious gates, ten
siphyŏn mun 十玄門
Ten different aspects of the Hwaŏm theory of the unimpeded interpenetration of all phenomenal *dharmadhātu;* there is an "old" and a "new" list. See Takakusu, *Buddhist Philosophy,* pp. 120–121, and Yi Chi-gwan, *Sajip sagi,* pp. 448–449.

nature
sŏng 性
prakrti; svabhāva
The unchanging, absolute essence of all dharmas; contrasted with characteristics.

nature approach
sŏng mun 性門
The approach to practice in which one maintains an indifferent attitude toward both phenomenal and absolute aspects of existence by seeing the emptiness of all experience; complementary to cultivation approach. See *Encouragement to Practice.*

nature school
sŏng chong 性宗
Teachings which advocate that all phenomena are nothing but the absolute nature, which is void of characteristics; Tsung-mi's third division of the Sŏn teachings. *CYCTH* 2, p. 402b.

natures, three
samsŏng 三性
svabhāvatraya
A Vijñānavādin classification designed to aid realization of the truth of nonself. The three natures are three aspects of experience which eventually point out the nonexistence of an abiding self. (1) Biased conceptualization, or imagination *(parikalpita):* things are contrived because they have no characteristics of their own. (2) Dependence *(paratantra):* things have no abiding self because they arise through conditions. (3) Perfection *(parinispanna):* things have no abiding self of

their own because they are based solely on the absolute, which is without characteristics. *Wei-shih san-shih lun sung* 23, 24, *T* 1586.31.61a; Conze, *Buddhist Thought*, pp. 258–260.

natures, five

osŏng 五性

Classification of sentient beings from the standpoint of their spiritual lineage: (1) beings with no spiritual lineage *(icchantika)*: (2) *śrāvakas*, immediate disciples of a Buddha, followers of the Hīnayāna path; (3) *pratyekabuddhas*, Buddhas who do not teach; (4) bodhisattvas; (5) those whose spiritual lineage is undetermined.

nature, noumenal

isŏng 理性

Chinul *(Straight Talk)* defines noumenal nature as the absolute state of mind as contrasted with mundane, conditioned phenomena.

nature, self

chasŏng 自性

svabhāva

The fundamental essence of a phenomenon. *HYCb* 1, p. 395b.

nature-sea

sŏnghae 性海

The oceanlike quality of the true nature; the real or absolute world without opposites which is broad and undifferentiated like the ocean. *Hua-yen i-ch'eng chiao-i fen-ch'i chang* 1, *T* 1866.45.477a.14

nature-sea fruition

sŏnghae kwabun 性海果分

The Buddha-realm in which the fruition of the nature is vast in scope like the ocean.

negations, one hundred

paekpi 百非

Fifty pairs of opposite concepts developed from the four propositions. Each proposition is viewed as one, not-one, both, and neither, making sixteen. These sixteen are then considered in terms of past, present, and future, making forty-eight. These forty-eight are regarded from the standpont of having already arisen or not having yet arisen, making ninety-six. Finally, the original four propositions are added, giving the full hundred concepts, or negations. *CTL* 7, p. 252a; Miura and Sasaki, *Zen Dust*, pp. 271–272.

no-mind

musim 無心

See *thoughtlessness*.

objects, matured

sokkyŏng 熟境

**paripācanaviṣaya*

External sense-objects at the moment they are coming into the recognizance of the internal sense-bases. See *Straight Talk on the True Mind* for discussion.

obstruction

changae 障礙

āvaraṇa

Anything which hinders development on the path. There are two major types: the obstacle of defilements *(kleśāvaraṇa)* are general hindrances created by greed, hatred, and delusion; intellectual obstacles *(jñeyāvaraṇa)* are subtle hindrances resulting from belief in the real existence of sensory-objects. See Conze, *Buddhist Wisdom Books,* p. 95.

ordinary man

pŏmbu 凡夫

[bala]pṛthagjana

Unenlightened person.

ordinary man of great aspiration

taesim pŏmbu 大心凡夫

A person who, although still ordinary, "seeks only the inscrutable vehicle of the *tathāgatas*" (*HHYCL* 6, p. 756c) and is not content with the provisional teachings of the three vehicles. This is generally a person who has achieved the initial understanding-awakening and is perfecting the gradual cultivation which proceeds to realization-awakening. See *Encouragement to Practice.*

outflows

nu 漏

āsrava

Three outflows are usually enumerated: desire, existence, ignorance. *FMC* 1, p. 227c.21.

pāramitās, six

yukto 六度

Six perfections, or supreme virtues of the Buddha, which must be perfected by bodhisattvas in order to complete their training: giving, morality, patience, effort, concentration, wisdom. *TCCHL,* p. 581a.20–26.

pāramitās, ten

sipto 十度

The six *pāramitās* plus: skill in means, vows, power, cognition.

patience

in 忍

kṣānti

Forbearance, the ability to endure difficulties patiently; third of the six *pāramitās.*

patience, conforming

susun in 隨順忍

**anvayakṣānti*

Effortless endurance which derives from conformity with the dharma-nature and leads to a harmonious relationship with phenomenal objects. One of the ten patiences outlined by Ch'eng-kuan, "it is called 'conforming patience' because

it conforms to noumenon and phenomenon." *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.708c.8–9.

perfect interfusion

wonyung 圓融

The generality, identity, and integration aspects of the six characteristics. Since each phenomenon is based on the same monistic dharma-nature, all are interconnected. As Ch'eng-kuan explains, "One stage then absorbs all stages . . . within one *bhūmi* is completely contained all the meritorious qualities of all the *bhūmis*" (*Ta-fang-kuang Fo Hua-yen ching sui-shu yen-i ch'ao* 1, *T* 1735.35.504b.19–21). As an approach to practice, perfect interfusion also implies that if only one aspect of the path is perfected, all other aspects are simultaneously perfected. (See *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.705c–706a.)

poisons, three

samdok 三毒

**triviṣa*

The three roots of evil: greed, hatred, and delusion. *Wei-mo-chieh so-shuo ching, T* 475.14.547b.

postures, four

saŭi 四儀

īryāpatha

The four basic postures the body can assume: walking, standing, sitting, lying.

powers, ten

simnyŏk 十力

daśabala

Ten powers exclusive to Buddhas. Knowledge as to: (1) what can be; (2) karmic results in past, present, and future; (3) elements of existence; (4) dispositions of beings; (5) faculties of beings; (6) the way leading everywhere; (7) various dharmic attainments; (8) his own past lives; (9) the various destinies of beings; (10) his own deliverance. *CYCTH* 2, p. 405c.

practices, ten

siphaeng 十行

The second level of the bodhisattva path. Practice which: (1) is joyful; (2) is beneficial; (3) is favorable; (4) is unyielding; (5) leaves behind delusion and distraction; (6) manifests skillfulness; (7) is unattached; (8) is difficult to attain; (9) develops wholesome dharmas; (10) is truth itself. *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.705b.23–25; *T'ien-t'ai pa-chiao ta-i, T* 1930.46.771b.18–21.

practices, manifold supplementary

manhaeng 萬行

Wholesome practices, especially those which improve life in the conditioned sphere. They are supplementary to the fundamental practice of thoughtlessness, which does not recognize conditioned distinctions. *LCL,* p. 502a.

prajñā
chihye 智慧
Wisdom, the function of the self-nature, characterized as radiant understanding.

pratyekabuddha
dokkak pul 獨覺佛
Buddhas who do not teach.

preparation, stage of
charyang wi 資糧位
saṃbhāramārga
The first of the five Yogācāra divisions of the path of practice, the stage of preparation involves cultivation of meritorious activities.

progressive approach
(ch'aje) haengp'o mun 次第行布門
The particularity, difference, and destruction aspects of the six characteristics. The approach to practice which distinguishes between different levels of practice and considers perfection of practice to result from completion of each level. See *perfect interfusion*. *Ta-fang-kuang Fo Hua-yen ching sui-shu yen-i ch'ao* 1, *T* 1735.35.504b.18; *Ta Hua-yen ching lüeh-ts'e*, *T* 1737.36.705b.10–c.24.

propositions, three
samgu 三句
The two extremes of existence and nonexistence and their mean: the things arise and cease according to conditions. Kim T'an-hŏ, *Pojo pŏbŏ*, fol. 126a.

propositions, four [antinomical]
sagu 四句
catuṣkoṭi
Categories used in Indian logic schools for four aspects of delusive thinking: one (same); different; existing; nonexisting. See Ma-tsu's treatment in *CTL* 7, p. 252a; *CYCTH* 2, p. 405c; and see explanation in Miura and Sasaki, *Zen Dust*, pp. 269–270.

provisional teachings
kwon'gyo 權教
Expedient methods leading students to the true Mahāyāna teachings; refers especially to the three-vehicle teachings in contrast to the one-vehicle absolute teaching.

Pure Land
chŏngt'o 淨土
śuddhāvāsa
A Buddha-realm created through the power of the vows of a Buddha.

Pure Land, nine tiers of
chŏngt'o kup'um 淨土九品
Lotus tiers arrayed in high, middle, and low sectors of a Pure Land, which are then each divided into high, middle, and low. *Kuan Wu-liang-shou fo ching*, *T* 365.12.344c. ff.

radiances, three

samgwang 三光

The three inner radiances are those of permanency, the body, and the wisdom of a Buddha; the external radiances are those of the sun, moon, and stars. Yi Chigwan, *Sajip sagi,* p. 442.

radical analysis

chŏn'gan mun 全棟門

Mental faculty which analyzes dharmas and reveals their fundamental essence; complementary to comprehensive assimilation. *CYCTH* 2, p. 405c.

realms, ten

sipkye 十界

A T'ien-t'ai classification of the various levels of sentient life: four realms of sanctity *(sasŏng)*—Buddhas, bodhisattvas, *pratyekabuddhas, śrāvakas;* six realms of commonness *(yukpŏm)*—see *destinies, six.* Takakusu, *Buddhist Philosophy,* pp. 137–139.

regalia

changŏm 莊嚴

vyūha; alaṃkāra

The magnificent manifestations of a Buddha's merit, visible only to bodhisattvas; the awesome splendor of the Buddhas.

reward-body

posin 寶身

See *bodies, three.*

samādhi

sammae 三昧

The second of the threefold training, *samādhi,* or concentration, involves complete attention to a meditation object or to positive states of mind. The term can perhaps be rendered best as mental absorption. Various types are listed.

samādhi, expedient

pangp'yŏn sammae 方便三昧

Absorption in the application of expedient means.

samādhi, mind-only

yusim sammae 唯心三昧

Absorption in the awareness of the mind-nature alone.

samādhi, ocean-seal

haein sammae 海印三昧

sāgaramudrāsamādhi

The *samādhi* the Buddha entered immediately following his enlightenment, during which he taught the *Avataṃsaka Sūtra.* According to Fa-tsang, ocean-seal refers to suchness, which is like a calm ocean that reflects everything. *Hsiu Hua-yen ao-chih wang-chin huan-yüan kuan, T* 1876.45.637b.

samādhi of no-mind

musim sammae 無心三昧

acintyasamādhi

Absorption in the state of thoughtlessness.

samādhi of oneness

irhaeng sammae 一行三昧

**ekakārasamādhi; *ekavyūhasamādhi*

An extension of the *samādhi* of true suchness. In this aspect one realizes the oneness of the absolute (the dharma-body of the Buddhas) and the phenomenal (the conditioned bodies of sentient beings). *TCCHL,* p. 582b.1; Hakeda, *Faith,* p. 97. In Ch'an texts, the term often refers to absorption in suchness which is maintained during all daily activities; see Yampolsky, *Platform Sutra,* p. 136, n. 60, for discussion.

samādhi of true suchness

chinyŏ sammae 眞如三昧

The basic absorption for the development of all other *samādhis;* it is produced as a result of the perfection of *śamatha* practices. Through this absorption one realizes the oneness of the *dharmadhātu. TCCHL,* p. 582a.24–b.1; Hakeda, *Faith,* pp. 96–97.

śamatha-vipaśyanā

chigwan 止觀

Calmness and insight, the two fundamental aspects of Buddhist meditation. Calmness refers to separating the attention from sense-experience to produce a state of full mental absorption; it corresponds to *samādhi* training. Insight means to view the characteristics of phenomenal objects; it corresponds to *prajñā* development. *TCCHL,* p. 582a–583a; Hakeda, *Faith,* pp. 95–102.

sanctity, four levels of

sasŏng 四聖

See *realms, ten.*

sanctity, ten stages of

sasŏng 十聖

The ten *bhūmis;* compare *worthiness, three stages of.*

see the nature

kyŏnsŏng 見性

C. *chien-hsing;* J. *kenshō.* Insight into the Buddha-nature inherent in one's own mind.

shortcut approach

kyŏngjŏl mun 徑截門

The approach to Sŏn practice which does not involve conceptual descriptions but points the student directly toward truth by having him use the *hwadu* from the inception of practice.

signs, four
sasang 四相
Grasping at the concepts of: self, being, soul, person.

śīla
kye 戒
Moral observations; precepts. See *training, threefold.*

spiritual family
chongsŏng 種性 (姓)
gotra; kulavaṃśa
Three major spiritual propensities: to the *śrāvaka,* bodhisattva, and Buddha vehicles. *Yu-chia-shih ti lun* 2, *T* 1579.30.284c.

spiritual powers
sint'ong 神通
abhijñā; ṛddhi
Usually six are enumerated: magical powers; divine ear; telepathy; divine eye; recollection of former existences; knowledge of extinction of the outflows.

śramaṇa
samun 沙門
Spiritual adept.

śrāvaka
sŏngmun 聲聞
An immediate disciple of the Buddha; follower of the Hīnayāna path.

stages, five
owi 五位
Primary divisions of the path of practice: preparation *(saṃbhāramārga);* application *(prayogamārga);* insight *(darśanamārga);* practice *(bhāvanāmārga);* ultimate stage (*niṣṭhamārga,* literally "fulfillment"). In a Hua-yen context, the five stages refer to the divisions of the bodhisattva path: the ten abidings; ten practices; ten transferences; ten *bhūmis;* and the equal and sublime enlightenments. *Lüeh-shih hsin Hua-yen ching hsiu-hsing tz'u-ti chüeh-i lun ho-chi, T* 1741.36.1049a.24–25.

stereotyping
kwagu 窠臼
Literally "a ready-made pattern," this Sŏn term refers to the ordinary dualistic processes of thought. *Jen-t'ien yen-mu* 2, *T* 2006.48.311b.8.

storehouse, inexhaustible
mujinjang 無盡藏
The mind as a storehouse of infinite meritorious qualities. *P'u-sa ying-lo pen-ye ching* 2, *T* 656.16.13b; there is a reference to ten types of inexhaustible storehouses on p. 30a.28 ff.

striving
kongjak 功作
vyāyāma
To exert oneself in practice.

stupa
t'ap 塔
Buddhist reliquary; pagoda or memorial.

suchness, true
chinyŏ 眞如
bhūtatathatā; tathatā
The fundamental substance of the universe. "True suchness is the essence of the doctrine of the one *dharmadhātu*'s great general characteristic. . . . True suchness means to be devoid of signs." *TCCHL,* p. 576a.8, 14–15; Hakeda, *Faith,* p. 33; *HYC* 30, p. 162a.1.

sudden teachings
ton'gyo 頓敎
The doctrine that truth can be apprehended suddenly without preliminary practice. See *teachings, five.*

tallying-realization
kyejŭng 契證
The realization which comes from merging with the mind-nature; similar to the realization-awakening. *Pi-yen lu* 10, case 99, *T* 2003.48.222c.13.

tathāgatagarbha
yŏraejang 如來藏
In Chinese, literally "storehouse of the *tathāgata*"; in Sanskrit, "embryo of the *tathāgata,*" absolute nondual suchness while immanent in the phenomenal world. As the storehouse of unlimited meritorious qualities (*TCCHL,* p. 575c.27; Hakeda, *Faith,* p. 29), it represents the potential inherent in every living being to achieve enlightenment.

teachings, five
ogyo 五敎
Fa-tsang's five divisions of the scholastic teachings, which became a hallmark of Hua-yen doctrine: (1) Hīnayāna (lesser vehicle) teachings; (2) Mahāyāna inception teachings; (3) Mahāyāna final teachings; (4) sudden teachings; (5) complete teachings. *Hua-yen i-ch'eng chiao-i fen-ch'i chang* 1, *T* 1866.45.481b ff.; Takakusu, *Buddhist Philosophy,* pp. 114–116.

teachings, twelvefold division of
sibibun'gyo 十二分敎
The twelve divisions of the Mahāyāna canon according to type and style of the text. The divisions are somewhat contrived and attempt to distinguish between subject matter, purpose of the text, and metrical form of verse sections.

thoughtlessness, cultivation of
munyŏm [su] 無念修
The absence of the dualistic patterns of thought which disturb mental quietude. It is not a state of blankness or inattention, but a positive state in which the innate radiance of the pure mind manifests. Complementary to cultivation which deals with all matters. Yampolsky, *Platform Sutra,* pp. 137–138.

time divisions, five fixed
oroego 五牢固
Five 500-year divisions of the dharma in which the following factors are predominant: first period, liberation; second, mental absorption; third, scholarly learning; fourth, stupas and temples; fifth, contention. After the fifth time division Buddhism continues to eventual extinction.

time periods, three
samse 三世
trayo'dhvāna
Past, present, future.

time periods, nine
kuse 九世
The past, present, and future in each of the periods of past, present, and future. *Hua-yen i-ch'eng chiao-i fen-ch'i chang* 4, *T* 1866.45.506c.20.

time periods, ten
sipse 十世
A Hwaŏm term: the nine time periods plus an additional period during which all the others are interfused. *Hua-yen i-ch'eng chiao-i fen-ch'i chang* 4, *T* 1866.45.506c.19.

trace back the light and look back on the radiance [of the mind]
hoegwang panjo 廻光返照
An important element in Chinul's contemplation approach: purely internal introspection. Yuil explains, "To trace back the radiance [of one's own mind] means to trace back the radiance of the numinous awareness of one's own mind; for this reason it is called 'trace back the radiance.' It is like seeing the radiance of the sun's rays and following it back until you see the orb of the sun itself" (*CYKM,* fol. 27b.9–10). The phrase is often synonymous with *hwadu* practice. *THYL* 26, p. 922c.24; *LCL,* p. 497c.19; *CTL* 11, p. 282c; *CYCTH* 4, p. 411c.5,17.

training, threefold
samhak 三學
triśikṣā
The three major aspects of the Buddhist approach to practice: *śīla* (morality); *samādhi* (concentration); and *prajñā* (wisdom). *FMC* 1, p. 228b.9.

transferences, ten
siphoehyang 十廻向
The third division of the bodhisattva path: (1) saving all sentient beings without

holding onto any sign of an existing sentient being; (2) indestructibility; (3) becoming the equal of all Buddhas; (4) reaching to all places; (5) inexhaustible storehouse of merits; (6) conforming to, and firmly established in, all good faculties; (7) equally conforming to the needs of all sentient beings; (8) realizing the characteristic of suchness; (9) unbounded and unattached liberation; (10) having entered the *dharmadhātu,* the unlimited power of transference so gained. Each of these transferences is made toward three things: supreme *bodhi;* all sentient beings; and the realm of true suchness. *Ta Hua-yen ching lüeh-ts'e, T* 1737.36.705b.27–c.2; *T'ien-t'ai pa-chiao ta-i, T* 1930.46.771b.21–26.

transformation
ŭnghwa 應化
nirmāṇa
The ability of Buddhas to manifest physical representations of themselves in different realms and in a form instructive to beings of that realm. See also *bodies (three)* and *bodies (ten).*

treasures, three
sambo 三寳
triratna
The three refuges of all Buddhists: Buddha (enlightenment), Dharma (the teachings), Saṃgha (the community of fellow Buddhists).

trichiliocosm
samch'ŏn taech'ŏn segye 三千大千世界
trisāhasramahāsāhasralokadhātu
The entire universe, composed of myriads of world systems. *Leng-yen ching* 6, *T* 945.19.129b.24.

tripiṭaka
taejanggyŏng 大藏經
The three repositories of the Buddhist scriptures: *sūtra* (discourses); *vinaya* (discipline); *śāstra* (*abhidharma;* treatises).

ultimate stage
kugyŏng wi 究竟位
See *stages, five.*

unimpeded conditioned arising of the *dharmadhātu*
popkye muae yŏn'gi 法界無礙緣起
The massive interpenetration on a cosmic scale of each element of existence with every other element; each creates and is created by every other element—the ultimate realization of the Hwaŏm school.

unwholesome actions, ten
sippulsŏnŏp 十不善業
daśākuśalakarman
Killing, stealing, sexual incontinence; lying, talebearing; harsh speech; flattery; coveting; hatred; delusion (wrong views). *Shou shih-shan-chieh ching, T* 1486.24.1023a.

ūrṇakośa

paekho 白毫

A circle of hair between the eyebrows; one of the thirty-two marks of a Buddha.

Vairocana Buddha

pirosana pul 毗盧舍 (遮) 那佛

The Dharmakāya Buddha, Vairocana is the Lord of the Flower Treasury World; in Hwaŏm thought, he represents the absolute in which are merged the noumenal wisdom of Mañjuśrī and the phenomenal wisdom of Samantabhadra.

vehicles, three

samsŭng 三乘

triyāna

The three paths of the *śrāvaka, pratyekabuddha,* and bodhisattva, which are expedient Mahāyāna soteriological teachings; only the one Buddha-vehicle expresses the absolute. *Miao-fa lien-hua ching* 1, *T* 262.9.6a.

voidness

kong 空

śunyatā

The nonsubstantiality of all things.

wholesome actions, ten

sipsŏnŏp 十善業

daśakuśalakarman

Strictures against: killing; stealing; sexual incontinence; lying; talebearing; harsh speech; flattery; coveting; hatred; and delusion. These ten were the basis of Chinese Buddhist discipline before the introduction of the formal *vinaya* rules. See *Shou shih-shan-chieh ching, T* 1486.24.1023a–c. For the positive effects resulting from the observation of these ten ways of action, see *Shih-shan ye-tao ching, T* 600.15.158a–c.

winds, eight

palp'ung 八風

The four pairs of opposites which constantly buffet the mundane world: gain and loss; fame and disrepute; praise and blame; happiness and suffering.

wisdoms, four

saji 四智

A Vijñānavādin classification of the four types of knowledge exclusive to the Buddhas. (1) Great perfect mirror wisdom *(ādarśanajñāna):* the wisdom which sees the perfect interfusion of all things, as if everything were simultaneously reflected in a great mirror. (2) Integrative nature wisdom *(samatājñāna):* the knowledge which rises above all distinctions and sees all things impartially without coloring by the ego. (3) Wisdom of marvelous observation *(pratyavekṣanājñāna):* the wisdom of profound intellectual discrimination. (4) Wisdom of the accomplishment of what was to be done *(kṛtyānuṣṭhānajñāna):* the wisdom of the perfection of actions which benefit both oneself and others. *Ch'eng wei-shih lun* 7, *T* 1585.31.39a.

wisdoms, ten

sipchi 十智

Wisdom exclusive to the Buddhas. Knowledge of: (1) the three time periods; (2) the Buddha-dharmas; (3) the unimpeded *dharmadhātu;* (4) the limitlessness of the *dharmadhātu;* (5) being accomplished in all worlds; (6) shining universally over all worlds; (7) supporting all worlds; (8) all sentient beings; (9) omniscience; (10) all the Buddhas without limits. There are other lists.

wisdom, all-embracing

ilch'eji 一切智

sarvajñā

The wisdom which is able to understand the real nature of any object to which one turns one's attention. In contrast with omniscient wisdom, this wisdom is the province of *pratyekabuddhas* and *śrāvakas,* as well as of Buddhas. *HYCb* 35, p. 623c.

wisdom, conforming

susunji 隨順智

anvayajñāna

Wisdom which is in conformity with the insights of the four noble truths. Alternatively, this can be taken as the wisdom which accords with the nondual perspective of suchness.

wisdom, discriminative

ch'abyŏlchi 差別智

**prabhedajñāna*

Analytical knowledge of characteristics.

wisdom, dry

kanhye 乾慧

śuklavidarśana[jñāna]

The first of the ten alternative series of *bhūmis* of the provisional vehicle. *Mo-ho po-jo po-lo-mi ching, T* 223.8.261b; *Ta-chih-tu lun* 49, *T* 1509.25.411a.

wisdom, expedient

pangp'yŏnji 方便智

The wisdom which is proficient in the application of expedient means of guiding beings.

wisdom, fruition

kwaji 果智

The absolute wisdom resulting from the perfection of the qualities cultivated on the bodhisattva path.

wisdom, fundamental

kŭnbonji 根本智

The innate wisdom which is in direct conformity with truth and devoid of any distinctions between subject and object. This wisdom is the foundation upon which other aspects of wisdom arise; it is also the basis upon which the subsequently obtained wisdom is developed.

wisdom, instructorless
musaji 無師智
anupadiṣṭajñāna; svayaṃbhūjñāna
The wisdom which cannot be obtained from any teacher, but only from one's direct experience. *HYC* 52, p. 278a.6.

wisdom, nonproduction
mujakchi 無作智
**akarmakajñāna*
Knowledge of the absolute, immutable state.

wisdom, noumenal
iji 理智
The absolute wisdom which is free of the outflows; opposite of phenomenal wisdom. It is symbolized by Mañjuśrī in Hwaŏm usage.

wisdom, omniscient
ilch'ejongji 一切種智
sarvākārajñatā
The knowledge which is able to ascertain the phenomenal qualities of all objects to which one turns one's attention; this wisdom, unlike all-embracing wisdom, is specific to the Buddhas. *Miao-fa lien-hua ching* 1, *T* 262.9.3c,19b.

wisdom, original
ponji 本智
The wisdom innate in the mind-nature.

wisdom, phenomenal
saji 事智
The relative wisdom which is proficient in dealing with the conditioned characteristics of phenomenal objects; contrasts with noumenal wisdom. Sometimes it also implies wisdom which is still connected with the outflows. In Hwaŏm usage, this type of wisdom is symbolized by Samantabhadra.

wisdom, realization
chŭngji 證智
The absolute wisdom engendered through awakening. *Hwaŏm ilsŭng pŏpkye to*, *T* 1887A.45.711a, line 4.

wisdom of spiritual powers
sint'ongji 神通智
The wisdom which is proficient in the application of spiritual powers.

wisdom, subsequently obtained
hudŏkchi 後得智
tatpṛṣṭhalabdhajñāna
The wisdom, based on the fundamental wisdom, which allows one to ferry across sentient beings. Whereas fundamental wisdom leads to enlightenment for oneself, subsequently obtained wisdom gives one the ability to help others to enlightenment. *Ta-ch'eng wei-shih lun*, *T* 1589.31.73a.24.

wisdom of transference

hoehyangji 迴向智

**pariṇāmajñāna*

The wisdom which can dedicate all actions to the welfare of all beings. *HYC* 52, p. 277c, 278a.

wisdom, unabiding

muŭijuji 無依住智

**apratiṣṭhitajñāna*

Wisdom in its totally adaptable mode—made possible because it is not confined to one abiding place. Since the underlying nature of all discrimination has been purified of duality, those discriminative properties of mind are free to operate without restriction. *HHYCL* 10, p. 780c.

wisdom, unimpeded

muaeji 無礙智

**avyāhatajñāna*

The absolute wisdom of Buddhahood which is unobstructed by conditioned phenomena.

wisdom of universal brightness

pogwangmyŏngji 普光明智

**samantadāhajñāna*

Wisdom in its aspect of radiance—radiance so bright that everything becomes as if transparent before it. See Ñāṇananda, *Magic of the Mind,* pp. 75–83, for a discussion of the belief that wisdom is "lustrous-all-round *(sabbatopabhaṃ).*" *HYC* 76, p. 418a.

wisdom, unmoving

pultongji 不動智

avicalabuddhi

Wisdom which is totally unaffected by the changing states of the conditioned phenomena of the world.

wisdom-body

hyesin; chisin 慧身 智身

The tenth of the ten bodies of a Buddha.

word, live/dead

hwalgu/sagu 活句 死句

Yün-men's disciple, Tung-shan Shou-ch'u (d. 990), distinguished between conceptual descriptions of dharma and the "directly pointing" words of Ch'an: "If there is any rational intention manifested in words, then they are dead words; if there is no rational intention manifested in words, then they are live words." Quoted in Chang Chung-yüan, *Original Teachings,* p. 271.

World Honored One

sejon 世尊

lokanātha

An epithet used especially for the historical Buddha, Śākyamuni.

world, triple

samgye 三界

trilokadhātu

The three levels of a world system: desire; subtle form; formless. *FMC* 1, p. 227c.25.

worthiness, three stages of

samhyŏn 三賢

The three initial stages of the bodhisattva path: the ten abidings, ten practices, and ten transferences.

worthiness, three stages of [the provisional vehicle]

samhyŏn 三賢

(1) The practice of counteracting meditations, such as using loving-kindness to counter hatred; (2) practice of the four foundations of mindfulness: meditations on form, feeling, mental states, and dharmas; (3) simultaneous practice of all four foundations of mindfulness. *T'ien-t'ai ssu-chiao i, T* 1931.46.777c.12.

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Character List

THIS LIST includes characters for items appearing only in the text. Other logographs are found in the ancillary material; see Index.

Ch'an-tsang 禪藏
Chin'gong 眞公
Ching shan 徑山
Chiwon 智遠
Ch'oe Ch'ung-hŏn 崔忠獻
Ch'oe Ŭi 崔竩
Chŏng 鄭
Chŏng Kwang-u 鄭光遇
chŏnghye ssangsu 定慧雙修
chŏngsŏng yŏn'gi 淨性緣起
Ch'ŏngwon sa 淸源寺
Ch'ŏnjin 天眞
Chunbŏm 遵範
Fu Chien 符堅
Han'gŭl 한글
Hoguk sŭngdan 護國僧團
Hsüan-t'u 玄菟
hwabyŏng 話柄
hwach'ŭk 話則
hwaje 話題
Hwasun kun 和順郡
Hyeŭn 惠隱
Hyŏn'gwang 玄光
Hyŏnt'o 玄菟
i 理
imbyŏng 任病
in 人
Kamno t'ap 甘露塔
kamŭng togyo 感應道交
kanhwa sŏn 看話禪
Kōben 高辨
Kobong 高峰
Kohan Yŏng *sŏnsa* 故漠永禪師
Kŏjo sa 居祖寺
Kuei-feng hou-chi 圭峰後集
kuksa 國師
Kusan Sŏnmun 九山禪門
Kyŏmik 謙益
Li-tai tsu-shih hsüeh-mo t'u 歷代祖師血脈圖
Lo-lang 藥浪
Mahan 馬韓
Maranant'a 摩羅難陀
Mi-chou 密州
Ming-chou 明州
Moguja 牧牛子
muae haeng 無礙行
mimi 無味
Munjong 文宗
Myoch'ŏng 妙淸

Myōe Shōnin 明惠上人
Myŏngjong 明宗
Nangnang 樂浪
Nangji 朗智
Nan-yüan Hui-yung 南院慧顒
Nan-yüeh Hui-ssu 南嶽慧思
Ning-p'o 寧波
Ogyo 五教
Okcho 沃沮
Paedarta 倍達多
P'eng Chi-ch'ing 彭際淸
Pŏppogi tan'gyŏng chunggan pal 法寶記壇經重刊跋
Pomun sa 普門寺
P'u-chi 普寂
Puril Pojo 佛日普照
Puyŏ 夫餘
Pyŏlgwan 捌關
Pyŏn'gong 辨公
Sammun chikchi 三門直指
Sangdang nok 上堂錄
Saro 斯盧
Shun-tao 順道
Sinhaeng 信行
sinman chuch'o 信滿住初
sŏnggu mun 性具門
Songgwang san 松廣山
sŏngjŏk tŭngji 惺寂等持
Sosurim wang 小獸林王
Sundo 順道
Ta-chao Chih-kung 大照志空
Taebang 帶方
Taegak *kuksa* 大覺國師
Taejo Chigong 大照志空
Tai-fang 帶方
Tamuk 曇旭
Tao-su ch'ou-ta wen-chi 道俗酬答文集
Teng-chou 登州
Ti 氏
T'ien-t'ung Tzu-ning 天童子凝
Tongye 東濊
tono ch'ŏmsu 頓悟漸修
tono tonsu 頓悟頓修
Ts'ao-ch'i shan 曹溪山
Tzu-ning 子凝
Ŭijong 毅宗
ŭijŏng 疑情
Wang Kŏn 王建
wangsa 王師
wondon sinhae mun 圓頓信解門
Wonmyo 圓妙
wonyung 圓融
yŏmbul mun 念佛門
Yŏmbul inyu kyŏng 念佛因由經
yŏngji 靈知
yüan-jung 圓融

Index

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